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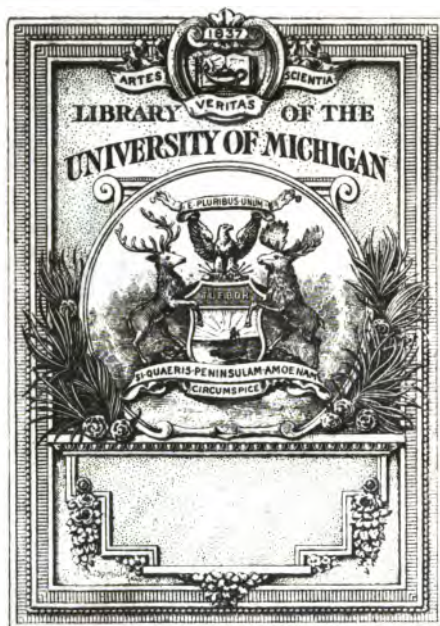
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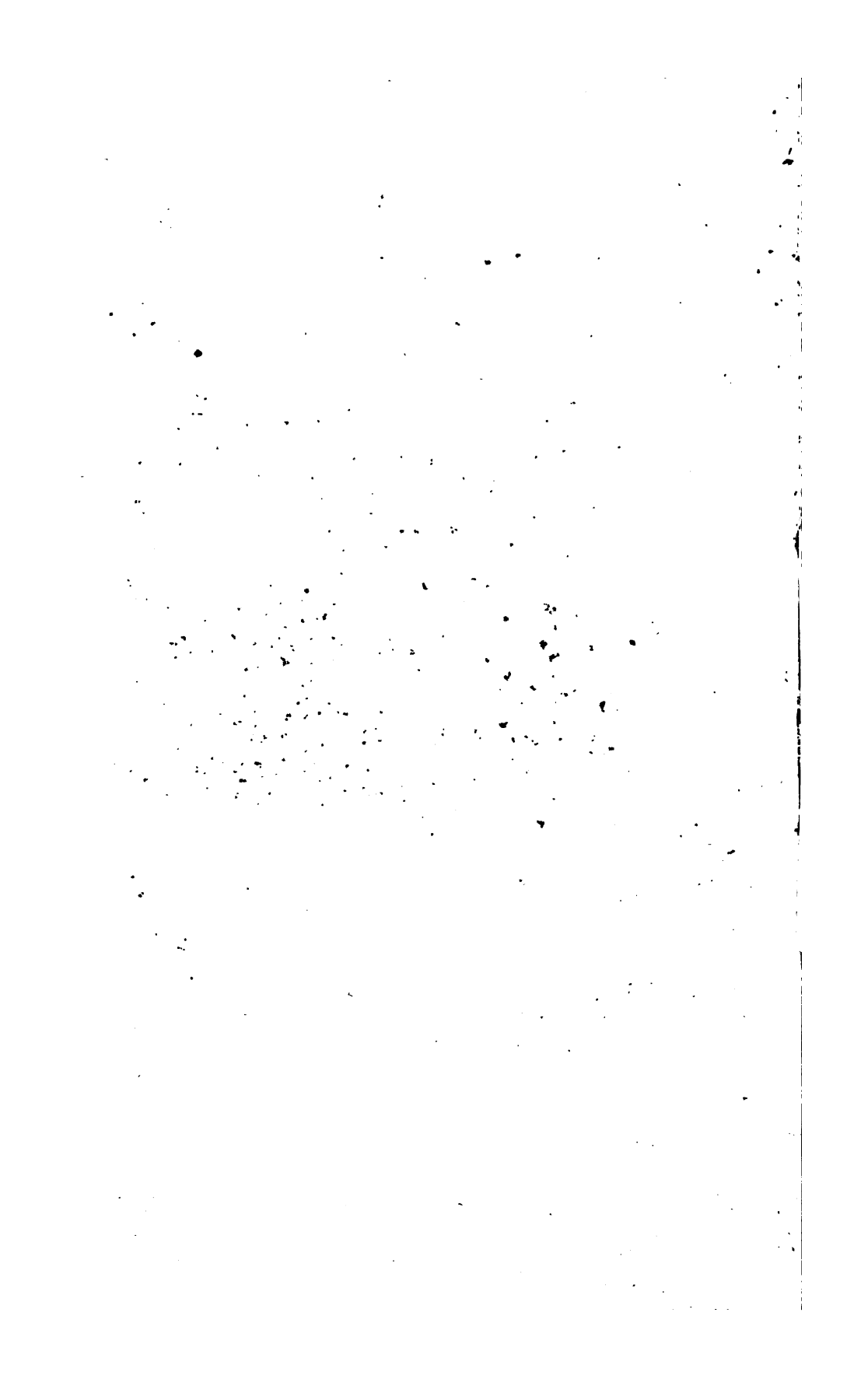




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THE

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EPISCOPAL CHURCH, AT THE CONFERENCE OFFICE,
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AND OF
RELIGIOUS AND MISSIONARY
INTELLIGENCE,
FOR THE YEAR OF OUR LORD

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[VOL. 11.]

DIVINITY.

A SERMON ON SECRET PRAYER.

For the Methodist Magazine.

As I am not well pleased with long sermons in the Magazine, you are here presented with a short one. If it is worthy of a place, an insertion will please the author,

WILLIAM THACHER.

Trenton, June 30, 1827.

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—Matt. vi, 6.

SECRET devotion may well be esteemed the most important of any *one* means of grace. In this we may enter, in a peculiar manner, into the presence of God: "*your Father which is in secret.*" And we may meet him there as *our* Father and our best Friend. In this service, we feel our nearest access to God, and our closest communion with him. Here *we* converse reverently with him, and open our inmost souls before him, as our infinitely merciful Father, Saviour, and Comforter; and he, of course, accepts us as his children: we humble ourselves before him; and he in love "giveth grace to the humble." We plead our covenant relation in Christ; and God, by the witness of his Spirit, acknowledges our claim: we plead a Saviour's merit; our heavenly Father accepts our plea, and for the sake of Christ, gives us the covenanted blessings. Here we derive strength for the acceptable performance of every service, for victory in every conflict, and fortitude in every suffering.

Without secret prayer, no sinner can obtain conversion; * no Christian can keep from backsliding; no progress can be made in religion; none can be sanctified; no probationer saved. Therefore saith our Saviour, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

I. Understand well what it is to pray in secret: coming at the same time, only in the name of JESUS, which is your only medium of access to the Father. "Through HIM we both have access by one Spirit unto the Father," Eph. ii, 18. It is not a dull formal exercise: this is so unlike real prayer, that it is little less than solemn mockery, or vain repetition. How unbecoming is it before God, to pray so carelessly as to insinuate that God will connive at our hypocrisy! How dare any thus offer such an affront to the Searcher of hearts! It is not hurried concatenation of words: who would offer such an address to his governor? Would he, saith the prophet Malachi, "accept the blind and the lame at thine hands?" How awful the Majesty in whose presence we bow,

* In rapid revivals, this may admit of exceptions.

and how solemn and recollected should be our approach to him : beware then of all precipitancy, when in secret before the throne of grace. What wonder is it, that many of this sort of secret worshippers, soon become weary of religion, and turn aside to folly?

1. When you enter into your closet, "*take sufficient time.*" Consider yourself as in the immediate presence of God. As sure as you slight him in prayer, (or indeed in any thing else,) he will slight you. It is blessings that you want ; and if for blessings you fervently plead, his blessings will surely be given you.

2. Consider how impossible it is to have access to "your Father," unless the Holy Spirit aid you : plead then his promise to "give the Holy Spirit to them that ask him," Luke xi, 13. "Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. viii, 26. In no case can these texts be more appropriate than in secret prayer ; for secret prayer, when devoutly and faithfully performed, is an exercise of a peculiar character. The soul is alone with God ; and there are no such restraints as arise from the presence of others ; all our thoughts are willingly opened before him, and no disguise or cover can be used in his presence ; for we know that he sees our inmost soul, and we confess and plead before him as one that has "come even to his seat : we order our cause before him," Job xxiii, 3, 4. Here Christ and his disciple are in private : we may pray, and repeat without vain repetition, in humble fervency of spirit.

3. See that your whole heart and soul enter into every petition. You are not now in social prayer, where your expressions must be used in reference to those that hear you ; but you are perfectly untrammelled ; all your heart and soul should be in prayer : this is, in the fullest sense, to worship God in spirit and in-truth ; by which you may come into a fuller fellowship with the Father and with his Son Jesus Christ, than in most other religious services.

4. Labour to pray in faith. "All things whatsoever you ask in prayer, believing, ye shall receive." "Let him ask in faith, nothing wavering," James i, 6. Faith is the *measure* which God fills ; "according to *your faith*, be it unto you." Faith relies on divine goodness, nor doubts the promises : it is God's condition ; of course he will enable us to exercise it, if we are persevering in fervent prayer.

5. Attend secret prayer, if possible, as often as you feed the body : "Evening and morning and at noon will I pray," Psalm iv, 17. Daniel prayed three times a day, Dan. vi, 10. And of all your devotions, let secret prayer be among the most fervent, humble, and persevering ; and watch thereunto, and the Holy Spirit will continually abide with you, and enable you to feel an habitual spirit of prayer : and the spirit of devotion will be inter-

woven with all your deportment : you will be a "vessel unto honour; sanctified and meet for the Master's use, and prepared unto every good work," 2 Tim. ii, 21. Particularly in the closet will,

6. The minister of Christ derive his best helps for the pulpit, the best wisdom for government and discipline, and the best success of his labours : but in slighting the duties of the closet, he slights his soul, and the souls of all others, and becomes inefficient in his work, and may cry, My leanness, my leanness !

II. Consider the greatness of the privilege of secret prayer. The closet may well be styled,

1. *The audience chamber of our God.* Appointed by himself, where he has promised to meet us, attend to our prayer, and grant us favours :—favours on which our present and eternal welfare depends, and without which we cannot be happy, here or hereafter.

2. The closet may be considered his *office of attendance*, that is always open, where he attends in person : "your Father which is in secret," and with him you may reverently converse, as with a father and best friend ; and unbosom your whole soul before him : and the endearing name "FATHER," which he directs to be *said*, is his *pledge* for all needful supply.

3. IN THE CLOSET, is our most unembarrassed and delightful intercourse with the holy Trinity in unity ; our most unmingled cup of consolation and salvation, in Christ and in the Holy Ghost. He promises that,

III. "He will reward thee." 1. In the very exercise of prayer, "the consolations of God" will so abound in thee, that thy seasons of retirement shall ever be seasons of unspeakable delight.

2. "Reward thee:" with spiritual strength, whereby you will at all times enjoy God, your soul will be as a well watered garden, bearing her fruit unto holiness. Grace shall be "in you as a well of water springing up into everlasting life." "*Walking unconcern'd in care, and unconsum'd in fire.*" (Wesley's hymns.)

3. "Reward thee : " with special providential gifts and preservation ; and with defence, from all enemies, human or infernal : "He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day," Psalm xci, 4, 5.

"Reward thee OPENLY." 1. As the face of Moses shone, while he knew it not ; so the Spirit of God, with a faithful man, is as a HALO about him, producing an influence peculiar to itself, before men : while his humility, one of the brightest traits of the Christian character, renders him unconscious of his being thus dignified, with such a peculiar influence.

2. "Openly:" by the wisdom given thee from above, and shining forth, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

James iii, 17. "He will guide his affairs with discretion." "In his tongue is the law of kindness." His "wisdom maketh his face to shine."

3. "Openly." By the unutterable *influence* of a holy example "before men, who see his good works, and glorify our Father which is in heaven." The spirit and practice of a good man are a perpetual comment on the pure doctrines of Christ, a demonstration of the reality of religion, and of the practicability of keeping "the whole law, without offending in one point, and thereby becoming guilty of the whole," James ii, 10. St. James shows that the whole law can be kept, if we love our neighbour as ourselves. See the 8th verse, where he explains the 10th.

4. "Openly :—" Is he a minister of Christ ? His public and social services have a divine influence which can be rationally accounted for no other way, than that he is a man who, like Jacob, "hath power with God :—" and that to him, as a man of faith, that promise is fulfilled, "Lo, I am with you ;" and of course, his labour is not in vain in the Lord.

5. "Openly." In the day of judgment : when the good man will be seen as he is : when the genuineness of his piety, the purity of his motives, the integrity of his heart, and the value of his services, shall be laid open before an assembled world, and the Judge shall say, "Well done, good and faithful servant—enter thou into the joy of thy Lord."

Improvement.—The neglect or deficiency of any person in this invaluable means of grace, cannot be commuted by any, or all, the other religious services which we can perform : God will not accept any other service as a substitute for secret prayer : it must be well attended by all who would inherit eternal life : none can neglect it, but at the hazard of his soul ; or perform it superficially without grieving the Holy Spirit. Nor is there any Christian duty against which Satan uses more art and assiduity to prevent or spoil ; and if he can spoil us in this, he will spoil the whole of our piety, and effectually ruin all our well grounded hopes of heaven. The man or woman who neglects secret prayer, entirely neglects salvation. How can he expect to be forgiven and prepared for heaven, who will not comply with so simple and so easy a direction of Christ ? In what sense can such be said to forsake all, and bear the cross for the sake of Christ ? What ! will he not even pray in secret for mercy ? Then "he shall have judgment without mercy who hath showed no mercy" to his own soul. All excuses for the neglect of secret prayer, are so many excuses for not accepting salvation ; and so many excuses to justify against us the sentence of eternal damnation.

To direct us into the matter and manner of prayer, Christ has, as it were, put the very words into our mouth, in that inimitable form, the Lord's prayer ; that we may, by his Spirit, make those

words the very language of our hearts. There are very few things for which we can pray, that are not included in the comprehensive language of that simple, sublime, concise, and copious prayer: every expression in it is a text, which, by dwelling upon before the throne of grace, we may enlarge, and embrace almost every want which we would lay before God; and however our minds may be expanded and diversified in prayer, let none think that he understands praying so well, that he may safely neglect the use of this prayer in secret. He who has taught us to pray, knows well what would please him, and has so informed us.

The privileges of a soul at the throne of grace are incalculable. Here, pardon, peace, and holiness; wisdom, strength, and salvation, are obtained through Jesus Christ. Here, the children of God sap the foundation of the kingdom of darkness, and by faith claim the divine promises that are founded in Christ Jesus, yea and amen; which by the power of prayer, being brought to bear upon the strong holds of the devil, and to grasp the world of sinners, purchased by the blood of Christ, shall, ere long, like the famous lever of Archimedes, "move the world." Saith Jehovah, "I will shake all nations, and the DESIRE of nations shall come," Hab. ii, 7; and secret prayer of those whose life is hid with Christ in God, is one of his grand engines for this work, without which, all piety will expire: for example, all revivals of religion, under God, originate in secret prayer, and they will prosper no longer than the subjects of such revivals are faithful in this means of grace. Why among professors are there so many dwarfs in religion? Secret prayer is not well performed. Why so many backsliders? Secret prayer is trifled with. Why so much dull and fruitless preaching? Deficiency of secret prayer. Why no more revivals? Because there are no more wrestlings with God in secret for this one thing. Whence all the discord in the church? Backsliders, by the neglect of prayer, like Jonah in the ship, occasion the storm.

The faithful followers of a peaceful Saviour will not "fall out by the way: even a difference of judgment or opinion among the pious, will not spoil their brotherly love: their fervent charity covers a multitude of errors, so that they can love one another with a pure heart fervently: and the peace of their own souls, and the peace of the church, is too dear to them to be parted with on account of trifling differences, or even great differences, where nothing amounts to immorality: their love "beareth all things, believeth all things, hopeth all things, endureth all things." Christ is their head, their wisdom, righteousness, sanctification, and redemption, 1 Cor. i, 30. All their cares are cast upon him who careth for them; the fulness of Christ is their portion; and his merit, his grace, they view as the great CATHOLICON of heaven, the thorough and radical cure of all diseases.

Before I close, a word to the sinner on this interesting subject.

Do you, unregenerate man, live to this day without secret prayer? Can it be, that he who made, redeemed, and preserves you, is thus neglected? that he who invites you to him, and to heaven, is treated with such indifference? Do you not consider that *yourself* is the sufferer for all this? Nor you alone; those near to you, by the tenderest ties, by your unholy influence may be for ever involved in that misery to which you are hastening! In the name of the Father, Son, and Holy Ghost, I adjure you to stop: stop now! I beseech you, move not one step farther hellward! Begin now to pray, in your heart, "God be merciful to me a sinner!" Have you no happiness to secure, no soul to save? Have you considered the consequences of such a course of irreligion? Have you no desire to avoid hell, and gain heaven? You certainly have. Then delay not; the way of salvation is now open to you, even you poor sinner, guilty before God. Sue for pardon immediately, for now is the accepted time! Therefore fly to Christ, the friend of sinners, by secret prayer, and he will abundantly pardon: he will give you a new heart, he will put his Spirit within you, and cause you to walk in his statutes; to keep his commandments and do them. Read Ezek. xxxvi, 25, and four following verses. Your sins now cry against you for vengeance; and their cry will certainly prevail, unless you fervently and perseveringly cry to God against them for salvation; for pardon through the blood of Christ. It is peace with God that you want, and secret prayer is one of the best means to obtain it. Without secret prayer you cannot obtain it; for it is by this you shall be enabled to believe on him that justifieth the ungodly: even now, while you hear or read, your heart may immediately go out to God through Christ in prayer; and he can give you, in answer to prayer, that faith that comes by hearing the word of God. Let nothing prevent or delay your prayer, one day; one hour hence may be for ever too late. Now it is not too late; Christ has now sent you his message, and is looking for your decision. Decide at once; decide now: the fate of your soul for eternity depends on your decision. Oh fly, immediately fly, to Christ, and you shall be saved.

Finally, my brethren, have we all considered the power of prayer? See Moses interposing between divine vengeance and guilty trembling Israel: see the prophet staying and opening the bottles of heaven, and the fire descending on his altar: the furnace controlled by three Hebrews in Babylon: the ferocity of lions by Daniel: the house shaken and suppliants filled with the Holy Ghost in Jerusalem: the prison opened and Peter delivered: the earthquake and trembling jailer, with Paul and Silas. See John Wesley, bursting forth from a European college, and settling England, Scotland, Ireland and America on fire; the twenty-four states and the territories catching the flame; the Indians of the forest kindling in a blaze, that outburns all their firewater, and

flames of cruelty, that lead to the fire of hell. See the fire of love in God's promises, burning till all the sin and error on earth shall be consumed, and the black portals of hell be destroyed, and her "adamantine key" lost in the general ruin of the kingdom of darkness : and Christ filling the world with flames of love ; for our God is a consuming fire. All these things show the efficacy of prayer. In answer to prayer you may seize the blessings of salvation, and rise to immortal glory. Amen.

BIOGRAPHY.

For the Methodist Magazine.

MEMOIR OF MR. JAMES DAVIDSON,

A Local Preacher in the Methodist Episcopal Church, who departed this life in the 42d year of his age, in the city of New-York, June 15, 1827.

"Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

THE subject of the following memoir was a native of Scotland, and was born in a small village called Hadden, in the parish of Sprouston, county of Roxburgh, on the 18th of March in the year of our Lord 1786. His parents were poor, but honest, industrious, and strictly moral, being members of the Church of Scotland. James was the oldest of two sons, and followed the farming business with his father until he was fourteen years of age, when it pleased God to deprive him of his parents both in one year.

Brother Davidson has left behind him a manuscript of one hundred pages folio, which he drew up some years since, and which contains many interesting particulars : I shall avail myself of these memoranda, for the purpose of ascertaining facts and dates, and occasionally give such extracts as are deemed appropriate and useful.

From these papers it appears, that when our departed brother was about three years old he very narrowly escaped death. He was standing at the stable door when eight horses were going in ; the first one knocked him down, and all the rest passed over him. His mother beheld the scene without being able to help him, but the providence of God watched over him for good, and not a hair of his head was injured.

At the age of six years he was put to school. "This was a period which," says he, "I had long wished for ; for even then, I had a strong desire to learn. I thought that if I was but able to read the Bible I should be much respected by all good people." The price of tuition in Scotland at that time was, one shilling per quarter for being taught to read ; eighteen pence for reading and writing ; and two shillings for reading, writing, and arithmetic : so

that it was a rare thing even in those days, to find in Scotland, a farmer's boy who could not read his Bible.

In one year from the time he commenced going to school he attained the object of his wishes ; he could read his Bible. The character of the future man was now formed ; for in all the wanderings of folly, and in all the vicissitudes of his after life ; on the sea, and in the army ; before conversion, and after conversion, and even in the time of his " backslidings," the treasures of God's word, which at this early period were laid up in his memory, were prized by him as a most valuable acquisition. And if he valued himself on any thing, it was on this national distinction of character so peculiar to the Scotch, " which," as Mr. Irving says, " maketh them ever an acceptable people in the four quarters of the earth." For " Knowledge of the Scriptures," as the author last quoted observes, " is the only wisdom which shall elevate a man's conceptions, while it purifies his principles and sweetens his temper, and makes his conduct bountiful to all around." Attachments formed in youth are not easily overcome, and habits acquired at that period are not soon broken off ; and if these habits and attachments are such as the word of God sanctions, though they may seem to be lost in the hour of temptation, yet ever and anon they will struggle for the mastery, and in general, sooner or later, through the mighty operations of convincing, assisting, and converting grace, victory will be decided in favour of virtue and happiness. But " give the enemy the spring season, and you generally give him the summer, the autumn, and the winter of life, with all eternity to boot."

In the eighth year of his age, the Spirit of God moved upon his mind in such a manner as to produce conviction and alarm. There was an uncommon fall of snow in the month of December, which happened in the night, " when deep sleep falleth upon man." When he awoke in the morning the house was in total darkness, by reason of the drifted snow, which had blocked up the windows. This alarmed him, for he thought the last day was come ; and having often heard that that day would be " a day of darkness and of gloominess, a day of clouds and of thick darkness," and very terrible to the wicked, he felt alarmed and in great consternation, " because," says he, " I was not prepared to meet the Judge of quick and dead." During his ninth year he commenced the study of arithmetic, and made rapid progress therein, for he was passionately fond of it, and being of an aspiring disposition, and blest with a strong memory, he soon gained the esteem of all who knew him. Towards the latter end of this year, a powerful impression was made upon his mind, that he should one day become a minister of the gospel ; and he often used to retire to some lonely place, and there pronounce the texts of Scripture he had learned, and try to personate that character which he admired above all

others. Nor did he stop here, but went so far as to enter into a negotiation with his father on the subject of fitting himself for the ministry, and asked him how much he thought the expense would be ; and proposed to work half his time, that he might go to school the other half, in order that he might, as he then thought, be fully qualified for the duties of the ministry ; and so intense was his desire to accomplish this object, that he had not patience to eat his food, unless the Bible or some other good book lay open before him. His mother saw with concern the ardour of his mind, and feared for the health of her son ; and through the evil counsel of some overweening neighbours, she prevailed upon him to relax his labours ; and the consequence was, vain songs, and idle stories, and mere trash, supplied the place of sober studies ; and the sparks of temptation falling on the corruptions of nature, a war of passions was kindled, and the fire of unhallowed tempers broke out, which brought trouble on the son, and distress on the mother and on her officious advisers.

In his eleventh year he was advanced to the dignity of the first scholar in the school ; a circumstance which he has noted, as being highly gratifying to his youthful pride. In his twelfth year he discovered a taste for gardening, and the study of botany ; and remarks, "if I had had proper information and instruction, I should soon have made some proficiency in the knowledge of this science." In his thirteenth year he finished his scholastic course, having arrived at that pitch of honour in which the master himself confessed he could give him no farther assistance ; which is a circumstance the more to be regretted, as his mind was evidently of that cast, which if it had been sufficiently cultivated, would have done honour to any seminary of learning, or either of the honourable professions which flourish in our days.

We come now to a period of his life which to him was rendered memorable, by the circumstances of his leaving home for "service," as it is called on that side of the Atlantic ; and by the death of his father and mother. His first employment was to carry the mail ; and his situation was made very pleasant by the kindness of an indulgent master and mistress with whom he lived. From this situation he removed to another, where he staid but a short time, and from thence he was persuaded to encounter the perils of the ocean ; accordingly he bound himself in an article of agreement to serve four years on board a brig owned by a Mr. George Smith of North Shields. His first voyage was to Copenhagen, the capital of Denmark, where he arrived soon after the memorable battle, in which lord Nelson so distinguished himself, as a naval officer of the first talents. The desolations of war, which our brother then witnessed, made a strong impression on his mind, which he records in a very feeling manner. From Copenhagen, the vessel on which he was aboard sailed for Hamburg, and from thence returned to

England. The next voyage, which was rather a disastrous one, was from Shields to London. Nine days they were out at sea, and after making the French coast and running aground three times, they at length, by the good providence of God, arrived safe in London. From London they returned to Shields, and again set sail for Hamburg. While in port they received the news of "Peace with France," which was a matter of joy to him ; but the demonstrations of joy which he witnessed among others on that occasion were "according to the course of this world."

About the middle of March in the year 1803, being then in his 17th year, his curiosity was gratified in beholding the buildings and the manners of the people of Memel in Prussia. But though his curiosity was gratified, his heart was at the same time pained, (though it was the heart of a sailor,) at the abominable and excessive wickedness of the place. Leaving Prussia, they embarked for Dublin in Ireland, and when off Scotland they experienced a severe gale, which obliged them to put in at a place called Lough Shell in the Lewis' island. He describes this island as having only two houses of any note on it ; one for the custom house officer, and the other for the excise man, whose business it is to inspect vessels and to hunt out whiskey distillers and smugglers, lest they should defraud the government of its just revenue. After tarrying a few days in harbour they proceeded to Dublin, and from thence sailed for Archangel in Russia. Our young friend was greatly astonished to find that in these northern regions the air was cold in July, and that the sun continued above the horizon until eleven o'clock P. M. He describes the manners of the Russians as follows : "The men are a dirty, slovenly set of beings ; the women are quite the reverse ; cleanliness and modesty is their true character." Returning from Russia they experienced great stress of weather ; the vessel sprung a leak, and but for the mercy of God a watery grave had been their portion. In his distress James called upon the name of the Lord, and begged to be delivered from the dreadful ocean ; the Lord heard and answered his prayer, and at length after encountering additional trials, which continued for the space of three weeks, they arrived safe in harbour at Hull in Yorkshire, *on the very day that their provision and water were entirely expended.* He was now sick of the bloody flux, and had suffered extremely for some months past with a violent headache, which together with other reasons induced him to abandon the seafaring life.

But though he had renounced the seafaring life, and with a glad heart escaped the perils of the ocean ; new and far different trials awaited him ; and from the dangers of the sea in the life of a sailor, he had to encounter "perils on the land" in the character of a soldier. It was during the administration of Mr. Pitt that "war with France" was renewed, and an army of sixty thousand,

called the "army of reserve," was suddenly called for, and it was his lot to "serve," though greatly against his will.* Serve therefore he must, or pay a penalty of twenty pounds sterling; and as he could not do the latter, the former was his unwelcome portion. So on the 19th of August in the year 1803, being then in his 18th year, he reluctantly took the oath to serve his majesty five years during the war, and with forty other young men was marched off, first to Edinburgh, then to Linlithgow, capital of a county of the same name. After the regiments were formed and officers appointed to command, then came the "exercise," or military discipline, in the cold frosty mornings of November. The cold musket must be handled without gloves. The drill sergeant comes forward with his cane and applies it to their fingers, without the least backwardness on his part; no reply must be made on the part of the private soldier; not a murmur must be heard, but what admits of no remedy must be endured. Such is the life of a soldier when in quarters! what then must be his lot when on the march, or in the field of battle? And moreover, to the unavoidable sufferings and many privations of a common soldier is often added the insolence of proud and domineering officers. Many instances of this kind were witnessed by our worthy friend when in the army. "I have known," says he, "several privates flogged, and to receive three hundred lashes, because they passed by an officer without saluting him; and one for letting his firelock fall out of his hand, when the sergeant struck him across the fingers in a cold frosty day; and another because he had not shaved himself clean." It would be a happy circumstance if *suffering* was the only evil to be complained of in the army; but it is not so: *sin* as well as suffering prevails to an alarming extent; and it is possible that the sufferers seek relief in sin: sad proof of the depravity of our fallen nature. The crimes that are most prevalent in the army are drunkenness, lewdness, and profane swearing; and strange as it

* England at this time was in a perilous situation. The commencement of hostilities with France was followed by an insurrection in Ireland. Nothing but the most vigorous measures could save the country. On the 6th of June, Mr. Pitt, in a debate on the militia bill, earnestly recommended the ministry to consider on the best means for the safety of the state, "but," said he, "do it effectually; and to do it effectually you must do it soon. The question now is, Will you save your country? Save it in the best and most prudent way, if you can; but save it! If any prejudice should arise against you—if any temporary odium should attach to your measures—if it be for the safety of your country, or for its honour, pursue it:—pursue it, although you may have to contend with prejudice:—pursue it—although you may have to subdue resistance! Do it! for the country must be saved!" *Life of Pitt*, p. 219. Accordingly, in addition to the volunteer companies, the army of reserve was raised. Every parish in the united kingdom had to furnish its proportion of men, and every man balloted must serve or pay the fine, and the parish must find a substitute: where no substitute could be found, the sum was to be paid to the colonel, to be given in bounty to recruits. Brother Davidson was one of the number balloted to serve.

may seem that a common soldier, whose pay at the time brother Davidson was in the army was only thirteen pence and a halfpenny per day, should find means to provide himself with the intoxicating cup, yet so it was ; though out of his daily wages he had to furnish himself with shirts, stockings, trowsers, brushes, and various other articles, he would by stratagem, contrivance, and a wretched economy in food, sometimes find ways and means to drown his cares in liquor. On some occasions two or three would form themselves into a band ; then they would cast lots who should *desert*, in order to procure the sum of two guineas, which was the reward given for bringing back the deserter. This done, the victim would make his escape ; in due time his trusty friends would bring him back, and though he was sure of five hundred lashes, he would risk all for the sake of the cup ; his friends the mean time holding safe the reward of iniquity in their hands, until he was recovered of his wounds ; and then they would enjoy the fruit of their devices ; and then another balloting would take place, and so on, until the whole of the miserable fraternity had shared in the ignominy and pain, as well as the pleasure. When this plan was discovered and broken up, recourse was had to another. "Two of them," says brother Davidson, "one evening went out 'a privateering,' as they called it ; met with a gentleman, knocked him down, and took from him a great sum of money, made off with the booty as fast as possible, in order to get into the barracks before the gates were shut. But the gentleman recovering from the blows they gave him, found a nearer way to the barracks, testified against them, and proved them guilty. Next day they were discharged from the regiment and delivered over to the civil law, tried and found guilty, and sentenced to death : one was reprieved, the other suffered the awful sentence of the law in the city o. Dublin in the year 1805." Thus much for *drunkenness* : and as for lewdness, the hospitals are witnesses to its fearful consequences. As to the third species of crime, namely, profane swearing, it is an evil which prevails in the army to an awful extent. "I well recollect," says brother D., "one evening while in the barracks, a complete desperado began cursing and swearing in a most tremendous manner, and with shocking vehemence demanded his Maker to make his appearance and enter into combat with him ; and as if he expected his demand to be regarded, he drew his bayonet out of its scabbard, and stood in a posture of defence, in order to meet his almighty Antagonist. I stood a dumb spectator, expecting every moment that some awful judgment would fall upon him : he escaped, however, for that time ; but shortly after was called to enter the eternal world in a fearful manner, to meet his Maker there." He mentions also the case of sergeant W., an aged man who had distinguished himself as a soldier of no ordinary character in the revolutionary war in this country, and but for his

love of strong drink might have been raised to the highest post of honour. Towards the close of the year 1806, he being then nearly sixty years of age, was taken ill, and the last expressions he was heard to utter were, that he wished himself "dead and damned, and his soul in hell." While the army was lying at Athlone, in the centre of Ireland, the commander in chief of the forces in Ireland paid them a visit two or three times a week. During this time they had a sham fight in order to try their skill; and one night at eleven o'clock an intentional false alarm was given, (as if Napoleon had landed,) in order to try their dexterity and courage. In three minutes after the alarm was given, every man was in readiness to meet the enemy. For this they got great praise, and were then informed of the plan and dismissed, every man to his tent. About this time some of the soldiers committed a most wanton depredation upon some precious articles of ecclesiastical revenue; and for the better understanding of the grievous nature of this offence, let it be noted, that they were now in a Catholic country, and in the very region where Saint Patrick had done such wonders; for according to the account which the inhabitants gave of the place, astonishing wonders had been done by the guardian saint, such as the building seven churches in one night; digging a well with his staff, the waters of which were calculated to cleanse both soul and body from all pollution: in front of this well stood a monumental pillar, which it was believed had stood from the time of the saint, and would stand till the latest posterity. But in this also they were mistaken; for the pillar was broken to pieces by the cruel soldiers, and not content with breaking the monument, they must needs fill up the well with the broken pieces, and leave the poor deluded victims of a vain superstition, without one drop of that most efficacious water wherewith to bless themselves withal. However, it was not long before they cleared out the well; but the fragments of the broken pillar they could not join together: so the well remains without the monument that was to remain for ever. This transaction took place at Shannon bridge, eighteen miles from Athlone.

It was about this time that he experienced a change of heart. The circumstances which led to this event he relates as follows: "Until this time I did not know of one in all our regiment that had so much religion as 'the fear of God,' although there were several that both feared and loved God with all their hearts. Two young men in the company to which I belonged were professed followers of the Lord Jesus Christ, but I had formed no acquaintance with them until one of them came to me and said, 'It has been impressed upon my mind for some time, to talk with you upon the subject of religion; but not having sufficient fortitude for that purpose, I have delayed the conversation till the present. But now having a favourable opportunity, I think that our time cannot be spent to

better purpose than in talking of the things of God. For my part,' continued he, 'I have more need of instruction than to impart it; but I have come to Joshua's resolution, that whatever others do, I am resolved to serve the Lord; and I should like if you would accompany me to the kingdom of heaven. What do you say to that?' My reply to his proposal was, that if I were not in the army I should have no objection; for, said I, you know what a wicked set we are surrounded with from day to day. I thought this was a powerful argument, and that it would terminate the business; but it proved to be quite the reverse; for he took occasion from this very objection to urge the necessity of conversion. This conversation took place while we were on duty, at a late hour, when no eye but the eye of Omniscience beheld us."

After this he fell into a train of reasoning on the supposed impossibility of serving the Lord, while employed in the business of carnal warfare; and many were the "devices" which Satan made use of in order to divert his mind from the pursuit of the "one thing needful." The next interview he had with the beforementioned young man, he told him of his doubts and discouragements; but at length confessed that he believed it possible to be a Christian, even in the army. His friend advised him to break off all connexion with his wicked companions, and join himself to the people of God. He soon complied with the former part of this advice, being fully persuaded that it was utterly impossible to be a disciple of Christ and walk in "the way of sinners." This step exposed him to violent persecution, and brought upon him showers of opprobrious epithets, such as "fanatic," "enthusiast," "Methodist," &c. "Methodist!" thought he, "how inconsistent, to call me by the name of a people, of whom I was always taught to beware." He now began to read and meditate upon his long neglected Bible; which brought to mind the painful remembrance of those days when he was forced to lay aside the study of that precious book. His trouble of mind now increased, and he often sought relief in tears. He thought much upon the advice of his friend, "Join yourself to the people of God;" but he knew not who they were, nor where to find them. He could think of none but the Methodists; but for them he had no regard, notwithstanding he could think of none besides. He made known his feelings to his young friend, who also was labouring under similar impressions. He at length heard that there was a Methodist chapel in town, and that there was a class leader and a preacher in the regiment. He sought many times to introduce himself to the leader, but did not succeed: at last a thought came into his mind, "Go to the chapel at such an hour, a little before the meeting commences, and you will have an interview with the person you so much long to see." He went, and waited at the door until the leader arrived, who took him by the hand, and with a smile

"which," says brother Davidson, "I shall never forget, said to me, 'Hath the Lord given you a desire to save your soul, and flee from the wrath to come?' I replied, I have a strong desire to serve the Lord. 'Then,' said he, 'come into the chapel, and after meeting we shall renew the conversation.' So following my guide to the farther end of the chapel, I beheld nine or ten soldiers met together to worship God. After being seated about five minutes, the leader (whose name was Peter Hamilton) gave out a hymn, the singing of which appeared so melodious that I felt as if I could have tarried all night. After the hymn was sung we all kneeled down; Peter opened his mouth in prayer, and in such an affecting manner as I never heard any thing like it before. Oh how earnestly he prayed for the stranger that had turned in with them. Under that prayer I came to this resolution—'this people shall be my people, and their God my God.' The meeting continued about an hour and a half: when we were about to disperse they all shook hands; and I thought surely, if religion consists in love, one towards another, this little band possesses it in no ordinary degree. Peter and I then took a walk together; he asked me many questions in order to prove my sincerity. Having given him satisfactory answers, he then told me he had in his possession several little books, chiefly experiences, which he would lend me to read, and had no doubt but that they would be of singular advantage to me; at the same time he expressed his wish that I would attend prayer meeting every day (unless duty prevented) at five o'clock, A. M., at half past two P. M., and at seven in the evening, and preaching on sabbath at six o'clock: all this tended greatly to encourage me."

He then informed his friend who first advised him to seek religion, that he had found the Lord's people, and at the next meeting took him along with him, which caused the little band to rejoice, seeing that two more were now added to their number. After meeting, the leader presented him with the books before mentioned, namely, the experiences of John Nelson, John Haime, Samson Staniforth, and others, which he read with uncommon avidity, and which were the means of good to him and to many others. The first class meeting astonished and delighted him; he was astonished to find that the exercises of the brethren in the former part of their experience so exactly agreed with his own; and delighted with their simplicity, godly sincerity, and ardent affection for each other; and though not as yet set free from the guilt of sin, he was mightily encouraged to pursue his way amidst all that opposition which he had to encounter. He therefore read his Bible diligently, and often on his knees; he prayed in secret; he attended all the outward means of grace within his reach; he watched over his words and tempers, and was circumspect in all things, both before friends and foes. But the great enemy of all souls joining forces with "the enemy within," he was well nigh coming to the conclu-

sion that there was a certain degree of merit in all these doings of his ; until his more experienced and faithful friend, the leader, discovering this, drove him off his ground, and sent him a poor sinner laden with sins to Jesus Christ for mercy. At the first he wondered that he could do nothing to merit the favour of God ; but after a little time had elapsed, he saw the plan of salvation more perfectly ; and then wondered at his own absurdity, in supposing that there could be any thing meritorious in *asking for mercy, in seeking the pardon of sin, and in receiving the blessings of the gospel.* But he is not the only one who has had to acknowledge, "how foolish was I, and ignorant ; I was as a beast before thee."

While these things were opening to his mind, the regiment marched to Dublin ; the little band was scattered for a season ; part of them were stationed in the city, where they had the free use of the society rooms three times a day, as at Athlone. Brother Davidson and his comrade (whose name was Buckley) were sent on duty to Phoenix Park, about two miles out of town. On this occasion he remarks, "The day after our arrival at this place, I said to Buckley, where shall we hold our meeting to night ? 'There are two or three vacant rooms,' said he, 'up stairs ; but we are but weak, and I am afraid we have not sufficient courage to take up the cross.' Come then, said I, let us go out to the fields among the bushes, and there let us build a tabernacle, and erect an altar, and worship the mighty God of Jacob. So we looked out for some retired spot in the field, and found a thicket of various shrubs growing on the side of a hill. The spot on which we fixed, in which to perform our devotions, was about five yards in length, and three in breadth, and completely arched over with shrubs. When within, we could just perceive the sun beams in various directions making encroachments upon us ; which, together with the singing of birds, the bleating of sheep, and humming of bees, all contributed to inspire devotion, and render the scene delightful to the serious and contemplative mind. We immediately took possession, and set it apart for the worship of Him who hath said, 'The earth is the Lord's, and the fulness thereof ;' and here we met every morning at five o'clock ; every afternoon at three, and every evening at seven, when military duty did not interfere." Hitherto our friend had been drawn by the sweet cords of love, but now conviction rolled upon him like the billows of the ocean. "I could do nothing now," says he, "but mourn and weep. I was completely stripped of every covering, having no prop to lean on, no refuge to fly to ; frequently did I wish that I had never been born, or that I had given up the ghost the hour in which I was brought forth ; for then should I have been a stranger to the dreadful effects of sin. My language and experience were now like that of Hezekiah : 'Like a crane or a swallow, so did I chatter ; I did mourn as a dove ; mine eyes failed me with looking upward ; oh

Lord, I am oppressed, undertake for me.' And in addition to the weight of unpardoned sin, Satan was permitted to buffet me very sorely; by day frequently telling me I had better give up the struggle; by night scaring me with awful visions: thus was I tempted and tormented by day and by night. I made my case known to my companion; he sympathized with me, although he was not yet converted to God himself. The sabbath evening following, while I was engaged in prayer, earnestly beseeching the Almighty for pardon and salvation, his soul was set at liberty; then did he praise his gracious Deliverer with all his ransomed powers. A few nights after this, I felt my mind greatly depressed, and an unaccountable burden of grief weighing down my spirits. Under this impression I went to the prayer meeting, accompanied by my young companion, and while engaged in our devotions, I felt my heart much drawn out after God; and in an instant I felt such a sensible change within me that I had no doubt all my guilt and condemnation were removed; for the burden was gone from my mind, my heart was free, and all my doubts and fears were taken away. But notwithstanding I felt this change, I was somewhat disappointed, for I had thought a soul born of God must be wonderfully strong and glorious; but I felt as weak as a bruised reed, and that I must constantly watch and pray, and live by faith in God every moment. So I clearly saw that it was by grace through faith that I was saved, and that not of myself, it* was the gift of God through our Lord Jesus Christ."

(To be concluded in our next.)

MISCELLANEOUS.

ARMINIANISM.

(Continued from vol. x. page 460.)

Our last number on this subject concluded with a short history of the synod of Dort. The proceedings of this assembly of ecclesiastics were marked with that asperity of spirit and partiality of decision which are so often characteristic of fallen, erring man; and one would suppose, that instead of affording matter of exultation, the recollection of it, like the recollections of all aberrations of human beings, would be a cause of much humiliation and self abasement.

We do not wish, however, to be misunderstood on this subject. That proud spirits may have enlist-

ed in the ranks of Arminianism we have no doubt; but that the doctrine, rightly understood, necessarily leads to pride, is more than can be proved, either from its tendency to gratify the propensities of our fallen nature, or from the spirit and conduct of its genuine disciples. Neither does an ignorance of God, or want of information respecting the principles of science in general, necessarily associate itself with the doctrines of Arminianism; although many such have been numbered among its disciples, happily reclaimed, indeed, from their ignorance of divine things, and convert-

* The salvation he now experienced.

ed from the error of their ways ; for, as in former days, so now, "not many noble, not many wise men after the flesh, are called."

Neither Calvinism nor Arminianism, considered simply as a system of doctrines and ethics, will humble the proud heart of man ; but it is the application of the distinguishing truths of the gospel of Christ to the sinner's heart by the energy of the Holy Spirit, which strips him of his pride, humbles him before God, and makes him "abhor himself, and repent as in dust and ashes." This, and this alone, brings him to the foot of the cross, as an humbled penitent sinner, conscious of his ill deserts and of his entire dependance on God for "salvation by the remission of sin." Whether, therefore, a man be a professed Arminian, Calvinist, or Methodist, unless his heart be brought under the influence of grace, the grace of regeneration and sanctification, he is still a proud man, and ignorant of the way of life and salvation by faith in Jesus Christ.

It seems to have been the policy of some of the writers on the opposite side of this question, as it unquestionably is of the Dutch Reformed Magazine, to impress their readers with a belief that the advocates of general redemption have been deficient in mental capacity and theological attainments. They have not been content with ranking them with reprobates, the enmity of whose hearts is shown in their opposition to what they call *divine decrees*, but which we beg leave to call *human decrees*, but they must class them with the unthinking crowd, whose thoughtlessness disqualifies them for discriminating between truth and error, or of determining on the truth of a proposition, from that

deep, philosophical research, which characterizes a well disciplined mind.

How far this is true in respect to the advocates of general redemption before the rise of Methodism, may be seen in our former numbers. In examining its truth in its application to ourselves as a body, we feel some hesitancy, as it involves a delicacy which every one must feel when called upon to vindicate himself and other living characters from a charge of ignorance and pride. Happily, however, we are relieved in a great measure from this unpleasantness, as far as it respects the founders of our church, and the able advocates who have defended its doctrines. Those holy and able men of God have gone to their reward.

It is well known that soon after the great revival of religion commenced, since denominated Methodism, the principal instruments of it became divided in sentiment, —though not in affection,—on those points which mark the difference between Calvinism and Arminianism. The two WESLEYS, JOHN and CHARLES, led off the van of the Arminian ranks, while WHITEFIELD and HERVEY wheeled to the left as leaders of the Calvinistic forces. Without detracting from the latter, we hesitate not to say, that for weight of talent, for a critical and experimental knowledge of divinity, as well as for general science, JOHN WESLEY stands unrivalled amidst his cotemporaries, whether friends or enemies. His brother CHARLES, as a divine, was a workman that need not to be ashamed, and as a Christian poet, he bears the palm from all his compeers. The second to John Wesley in this theological warfare, the Rev. JOHN FLETCHER, exercised in a panoply that with-

stood the onsets of all his antagonists. This man of God, armed with those weapons furnished by a profound erudition, by a highly cultivated intellect, and by a deep experience of divine things, was qualified to wield the controversial sword, which he so reluctantly took up, with such masterly skill, as to put to flight all his polemical adversaries. It would be an idle pretence for any one to undertake to depreciate either the wisdom or goodness, the humility or fortitude, the learning or ingenuity, of either of these men. The fact is, that the weight of their talent, and the influence of their character, pressed so heavily on those points of their opponents' creed which were the subjects of controversy, as to render a defence of them extremely difficult, if not altogether impossible. So effectual, indeed, have been the arguments of our fathers on these subjects, that their children, though but recently "issued from behind the counter," need not fear to engage the "men of deep reading," who now come forward to prop up the tottering edifice of Calvinistic decrees.

It is possible that all we have said respecting the attainments of these eminent men, may pass for nothing, from the consideration that it is not want of *literature* which rendered them incompetent for judging accurately respecting divine truth, but an *ignorance of God's method of saving sinners*. In reply to such a suggestion, we say that this is assuming the whole question in debate. To say that because a man dissents from another on an abstruse point of theology, he is ignorant of God and divine things, is, to be sure, an easy and short method of silencing debate: but it will not be considered an argument, *a priori*, for

settling the point of controversy. Is it certain, for instance, that because a man demurs at receiving for truth John Calvin's definition of predestination, election, and reprobation, he is ignorant of the Scriptures, ignorant of experimental and practical godliness! If all those who withhold their assent from that doctrine, held at the same time that with which Arminians have been falsely accused of holding, namely, justification by their own righteousness, that men may be saved independently of the grace of God in Christ Jesus, thereby setting aside the grand and distinguishing doctrine of the atonement, human depravity and guilt, &c,—there might be just ground to suspect their want of spiritual illumination; but we boldly deny that this is included in the system of Arminius, or of the doctrines of the Methodists.

A Calvinist affirms that "God has foreordained whatsoever comes to pass." The Arminian dissents. The Calvinist replies, "this is a proof of your ignorance." Is this argument? Suppose the Arminian were to retort upon his antagonist, by saying, "Your affirmation is the effect of *your* ignorance." Are they not even? And by offering such insults for arguments, do they not both display either their ignorance or their petulance?

Let us have done, then, with this worse than childish warfare. Let the Calvinist produce his strong arguments; and let the Arminian, if this polemical discussion must be continued, reply to them, and let the impartial judge who is the wiser. The cry of ignorance comes with an ill grace from those who attempt to silence their adversaries with such a poor substitute for Scripture and argument.

It is granted, indeed, that igno-

rance of the plan of redemption and salvation may very well be associated with much human learning and deep philosophical thought on other subjects not immediately connected with divinity. A man may be a profound statesman, philosopher, an eminent linguist, a faithful and accurate historian, a skilful physician, and justly celebrated in any other profession, and so far as human accomplishments are concerned, may be an ornament to society as a citizen, and yet remain ignorant of God and of Jesus Christ. Yea, we go farther: a man may be deeply read in the Scriptures, and, so far as merely human learning will qualify him, may have a correct theoretical knowledge of divinity, may "understand all knowledge, and mysteries, and speak with the tongue of men and angels," and yet lack that *charity or love*, without which he is but "a sounding brass and a tinkling cymbal." It is the *Spirit of the Most High* which gives this *understanding to man*. That *eternal life* which results from knowing *God and Jesus Christ whom he hath sent*, is not of human origin, is not obtained by any merely intellectual acquirement, but is eminently the "gift of God through our Lord Jesus Christ." As to the "things of the Spirit," "they are foolishness" to the carnally minded, whatever may be their attainments in critical and scientific knowledge.

We have not, therefore, enumerated the preceding names merely as learned men, in the common acceptance of that term, but because we think they gave, that is, most of them, every evidence which might be reasonably required, that they possessed this *divine knowledge*. They were not only skilled in the languages, in logic, and other branches of human science, but

they were deeply devoted to God. Respecting some of them, we have accounts of their personal experience. In these we discover those marks of a work of grace upon their hearts which we believe all experimental Christians will consider unequivocal. Convinced of their utter depravity and guilt, as natural and practical sinners, they were led to lament their misery and helplessness, to renounce all dependence on themselves for life and salvation: were conducted to the Lord Jesus as their almighty Saviour, through whose atoning blood alone they sought and found pardon and acceptance before God;* confessing that they were "strangers and pilgrims on the earth," they de-

* As a confirmation of the truth of these remarks, we will take the liberty to present the reader with the following extract from the Journal of Mr. John Wesley. It was written immediately on his return from Georgia in America.

"It is now two years and almost four months, since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the mean time? Why (what I the least of all suspected) that I who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak; but *I speak the words of truth and soberness*; if haply some of those who still *dream* may *awake*, and see, that as I am, so are they.

"Are they read in philosophy? So was I. In ancient or modern *tongues*? So was I also. Are they versed in the *science of divinity*? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in *alms*? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than they all. Are they willing to *suffer* for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it

clared by their conduct that they "sought a better city, that is a heavenly;" and by a long and laborious life in the cause of God, furnished the most unequivocal scriptural evidence of a thorough acquaintance with the "things of the Spirit:" while their death evinced their unshaken confidence in God their Saviour, and their firm hope of immortal blessedness. Those who choose to call these men ignorant, understanding that word in whatever sense they choose in its application to human beings, may do so; but we venture to affirm that such a declaration will add nothing to their reputation for either wisdom or candour.

more or less it matters not) make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer, justify me in his sight? Yea, or the constant use of all the means of grace? (which nevertheless is meet, right and our bounden duty.) Or, that I know nothing of myself, that I am as touching outward, moral righteousness blameless? Or, (to come closer yet) the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, heavenly, divine character of a Christian? By no means. If the oracles of God are true, if we are still to abide by the law and testimony: all these things, though when ennobled by faith in Christ, they are holy, and just, and good, yet without it are dung and dross.

"This then have I learned in the ends of the earth, that I am fallen short of the glory of God; that my whole heart is altogether corrupt and abominable, and consequently my whole life, (seeing it cannot be, that an evil tree should bring forth good fruit :) That my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, (which are more in number than the hairs of my head,) that the most specious of them need an atonement themselves, or they cannot abide his righteous judgment: That having the sentence of death in my heart, and having nothing in or of myself to plead, I have no hope but that of being justified freely through the redemption that is in Jesus: I have no hope

3. Our next question is, whether an Arminian is "stipulating terms and conditions in order to obtain his own justification." Whether the writer of this article intended to make a distinction between "terms" and "conditions," or not, we cannot tell. Neither is it entirely clear what he means by "stipulating terms and conditions." We suppose, however, that the writer meant to assert that Arminians, not contented with the terms proposed in the gospel, insist, as a condition of their salvation, on others of their own invention; or else, that although there are no conditions in the gospel, the Arminians will not submit to be saved

but that if I seek I shall find Christ, and 'be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.'

"If it be said, that I have faith (for many such things have I heard from many miserable comforters,) I answer, so have the devils,—a sort of faith; but still they are strangers to the covenant of promise. So the apostles had even at Cana in Galilee, when Jesus first manifested forth his glory; even then they, in a sort believed on him; but they had not then the faith that overcometh the world. The faith I want is, 'A sure trust and confidence in God, that through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God.' I want that faith which St. Paul recommends to all the world, especially in his epistle to the Romans: that faith which enables every one that hath it to cry out, 'I live not; but Christ liveth in me: and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.' I want that faith which none can have without knowing that he hath it, though many imagine they have it, who have it not. For whosoever hath it, is freed from sin, the whole body of sin is destroyed in him; he is freed from fear, having peace with God through Christ, and rejoicing in hope of the glory of God. And he is freed from doubt, 'having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him; which Spirit itself beareth witness with his spirit that he is a child of God.'"

without conditions, but will invent some of their own. Now let us understand it in either of these ways, it is as false as it is ungenerous. A man that will open his Bible, and read it with attention, with a simple desire to ascertain the mind of God, and say that there are no conditions in it, must be strangely prejudiced against the truth. The many solemn admonitions to sinners to repent, to believe, to watch and pray, and to be faithful unto death, in order to attain to salvation and eternal life, are nothing more than the deceitful echoes of a false prophet, if they do not imply a condition on our part, on the performance of which hangs suspended our salvation. It being taken for granted that every believer in divine revelation must admit the explicitness with which these conditions are made known, we ask what other terms the Arminians have invented and proclaimed as necessary to man's salvation? No. So far from "stipulating terms of our own in order to obtain salvation," we only insist on the sinner's complying with those made known by God himself in the gospel of his Son Jesus Christ. We consider, therefore, this charge, resting as it does upon the simple assertion of a fallible man like ourselves, unworthy of farther refutation.

4. "It is carried on by the power of his own free will and faithfulness." As often as this unfounded assertion has been reiterated, it has been refuted. We consider it, therefore, but the repetition of a threadbare slander, which should long since have been consigned to oblivion. Where, we ask our antagonist, in what book, written by Arminius or any of his genuine followers, in what sermon, in what article of faith of the Methodist

Episcopal Church, do you find this bald and soul-despairing doctrine advanced? Until something like proof is produced, our simple denial of its truth, is all that any one has a right to demand. Our denial is deserving as much credit at least as the bare assertion of our antagonist.

5. "It is finished by the merit of his own good works, procuring him justification before God and his title to everlasting life." If Dr. Brownlee, or any one else, will point to a single sentence in any of our approved publications, in any article of our faith, or in any thing published by Arminius, which, fairly interpreted, will sustain him in this charge, we promise, not only to renounce it, but to confess that we have until this moment laboured under a most dangerous delusion. We call for proof. Until that is produced, we set this down among the effusions of a disordered imagination.

6. "This system is utterly opposed to the gospel of a free salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour." This, it must be confessed, is a sweeping stroke. A "system utterly opposed to the gospel of a free salvation," cannot be remotely related to infidelity. The gospel is briefly summed up in the words of the angel to the shepherds: "I bring you good tidings of great joy, which shall be to all people." That both Arminius and the Methodists have preached, and the latter continue to preach this great truth, is known to all who know any thing of their doctrine. Those points of doctrine embraced in the present controversy may be seen in the following articles of our church:

"VII. *Of Original or Birth Sin.*—Original sin standeth not in the following

of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"VIII. *Of Free Will.*—The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

"IX. *Of the Justification of Man.*—We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings:—Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

"X. *Of Good Works.*—Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit."

If these doctrines be opposed to the gospel of a free salvation, why then we confess guilty to the charge. If not, we submit it to our readers to determine how far the Dutch Reformed Magazine has departed from the strict line of gospel truth and charity.

We shall conclude our strictures on these subjects with a few general remarks.

1. We have to request of those who undertake to question the orthodoxy of our sentiments, to quote from the articles of our faith, or from some of our approved publications, and not bring a general sweeping charge against us, without a shadow of proof to support it.

2. If names of distinction must be used, we prefer being distinguished by that by which we are known. We have no objections to

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being called Arminians, provided the writers who choose thus to distinguish us, will state our doctrines accurately. It is as unjust as it is detrimental to the interests of truth, for any one to cry out *Arminian!* and then attempt to dress us up with the garb of Pelagius or the robe of Socinus, to render us odious in the sight of all sober, orthodox Christians.

3. We submit it to the calm deliberation of all friends to the Redeemer, whether the conduct of which we complain, is likely to subserve the interests of pure religion. "Truth is mighty and must prevail." Its injured rights will ultimately be avenged by its sacred Author. If any, therefore, commit depredations on them, they may not hope to escape with impunity. And when the curtain is drawn aside, and the light of truth exhibits the deep designs of those who have artfully endeavoured to hide its lustre, the innocent will triumph over the guilty, while the victory will proclaim the disgrace of those who may have attempted to succeed by such dishonourable means. We do not say that our antagonists in the present discussion have been guilty of wilfully perverting our sentiments; but we say that if their conscience acquits them of this charge, they ought to have known better.

4. We are not conscious of any ill will towards Dr. Brownlee, or the member of the association who helped him to the article in question. If any improper asperity of expression has escaped us, we willingly retract it, and hope in future to profit by any errors he may point out, either as to facts or arguments. We make no lofty pretensions to "deep reading," neither do we succumb to the petulant charge of having "issued from behind the

counter," though neither our present pretensions nor former profession will have any bearing in the estimation of sober minded judges, on the weight and force of our arguments. They will be pronounced upon according to their intrinsic worth, and not, we apprehend, according to the organ through which they are echoed.

When the present excitement shall subside, and the Dutch Reformed Magazine shall be convinced that the Methodist Magazine is not the reporter of senti-

ments "founded in ignorance and supported by pride," and "utterly opposed to the gospel of a free salvation," it is hoped that these two travellers will again visit each other, not as hostile foes, but, to adopt the language of the former, "as very good neighbours." In this spirit the Methodist Magazine now salutes its hardy antagonist, and conveys to the bosom of its editor, the good wishes of its conductors, hoping that whenever they meet again, it will be as friends engaged in the common cause of our salvation.

OBSERVATIONS ON THE WORKS OF GOD :

BY WILLIAM ALLEN, ESQ.

(Concluded from vol. x, page 469.)

WHILE man resembles other animals in the structure of his body, which is merely the instrument of his will, he is by the gift of other powers placed at an immeasurable distance from them. By the faculty of reason he is distinguished from all other visible beings, and by the immortal part, or soul, which constitutes his very essence, he is capable of communion with his Almighty Creator.

Inferior animals, in consequence of instinct, act in one uniform round ; but man is a free agent, capable of comparing, of judging, and deciding : he is at liberty to adopt one mode of conduct in preference to another, and is therefore accountable for his actions. He, alone, can compare and reason ; he, alone, is capable of perceiving those marks of contrivance and design, that adaptation of all the operations of nature to one grand and beneficial result, which proclaim, in the strongest and most impressive language, that the whole must have originated from a Being infinite in wisdom, in power, and in goodness. But in vain does every

thing which we behold conspire to force this great truth upon our notice, if we are so absorbed in the objects of sense as to be incapable of fixing our attention. How many do we see passing through life with no other ideas than those we may suppose familiar to the brute ; but mark these men, so ardent in the pursuit of what they call pleasure, are they completely satisfied with the gratification of their animal appetites ? By no means. How many an aching void do they not experience ; to what ennui and chagrin are they not subject ! They cannot feel the satisfaction enjoyed by brutes, because they have higher destinies ; because *they* have an immortal part : *they know* what the beast is *ignorant* of,—that the present life must terminate ; and the involuntary sigh arises for something beyond it.

Placed, then, in so commanding a station, endued with such faculties and powers, let it be our business to cultivate them for the noblest of purposes. Knowledge may contribute to our bodily comfort and convenience ; it tends to en-

large our views and expand our minds ; and, consequently, it is of great importance to cultivate our intellectual part, and to do all in our power to diffuse light and knowledge among mankind in general ; for this, by degrees, will put an end to that bigotry and superstition which tend to keep men in ignorance and a state of depression. Whenever we see attempts to put down schools, and to prevent the circulation of the Bible, we may always be sure that there is something wrong, something that will not bear the light.

Though knowledge be power, yet every thing depends upon the use which we make of that power ; and all are accountable for the proportion of talents received. It is an humiliating consideration, that while the classes of inferior animals are constantly found performing the will of God, the only exception is to be found in man :—in man, who alone has been endued with the faculty of knowing his Creator ; —in man, who was destined to communicate with him in a spiritual manner, and who was placed here, as in a state of preparation, for the enjoyment of his presence for ever. Good and evil are set before us : we are free to choose or to refuse ; and we may be assured, that in proportion to the degree of light and knowledge received, so will be the nature of the account at the final close ; for justice is no less an attribute of the Supreme Arbiter of the universe than wisdom or power. But while the most courageous among the sons of men may be appalled at considering this attribute, yet our gracious Creator is equally distinguished by that of mercy ; he in infinite compassion provided the means, in the person of the Redeemer, for reconciliation with himself ; and this is the only

means by which those who are brought to a true sense of their condition can abide in the presence of infinite purity. I cannot refrain from pointing to him. I cannot, when speaking of the goodness so evidently displayed in the material world, forbear to advert to that greatest of blessings, which, in his infinite love, he has bestowed upon us by the coming of the Son of God in the flesh.

The Supreme Being, though not an object of our senses, like the masses of matter with which we are daily and hourly conversant, is, nevertheless, actively present with us, influencing that immortal part in his rational creatures, which is also of a nature wholly different from any thing in the material world. *He* must be deficient, indeed, in intellect, who cannot discover, that a power far surpassing any thing conceivable by human capacity, must have been at work, in all that surrounds him. “In Him,” it has emphatically been said, “we live, and move, and have our being.” Invisible in his nature and essence, he is constantly influencing our minds to all that is virtuous. To him we owe every good thought and determination ; and as he wills the happiness of all his creatures, we are sure that when we dry up the tear of the widow and the fatherless, when we succour the distressed and afflicted, when we endeavour to promote peace and good will among men, we are performing the will of God. To cherish these dispositions and feelings is of more importance than the great bulk of mankind imagine. They become stronger by exercise, and tend, by degrees, to bring the mind into that harmony with the Divine will in which there is not the least disposition to hurt or destroy.

On the other hand, *they* shut

themselves out from abundant sources of joy and consolation, who harden their hearts against these benign sensations; who, puffed up with a foolish pride in consequence of their imaginary attainments, refuse to believe any thing which is not cognizable by their natural senses and faculties. But until a part shall be proved to be greater than the whole,—until it shall be shown that finite can comprehend infinite,—the well regulated mind must look with sorrow and amazement at men undertaking to measure the ways and operations of Infinite Wisdom by their *little* standard, and giving rash decisions upon the conduct of the Supreme Intelligence.

It would not be so much matter of surprise, if these unhappy individuals were found only in the class of the uneducated and ignorant part of mankind; but what shall we say for those to whose eyes the ample page of science has been unrolled; but who, notwithstanding, with inverted ambition, have struggled to descend below the dignity of their nature, and claim kindred with the brutes who know not God? To them we may apply the language of Young: "With the talents of an angel, a man may be a fool: if he judge amiss in the supreme point, judging right in all else does but aggravate his folly."

If, then, all that we admire in nature must have been the work of a kind and an Almighty Hand,—if we are convinced that all the powers we possess are derived from him, and sufficient only to give us a *faint* glimpse of his infinite perfection,—is it too much to ask, that we should humbly trust in him for what must be above our comprehension; and rely with confidence, that in a future state of being, what is now merely the object

of faith will then become matter of absolute certainty? It is no small consolation to reflect, that precisely similar conclusions have been drawn from the same premises by the most distinguished ornaments of science. Sir Isaac Newton, Boyle, and Locke, together with other illustrious characters, who laid the foundation of all those discoveries which will render the present age so conspicuous in the annals of time, had exactly the same ideas upon these important subjects. These great men were not ashamed to acknowledge their conviction of the truths of revealed religion; and that, in tracing the links of the chain, which, beginning at the lowest orders of created beings, terminates at the throne of God, the most acute individual would soon come to a point below, as well as above himself, at which he could only pause and adore. Indeed, our very existence is not more certain than that of an overruling, superintending Providence:—a conviction of his omnipresence has been the consolation of the wise and good in all ages of the world, and the effects of that conviction are described with peculiar force by one of the most elegant writers which this country has produced. The celebrated Addison exclaims, "How happy is an intellectual being, who, by prayer.... opens a communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has his light and support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst

of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement, he knows that he is in company with the greatest of Beings; and perceives within himself such real sensations of his presence as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands between his soul and the sight of that Being who is always present with him, and is about to manifest himself to him in fulness of joy."

As, then, the Supreme Being is not cognizable by our natural senses, and as the immortal part of man is also invisible, it is not inconsistent with reason to conclude, that the spiritual part of us may be immediately influenced by that power which created it; that He may in former times have communicated his will to intelligent beings in a supernatural manner; that these having recorded the impressions made upon them, a *written* revelation may have been intrusted to mankind. That this has been done in the case of the Holy Scriptures, we most firmly believe; for when we consider the tendency of the precepts there given for the conduct of life, and how eminently they are calculated to promote the happiness and well being of the human race, not only during the short period of their natural lives, but in the interminable state which is to follow; when we see that the object of these divine precepts is to produce peace on earth and good will among men, and also consider that one of the most glorious attri-

butes of the Deity is love, the source from which these precepts have originated becomes apparent, and there is no longer room for doubt.

As it is clear, then, that the dispensations of the Divine Being have a reference to the happiness of man, it follows that the exercise of benevolence, and deeds of mercy, must, in a peculiar manner, be consistent with his will. It seems, indeed, that by an ordinance of his providence these acts are made a source of the purest pleasure. "If," says a celebrated author, "thou doest good to man, as an evidence of thy love to God, that peace which is the foretaste of Paradise shall be thy reward on earth." And I need not tell those who are engaged in the medical profession how many opportunities they have of exercising the best feelings of the heart. They are called to see human nature under the most afflicting and trying circumstances. It is when the mind is subdued by misfortune, and when the body is oppressed with disease and pain, that the value of the balm of sympathy is most fully appreciated. He who is qualified to administer it, under these circumstances, may be regarded as an angel of mercy, a delegate from heaven. Your profession is a liberal one, and it is expected that your conduct should do honour to that profession. It is not enough that you merely bring to it that knowledge which is essential to the cure of diseases; suffering humanity requires something more: it requires soothing manners, it demands sensibility of heart, and those exalted feelings which distinguish the man and the Christian. These qualifications are necessary to the complete character of a medical man: they will not only be acceptable in the sight of

God, but being congenial with every noble sentiment of the heart, will powerfully contribute to advance even your temporal interest, and enable you to make your way in the world.

The signs of the times we live in are interesting in no common degree. Never, perhaps, in the annals of mankind was so much active benevolence at work, never on so extensive a scale; and gratifying must it be to our feelings as Englishmen, that the centre of these operations is in our own beloved country; that from Great Britain light is breaking forth and spreading into all lands: it shines from our public institutions for meliorating the condition of man, and from none with rays more diffusive than from the British and Foreign School Society. This institution, by its comprehensive and liberal plans, has long been preparing the means for the spread of light and knowledge through the great mass of the people all over the world. It put France in motion from one end to the other. Schools for the poorest of the people were formed in all the departments, with the sanction of government; and though a sinister policy has been too successfully exerted to check them, it will be impossible wholly to stop the good work; but it must, from the progress of light and knowledge and the nature of the human mind, break forth again under more favourable circumstances. In Russia, Germany, Prussia, and Sweden, the plan is embraced; it has even been adopted in Spain, and is making

rapid progress in the East Indies. In North and South America this system of instruction is pervading immense districts, and even in Africa schools have been established.

The moral effects which this institution must necessarily produce are incalculable; and its ultimate success will be greatly accelerated by the stimulus it has given and continues to give to rival institutions, which sprang up after its establishment, and which, although not conducted on the same comprehensive and efficacious plan, are all contributing to perform part of the great work. Education may be regarded as the plough which breaks up the fallow ground and eradicates the weeds, which prepares the untutored mind for the reception of the truths of religion. And see the British and Foreign Bible Society preparing for the harvest by scattering the good seed through every clime,

"From the world's girdle to the frozen pole;" while pious individuals, of various religious persuasions, are running to and fro to increase that knowledge, on which the present and future well being of the great human family depends. Surely these things speak in language not to be misunderstood. May we not hope that the era is advancing, foretold by prophecy, when "the knowledge of the Lord shall cover the earth as the waters cover the sea?" When one song shall employ all nations; then shall

"The dwellers in the vales and on the rocks,
Shout to each other; and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous hosanna round."

For the Methodist Magazine.

JEPHTHAH'S DAUGHTER.

"And Jephthah vowed a vow unto Jehovah, and said, If delivering, thou wilt deliver the children of Ammon into my

hand, then it shall be, that whosoever coming out [of Mizpeh] shall come from the doors of my house to meet me, on

my returning in peace from the children of Ammon, shall be [devoted] to Jehovah, and I will offer unto him a burnt offering."—*Judges xi, 30, 31.*

DURING a period in the history of the Israelitish nation when they were governed by judges, between the demise of one, and the succession of another judge, the Ammonites took the advantage of their situation, made war upon them, and laid waste their country. In this distress the elders of Israel called upon Jephthah, to become their judge, and to lead them against their enemy. Jephthah hesitated for some time, but finally consented to obey the voice of his people. He twice sent messengers to the Ammonites remonstrating against their injustice and cruelty in making war upon a nation at peace with, and who had done them no harm. He solemnly called upon them to desist from their predatory incursions, and return to their own country. Jephthah's remonstrances were in vain; the enemy persisted in his unreasonable and wicked conduct.

At this momentous period the spirit of Jehovah came upon Jephthah, he blew the trumpet of war, collected an army, and marched against the enemy. Before he engaged in battle; while under the pressure of awful responsibility to his people; while under a deep sense of the absolute need of divine help, he made his supplications to Jehovah God of hosts for his interposition, and then made the singular vow above mentioned: that upon the event of his success in repelling the enemy and reducing him to submission, upon his return in peace to his native city, whosoever coming out of Mizpeh, should come from the doors of his own house, should be solemnly devoted to the service of Almighty God;

and express his gratitude to, and his dependance upon his Creator, Preserver, and Redeemer, by offering to him the sacrifice or oblation prescribed by the divine law. Jehovah heard the prayer, and accepted Jephthah's vow. The enemy was overthrown in battle, and compelled to submit to Jephthah's terms. He returned from the Ammonitish war in triumph, and in peace.

On the day of his triumphal entry into Mizpeh, with one accord the people expressed their feelings by one universal burst of praises and glory to God, who had extended mercy and salvation to his people Israel. The women, laying aside their domestic cares, joined the glad anthem; and among the foremost was Jephthah's only child, the loveliest of the lovely. Upon her he depended for the continuance of his family; upon failure thereof his name would cease in Israel. Arrayed in garments of spotless white, her virgin heart overflowing with holy joy, she took a timbrel in her hand, headed the choir of her lovely companions, and went forth to join the loud acclaim; to meet her victorious parent.—Alas, for the uncertainty of all earthly joys! At another time to have met and pressed to his bosom his only child, would have been the perfection of parental bliss—upon this occasion 't was death! He had made a vow.

Upon being informed of the circumstances of her father's vow, this amiable damsel submitted to the will of God with holy resignation. The Eternal had heard the prayers of his people, and had rescued them from the hands of the destroyer, and should she murmur and repine? She bowed before the Almighty, and consented to the vow. Her pious heart was lifted

to heaven's eternal throne; her holy aspirations were, "not my will, but thy will be done, oh my heavenly Father, as in heaven so on earth; I give myself to thee, 'tis all that I can give." She requested permission to retire to the mountains with her youthful associates, to bewail the extinction of her family, and the blighting of the hope of Judah's matrons. At the end of two months she returned, was openly and publicly professed, and

devoted to God's holy service; her life to be occupied in dispensing the blessings of religion to the poor and the needy, the sick and the afflicted, the fatherless and the widow. So lived and so died this exemplary virgin. To commemorate this living, devoted, and holy offering of Jephthah's lovely child, the virgin daughters of Israel had a solemn lament four days in every year.

H. T.

Natchez, Sept. 3, 1837.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from vol. x, page 414.)

No. 17.

THOU KING OF SAINTS—

"Thy saints proclaim thee King; and in their hearts

Thy title is engraven with a pen.
Dipt in the fountain of eternal love.

Thy saints proclaim thee King; and thy delay
Gives courage to their foes, who, could they see

The dawn of thy last advent, long desired,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks!"

MARTHA H. HINDE, the young lady an account of whose conversion and triumphant death we gave in the last number, was an extraordinary female; and time elevates her standing by comparison. Meekness, humility, and prudence, marked her steps. She deliberated, and coolly reflected, before she proceeded to act; this was her deportment on all occasions. Her death, as a loss in society, was felt, severely felt, by her aged parents; and almost equally so by her relatives and friends generally. I find now many young females bearing her name, in token of respect for departed piety, given by pious parents. The tidings of her death reached Kentucky in a few days. One of major John Martin's sons, an amiable young man, was now grappling with death from the same disorder that had taken off his female friend. The family were fearful of communicating the account of her death to him, lest it might have an in-

jurious effect; but he overheard their whispers, and inquired into the particulars. An account of her death had been fully communicated; he read it with floods of tears: being somewhat skeptical, he now sought the Lord, and also died triumphantly.*

* We believe it to be a scriptural doctrine, that angels become "ministering spirits to the heirs of salvation;" how happy then the faithful follower of the Lamb to reflect, that the blessed Redeemer sends those holy beings to minister to the necessities of the saints. How often does the book from which we draw our Christian consolation speak of such. To survive many pious friends or relatives, has a tendency to unloose our affections to this lower world! But perhaps there are other holy and intelligent beings besides those engaged in the same employ, whom Cowper describes as the morning stars—

"Tell me, ye shining hosts—

That navigate a sea that knows no storms,
Beneath a vault unsullied with a cloud,
If from your elevation, whence ye view
Distinctly scenes invisible to man,
And systems of whose birth no tidings yet
Have reach'd this nether world, ye spy a race
Favour'd as ours, transgressors from the womb,

And hasting to the grave, yet doom'd to rise,
And to possess a brighter heaven than yours.
As one who long detain'd on foreign shores,
Pants to return, and when he sees afar
His country's weather bleach'd and batter'd
rocks,

From the green wave emerging darts an eye.

This young female, soon after she embraced religion, began to lay plans to make a religious impression on the mind of her younger brother,* who now resided at the metropolis of Kentucky. Seeking on all occasions to do good, she ultimately became the happy instrument of his awakenings. Her pious example, her deep humility and godly conversation, frequently introduced in the most tender manner, brought him to reflect very seriously on the necessity of embracing religion. One instance of her peculiar turn may suffice. While her brother was on a visit to see his father's family, and with his friends engaged in the busy amusements of the day, on his preparing to return, Martha packed up his clothes; when he had returned to the metropolis, in unpacking them he found neatly folded up a "book" among them. Her brother was at a loss at first to know how it came there. On opening it, he found it to be "Dodridge's Rise and Progress of Religion in the Soul." Upon reflection he could trace the circumstance to the *motive*; and this with a variety of other cases of the kind, began very seriously to operate upon his mind. Thus his case in some particulars resembled that of an eminent Baptist preacher, who became governor of Kentucky. This gentleman, when a young man, joined a fishing party, for the purpose of having a frolic. On the first haul *with the seine* they drew ashore a *book*. He seized the prize, and sat himself down to read it. On opening the book and turning to the title page, he found it to be "Law's Serious Call to the Unconverted." It proved to be a serious and blessed call to him; he retired under deep convictions, embraced religion, and became a preacher. This *book*, so strangely taken, it is supposed, had been dropped from the pocket of

Radiant with joy towards the happy land;
So I with animated hopes behold,
And many an aching wish, your beamy fires,
That show like beacons in the blue abyss,
Ordain'd to guide th' embodied spirit home
From toilsome life to never ending rest.
Love kindles as I gaze. I feel desires
That give assurance of their own success,
And that, infused from heaven, must thither
tend."

—Then let the morning stars sing together,
And all the sons of God shout for joy.

* And this "younger brother" is poor Theophilus Arminius! the author of these very humble sketches.

some person while fording the river above the place, when it so providentially came into Mr. G——d's hands.

Having presented to the reader many interesting instances of the operations of divine grace connected with the doctor's and his old lady's Christian experience, we will endeavour now briefly to review the lives of these pious old people.

When the doctor settled in Kentucky, his reputation as a physician and surgeon followed him. This state at that day was remarkably healthy, and his principal employment was in the surgical line. In this he was unusually successful. Residing in the central part of the state, and this country then being the great theatre of the west, he became extensively known. But however constant his employment, he carried his religion into his practice. Before he left his house, he would retire to secret prayer, for a blessing upon the means prescribed; when he arrived at the patient's dwelling, he would immediately call the family together, and unite in public prayer for the afflicted. Strange work this, to many of the Kentuckians; and I presume many physicians would now conclude that this old gentleman had to bear a heavy cross. Not so. It appeared to be his element: it was his *meat* and his *drink*: it was indeed the great source of enjoyment: and these people appeared to fall in with the measure, as regularly as if they considered the doctor to be their own priest. As certain as the doctor was sent for, the family expected family prayer. Whether professors or not, no matter what order, it made no difference with him. This made a very considerable impression wherever he went; he became beloved and esteemed; and the Baptists were so remarkably attached to their practising physician, that they sent for him to attend all their public meetings; but ultimately had to pay some penance by bearing his severe *philippics* on their absurd adherence to *close communion*. It appeared that the God of love heard his prayers, the cures effected on his patients in many instances appeared almost miraculous. These cures are frequently spoken of by many at this day with wonder and surprise. The wild and adventurous disposition of many of these people constantly subjected them to wounds, bruises, or broken limbs; but no mat-

ter how desperate, the conclusion was "that old doctor Hinde could cure them." One case had almost irresistibly led these people to this conclusion. While a youth was felling a tree, it lodged; in attempting to cut down the tree that caused the lodgment, which on all such occasions is extremely dangerous, the tree split, and riding upon the splinters of the stump, it shot back, and as the young man was running from danger, it reached the calf of the leg, and thrust leg, flesh, and all, into the ground; tore the flesh from below the knee to the ankle, leaving only a slip on one side; broke the bones in several places, and crushed off about six inches of one bone. He was called to see the youth in this dreadful situation, as was also old Dr. Ridgeley, the oldest practitioner, and the most eminent in the country. Both brought their instruments. Doctor R. contended for amputation; Dr. H. thought he could save the limb. The youth cried, and entreated him to try to save it. Dr. R. left the house, very impatiently contending that it was impossible. Dr. H. now laid close siege to his patient, several times stopped the mortification, and found means to obtain a new bone. He perforated the ends of the bones, and receiving their discharges into a silver tube or conductor prepared for the purpose, formed a new bone and saved the *limb*, to the great astonishment of the settlement, the family, the other doctor, and indeed the youth himself: for the distressed youth contended that a poor leg was better than none, but the cure was so great that he did not *limp*! Such were the overflowings of his soul, that on all occasions he manifested his gratitude, and was frequently found riding a considerable distance, to manifest his friendship by paying his distinguished surgeon a respectful visit. Many similar cases occurred from wounds received in various ways, that were calculated to raise the doctor's reputation.

When not employed in visiting the sick, doctor H. was found (when in the house) constantly engaged in devotional exercises. Reading the Bible, and pious books, afforded the great source of enjoyment; but a great portion of his time was spent in the *groves*, where he would erect his *tabernacle*; from whence a passenger would frequently hear the voice of prayer. He had heard both Mr. John Wesley and

Mr. George Whitefield preach; the former at the Foundery, the latter at the *Tabernacle*: and though he admired the zeal of Mr. Whitefield, Mr. Wesley was his favorite preacher. His works were considered a treasure with him. The old lady, his faithful companion throughout all the various changes of life, has been one of the most distinguished of her sex. Her memory, at the age of eighty years, has not left her: always remarkably active and sprightly; cheerful, and fond of the enjoyment of religious society; she continued to possess an extraordinary flow of spirits, and yet retains them, though she has become perfectly blind. The old doctor, now at the age of ninety, has become her attendant; watching over her amidst her afflictions, listens to her recital of several pages at a time of the "Saint's Rest," which she repeats; as also a considerable portion of Dr. Coke's "Reflections" in his Commentary on the New Testament. These subjects had been treasured up, together with thirty or forty spiritual hymns, when blessed with eye sight. She has also in turn to minister to the doctor in his afflictions. These two old people yet attend meeting, when the weather permits, and enliven the class meetings and love feasts.*

* In 1814 the doctor and his aged companion removed to Newport, (opposite to Cincinnati, Ohio,) and have been faithfully attended to in their declining years by their younger children, (two daughters,) who duly appreciate their pious example, and feel honoured in administering to the necessities of their pious and aged parents. One singular circumstance has ever been manifested by these old people. They seldom, if ever, were known to fail to pay punctually their quarterage to the travelling preacher. When the doctor was in practice, he never could keep any money in his pocket, except to pay his quarterage. If he received more than the usual amount of his quarterage from his patients, the amount of his quarterage was retained, and the balance immediately handed over for family purposes. So long accustomed thus conscientiously to contribute to aid their travelling preacher, it has become habitual; and their children now, to relieve their minds, must furnish them money for their quarterage, or they are very unhappy. The social and religious duties have been so faithfully kept up, that the doctor, whether he be spoken to at "midnight," "daybreak," or "cock crow," on the subject of religion, "shouts the praises of the Redeemer." A glow of piety rests upon him, that far ex-

In order to gather the facts in relation to the experience of these two old "saints of the Lord," the writer, on the 30th day of October last, while all their children now alive were present together, for the first time for upwards of twenty or thirty years, drew up and read to them the notes from which he extracted these numbers. All the facts were concurred in. Their children, grandchildren, and great grandchil-

dren, on that day amounted to one hundred and four. They now, like good old Simeon and the saints of old, are waiting for a passage over Jordan; and may in the language of those of that day, say, "Now, Lord, let thy servants depart in peace, for our eyes have seen thy salvation."

THEOPHILUS ARMINIUS.

Newport, Ky., Feb. 13. 1827.

(To be continued.)

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

To Societies auxiliary to the Missionary Society of the Methodist Episcopal Church, and to all those interested in the cause of missions.

WHEN the Missionary Society of the Methodist Episcopal Church was first established, there were no missionaries employed deriving support from its funds, nor, indeed, until nearly a year afterwards. Of course, the funds collected during the first year of its existence were on hand, except what was paid out for incidental expenses, and were so reported at the end of the year. Being thus a year in advance, the society has been enabled to report a balance in the treasury, at each succeeding anniversary.

As might be expected, however, the demands on the treasury, in consequence of an enlargement of the missionary field, have been annually increasing. Relying on the benevolence of the community, in order to meet the increased demands for missionary enterprises, the board authorized the superintendents of the church, in June last, to draw for the present year eight thousand dollars, which is two thousand dollars more than had been authorized for any preceding year. Nearly five thousand dollars of this amount has been already drawn, and actually paid by the treasurer since the last anniversary. To meet these

drafts, the treasury is not only drained, but a considerable amount has been overdrawn, leaving the society in debt.

This state of things has induced the managers to present themselves before their brethren, and to solicit their aid. The managers are very far from being discouraged. They fully believe that it is only necessary to make known their wants, as they have now honestly done, in order to have them supplied; and they would humbly propose to the several circuits and stations, who are able, and it is believed there are many such, to make, their preachers life members. This would immediately replenish the funds, and enable the society to go forward without embarrassment. They are also fully persuaded, that if the preachers were to interest themselves in this business, many additional auxiliary and branch societies might be formed, and donations obtained from those benevolent individuals whose hearts are engaged in the cause of missions.

Those who have read the accounts of the work of God, in many of our Indian and other missions, certainly cannot be uninterested for their future prosperity. The heathen of our wilderness are flocking to the standard of Christ with an astonishing alacrity. Yes, the voice of prayer, and the voice of praise, are now heard where, but a

ceeds any thing I ever saw. It is one constant round of praise—whether asleep or awake, his soul is in a constant ecstasy. Providence seems to have placed these two faithful sentinels at this post (having been a great military depot during the late war) as waymarks for the soldiers of the "King of saints."

I had determined in my own mind not to present the experience of these two faithful witnesses to the public, until they had "passed over Jordan:" but this now can make

but little difference. Their testimony has been so long and so faithfully borne to the glorious cause of truth, that all we can reasonably expect to say when they come to die, is that they have "fallen asleep in the arms of the blessed Jesus." They are now rejoicing in a most gracious revival, which it appears is about to bring into the kingdom of Jesus their grandchildren and friends around them, in answer to many prayers, cries, and tears.

few years since, nought but howling and wailing, or the signals of savage warfare, interrupted the stillness of the gloom. And hundreds of these outcasts of men are now rising up to bless the missionary of the cross, and those who aid in his support. A confidence in the Christian integrity of those who are now engaged for their welfare, has recently been inspired, to which they were heretofore strangers. Those suspicions of the intentions of the white people, for which, alas! there has been but too much ground, have gradually been overcome and removed by the steady and persevering conduct of the missionaries, who have afforded indubitable proof that they were sent of God, solely to "seek and to save that which was lost." These people have been told that their white brethren love them, that they will continue to love them, and provide for their spiritual instruction. This returning confidence must not be weakened. We must continue to show them kindness—to contribute for their comfort and support.

The managers are persuaded that this call on the munificence of their brethren will be effectual. Let the auxiliary and branch societies be awa-

kened to this subject. Let the preachers bring the wants of the society before the people, and there shall be no lack.

Those individuals who may be disposed to give to this worthy object, are informed that they may hand their donations to any of our preachers, to the treasurers of auxiliary or branch societies, or send them to N. Bangs and J. Emory, New-York.

For the information of those who may not be informed on this subject, the managers take the liberty to observe, that the allowance of a missionary employed by this society is exactly the same as is allowed by the Discipline to a travelling preacher. It is estimated by a committee of the conference to which he belongs. It will be perceived, therefore, that no one can enrich himself by becoming a missionary. Indeed, it requires the most prudent economy in the midst of labours and privations, unavoidably connected with most of the missionary stations, especially those among the Indians, to live comfortably.

The managers will conclude in the language of the Discipline—"Men and brethren, help! Was there ever a call like this?"

Pensacola Mission.—A letter from the Rev. Charles Hardy, dated Pensacola, Sept. 11, 1827, details some of the difficulties with which he has had to contend, through the backwardness of some, the wickedness of others, sickness, &c. He observes, however, "Notwithstanding the winter of spiritual darkness has so uniformly and generally prevailed, we yet trust in God that all the labour has not been in vain. I have preached once since my former account, at the navy yard, and as often at the cantonment as was practicable. The soldiers have been changed since I commenced preaching there, and those there at present have manifested much less regard for the gospel, than those that were removed. In the country also, the people have been visited, and the gospel has been heard by them that were ready to perish. It is to be hoped that they will receive the word with joy, and will be more stable than to wither and die under the first rays of the sun of affliction, temptation, or persecution.

"Two weeks ago yesterday, I was overtaken by an affliction which has

rendered me unfit for any effective service since; and as the fever assumed a malignant cast, and the most of the Americans left the city, it was thought advisable that I should spend some time in the country. I accordingly left town on the 3d instant, and shall not, it is probable, return until the approach of the cold season. The sabbath school was continued, though under somewhat discouraging circumstances, until I was taken sick; and when I left town, directions were given if possible to continue it; but, I think, from the dispersed condition of the children, that it will be discontinued until things become more settled. The want of a convenient house to meet in, has been no small hinderance, both to preaching and the prosperity of the school.

"Towards getting a house of worship we have done what we could; but have not succeeded to our wishes. The most of what was subscribed in Pensacola has been collected; and through the politeness and exertions of some gentlemen belonging to the United States' navy, one hundred and

seventy-three dollars were collected from the crew of the ship *Constellation*. To all that were efficient in procuring us that favour, we acknowledge our obligations; and feel free to render them our most hearty thanks. The most of the materials for the church have been procured, and had we not been disappointed in getting them in season, there is but little doubt, but before this we should have been able to preach Christ and him crucified, in the Lord's house under our own care."

Salem Mission.—Extract of a letter from the Rev. Peter Cartwright, dated Sangamon, Ill., Sept. 15, 1827: "Our school yet remains small, but the children are orderly, learn fast, and give a satisfactory attention to the worship of God. One adult native has professed a change of heart, and has been baptized. The natives profess to be friendly to the mission, and assure us that we shall have more of their children. Our farm is in a prosperous state. Our present crop is worth about \$500, and consists of corn, wheat, potatoes, and vegetables of different kinds. The missionary property, besides our crop, is worth \$500; but there is a considerable debt hanging on the mission which originated in its first establishment. We have endured great hardships this year, but the God of missions has supported us, and with the appropriations made by our bishops, we have met the current expenses of the year.

"My last round of camp meetings for the present conference year, has just closed, and we have been greatly favoured with the outpouring of the Divine Spirit. About two hundred children and seventy adults have been baptized. Upwards of two hundred persons have professed the religion of the Lord Jesus Christ, this round, on the Illinois district, and two hundred and fifty have joined the church.—There is great peace and harmony in all our borders. The travelling and local preachers live and labour in unison, and are in the spirit of the work. We have our persecutions, and much opposition from abroad, but we have abundant reason for thankfulness to Almighty God, that we have no contention, no broils, no schisms, among ourselves: we stand firm, preachers and members, without one dissenting voice, to the old standard of Me-

thodist doctrine and church government.

"At a camp meeting, which closed on Tuesday, the 4th of this month, in Morgan county, Sangamon circuit, the awful power of God fell on preachers and people. There was almost a universal solemnity. Convictions were general and pungent. Forty-three professed religion, and most of them were very clear and powerful conversions. Fifty joined society, and many went from the camp ground deeply wounded in spirit, and earnestly seeking the Lord. Glory to God for camp meetings! Thank God, we are planting the blood-stained banners of Immanuel in this young and rising country; gospel tidings are flying east and west, north and south, in these western wilds. God is raising up ministers that understand what is meant by that Scriptural saying, 'Blessed are the poor, for they have the gospel preached unto them.'"

Asbury Mission.—Extract of a letter from the Rev. Andrew Hamill, dated Creek Nation, Oct. 12, 1827: "During the three months last past, we had at one time upwards of thirty scholars on our school book. At present our real number is from twenty to twenty-five. It is generally known, that for some years past this nation has suffered severely from intestine divisions. Happily, little blood has been shed; yet jealousies and contentions have been found in almost every town and family. Liberal proposals have been made on the part of the general government, to such as would emigrate to the country west of the Mississippi. Some have at length concluded to avail themselves of these proposals; and, for several days past, have been collecting at different places, for the purpose of setting out for the place of their future location. How far this measure may improve the condition of the emigrants, we cannot yet tell; but this we know, it has an unfortunate effect on our school and church at the present. Several, who for the last two or three years had enjoyed the benefits of this school, and were members of our society, have been compelled to leave us, for the purpose of accompanying their friends who are about to remove. One of this number, (a young man about nineteen or twenty years of age,) manifests an insatiable thirst for knowledge, espe-

cially religious knowledge, and is at the same time remarkable for his piety. We had hoped he would be very useful among his countrymen. But he is gone. Yet even this event, which to us appears unfortunate, may be the means of conveying the light of life to the remote tribes of the west.

"Some weeks since there was considerable religious excitement among the children belonging to our school. This has in some degree subsided; but

the effects we hope will be lasting.—But few members have been added to our church at this place, since my communication of July last—not more than four or five. Notwithstanding this, we are frequently favoured with the presence of that Redeemer, who declares that 'where two or three are gathered together in my name, there am I in the midst of them.' Class meetings in particular are generally made a great blessing to the people."

REVIVALS OF RELIGION.

SINCE our last number went to press accounts of revivals have been numerous in various places of our country, so much so that it is impossible for us to give even a condensed view of the whole of them in this number.

In the state of Georgia, the Rev. William Arnold writes that during the year, they have added to the church, between twelve and fifteen hundred members.

In Queen Ann's circuit, the Rev. Jacob Moore states that they have received upwards of one hundred whites, and more than fifty coloured.

More than 1300 converts have been added to the Methodist church in Tennessee this year.

In the Westmoreland circuit, according to the statement of the Rev. J. Baker, upwards of 140 have found the pearl of great price, and been added to the church.

Since July last, about 400 have been brought into the bosom of the church in the Santee circuit, S. C.

A letter from the Rev. John Craig states that ninety had joined the church in the Jonesborough circuit.

Ninety have been brought into gospel liberty, and added to the church in Marietta, Ohio.

A letter from the Rev. Wm. Capers states that 120 whites and 340 people of colour have been lately united to the church in Charleston, S. C. Not less than 300, the same writer mentions, have been added to the Cypress

circuit. In Hollow Creek circuit, also, there has been a gracious revival.

The Rev. Peter Doub writes, that in the Yadkin district upwards of one thousand souls have been converted to God during the past year.

The Rev. F. P. Norworthy informs us, that there were not less than three hundred souls converted at a camp meeting, held in October last, in Newton county, Georgia.

The Rev. H. White says, in a letter published in the Religious Messenger,—"I believe I should not exceed the bounds of correctness if I should say that the eight circuits on this district have each, on an average, added one hundred and fifty on trial to our societies here the last conference, which would make an addition of twelve hundred on the district."

The Rev. Isaac Baker, in speaking of a quarterly meeting held in Lisbon circuit, N. H., says,—“In the course of the meeting we admitted fifty persons to our church on trial,—baptized sixteen, and it is thought that from fifty to one hundred backsliders and sinners found pardon; and many more are under conviction now than when the meeting began. We have seen some great things already, and we expect to see greater things than these. Since we began our labours on this circuit, we have received over ninety persons on trial, and we think that more than one hundred and fifty have been converted and reclaimed."

Sunday School Union of the Methodist Episcopal Church.—We have the satisfaction of announcing to our friends the unexpected prosperity of this institution. Since its organization, the number of children in the city of New-York is nearly doubled, and several of them have become hopefully

pious. There are now upwards of one hundred and thirty auxiliary societies formed, many of which are large, and include several branch societies.

Tract Society of the Methodist Episcopal Church.—Many active and efficient auxiliary societies have recently

been formed, which promise much usefulness. This mode of circulating religious knowledge certainly possesses facilities peculiar to itself, and will, if suitably attended to, be one of the most

powerful means of the universal spread of divine truth among mankind. Our readers are referred to the last page of the Magazine cover for a list of our Tracts, with their prices,

OBITUARY.

DEATH OF MR. JOHN MILTON DAVIS.

JOHN MILTON DAVIS was born in Wythe county, Va., July 13, 1807. In the 19th year of his age he was brought to a saving knowledge of the truth, under the ministry of the Rev. Wm. Patten, and joined the Methodist Episcopal Church. At that time there was no little opposition to the work of God. So evident, however, was the change effected in brother Davis, and so unexceptionable his conduct, that all were constrained to acknowledge the hand of God.

His pilgrimage was short. A little more than twelve months from his conversion closed his mortal career. In the first part of his sickness, which came on suddenly and severely, he was delirious; but generally when spoken to on religious subjects, he seemed collected, and gave satisfactory answers respecting his own enjoyment. On Thursday, May 17, while some of his Christian friends were singing the hymn, "He dies, the friend of sinners dies," &c., at the close of the second verse, he requested them to stop and listen. He then raised his hands, and sung with apparent ecstasy, "Here's love and grief beyond degree," and

continued through the remainder of the hymn, to the astonishment of all present.

Though his sufferings were great, he bore them with patience and submission, often rejoicing in God his Saviour. Sometimes, indeed, his mind was borne down with temptation; but at no time was he left without hope. Most affectionately did he exhort his father to embrace the religion of Jesus, that he might be prepared to meet him in heaven. We have reason to believe that his labour was not in vain in the Lord. To some of his deistical friends he addressed himself with much earnestness, and it is hoped with effect. None indeed, who visited him, escaped his attention. One who was present at the closing scene, observed that he had frequently read accounts of dying saints, and though he believed in their general correctness, he never before was so fully sensible of the power of divine grace to conquer the fear of death.

After a severe struggle he at length cried out, "Now let me die," and closed his eyes, and we have no doubt went to the bosom of Abraham.

DEATH OF MR. ISAAC BURNESTON.

Baltimore, 1821.

"SINCE you last heard from us, my dear parents, we have been called to pass through a scene of the deepest affliction. I suppose report has given you some intimation of it before this.

"Our dear and much loved father and friend is no more. He who but three weeks ago was the only earthly prop and solace of a large, helpless, and affectionate family, is now torn from our embrace,—and oh! (sad thought,) we shall see his face no more. Our unwilling hearts say, 'Surely it cannot be.' In an hour of sweet delusion treacherous fancy would persuade us still to doubt the tyrant's awful power. But alas! at every turn we meet the agonizing testimonials of its

truth. We no longer see him in his accustomed seat, directing with sweet authority, his parental care, chiding the wayward, instructing the ignorant, soothing with tenderest sympathy the beloved partner of his life, or bending, with enlarged philanthropy, his unwearied exertions to the promotion of the public good. On Sunday morning the 14th of October, at eight o'clock, he left this world, which has been to him of late a world of peculiar affliction. Throughout his illness, which was of twelve days continuance, he maintained, in all its heavenly lustre, the glorious character of the Christian. Such patience, such submission, such unclouded confidence in

God, such tenderness of affection manifested to all that were privileged to approach his bed; such angelic sweetness beamed from every smile, even when distorted by sickness or pain, as marked him with peculiar emphasis the property of the skies; and might have taught us, ere death sealed the truth, that too good for earth, he was soon to join the distinguished company of those who had washed their robes and made them white in the blood of the Lamb. On Saturday morning, the day before he died, the Lord honoured his servant by what I considered a special interposition, and dissipated the stupor that for two days had oppressed him, and threatened to obscure in his last hours the triumph of his grace; and he was permitted to enjoy, what he had most earnestly desired, a parting interview with his friends and dear disconsolate family, who now thronged around him to receive his blessing, and each in his turn to share the last, last expression of his love. Never, never did I witness a scene so big with grief; as if the grief of years were poured on one short hour. Could angels weep, they had let fall a tear over the heart rendings of human sorrow. But oh! could you have seen the saint amidst the confusion and burst of grief that agitated his chamber, Through nature's wreck, through vanquished agonies, [gloom,
Like the stars struggling through this midnight
What gleams of joy! what more than human peace!

Calm and unmoved, his mighty spirit smiled the storm to rest, and seemed to say to the labouring hearts, Be not troubled; behold, I go to your Father and to my Father, to your God and to my God. Oh, how my heart burned within me! I felt, at that moment, as did Thomas when he said, 'Let us go, that we may die with him.' In the contemplation of such an end, it would not be astonishing to hear even a wicked infidel exclaim with sacred rapture, 'Let me die the death of the righteous, and let my last end be like his.'

This letter was addressed to the Rev. James Walls of Winchester, Virginia, written by his son, Doctor William Watkins Walls, of Baltimore, occasioned by the death of Mr. Isaac Burneston.—"Insatiate archer! could not one suffice? Thy shaft flew twice, and twice my peace was slain." Doctor Walls died April 5, 1824, of a lingering indisposition, which he bore with Christian resignation. He possessed a delicate mind, and an affectionate and sympathizing heart. At the early age of twelve years, he embraced the religion of Jesus Christ, and held fast his integrity until he was called from a life of suffering to join those who "through faith and patience inherit the promises."

No marble marks thy couch of lowly sleep,
But living statues there are seen to weep.
Affliction's semblance bends not o'er thy tomb,
Affliction's self deplors thy youthful doom.

POETRY.

From the Wesleyan Methodist Magazine.

INSCRIPTION UNDER THE PICTURE OF AN AGED NEGRO WOMAN:

By James Montgomery, Esq.

Art thou a *Woman*?—so am I, and all
That woman can be, I have been, or am;
A daughter, sister, consort, mother, widow.
Whichever of these *thou* art, oh be the friend
Of one who is what *thou* canst never be!
Look on thyself, thy kindred, home, and country;
Then fall upon thy knees, and cry, "Thank God,
An English woman cannot be A SLAVE!"

Art thou a man?—Oh! I have known, have loved,
And lost, all that to woman man can be;
A father, brother, husband, son, who shared
My bliss in freedom and my woe in bondage.
A childless widow now, a friendless slave,
What shall I ask of thee, since I have nought
To lose but life's sad burden; nought to gain

But heaven's repose?—these are beyond thy
power; [then?
Me thou canst neither wrong nor help;—what
Go to the bosom of thy family,
Gather thy little children round thy knees,
Gaze on their innocence; their clear full eyes,
All fix'd on thine; and in their mother, mark
The loveliest look that woman's face can wear,
Her look of love, beholding them and thee:
Then at the altar of your household joys,
Vow one by one, vow all together, vow
With heart and voice, eternal enmity
Against oppression by your brethren's hands;
Till man nor woman under Britain's laws,
Nor son, nor daughter, born within her empire,
Shall buy, or sell, or hold, or be a slave.

The Methodist Magazine.

NO. 2.]

FOR FEBRUARY, 1828.

[VOL. 11.]

DIVINITY.

THE MORE SURE WORD OF PROPHECY :

The substance of a Sermon, delivered at the dedication of the new Methodist Church, in Beekman, Dutchess county, N. Y., December 14, 1826;

BY THE REV. SAMUEL LUCKEY.

Furnished at the request of the Board of Trustees.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—3 PETER i, 19.

ALLUSION is made in these words to the event of our Lord's transfiguration upon the mountain. It is evident that the apostle Peter, who witnessed that transaction, deemed it a real manifestation of the glory of the Saviour. In this passage he speaks of it as such. But whatever tendency it ultimately had towards enlarging his views of the economy of God, and confirming him in the general system of truth which was then opening, by various means, upon the world; it appears that he at first inclined too much to the dictates of prejudice, and hastily drew from it an improper conclusion. He had cherished a high veneration for the law and the prophets, and supposed that when the kingdom of the Messiah should be fully established, these would be perfectly restored, with all their peculiarities. When, therefore, he saw Christ in his glory, and Moses and Elias, the proper representatives of the law and the prophets, talking with him, it was natural for him to imagine, that they had come to unite with him in the administration of the kingdom he was about to establish. Aided by the bias of his failings, he was prepared to see an argument in favour of the conclusion he formed, in every thing that transpired; and rashly solicited the honour of erecting tabernacles for these distinguished worthies, whom he so ardently wished to detain, in union with his Master. But now a bright cloud overshadowed them, and a voice out of the cloud proclaimed, "This is my beloved Son in whom I am well pleased, hear ye HIM;" and Moses and Elias retired. The close of the scene was calculated to produce a conviction, that such a conclusion was rather the result of a biassed mind, and an obtrusive imagination, than a fair deduction from anything which appeared in the transaction.

We are not to conclude, however, that the apostle never discovered any thing in this splendid manifestation of the divine glory, other than merely to surprise and amuse him and his two companions. His explicit language is, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye

witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard, when we were with him in the holy mount." These words immediately precede our text, and show that when the event was viewed as an evidence of "the power and coming of Christ," for which it was no doubt intended, it acquired an importance worthy of the distinguished means by which it was brought about. In this view of it, the "power" and "glory" were limited to *Christ*, contrary to the existing prejudices which would have united Moses and Elias with him. This view of it was occasioned, however, not by the feelings which the circumstance immediately produced, but by a rational comparison of it with the general system of revelation. It appears, then, that the apostle deemed this a direct manifestation from the Lord, embracing an important design; and that in all cases of direct influence, we are not to judge of the design by our feelings, which are subject to the control of a thousand varying circumstances, but by a careful reference to a better established rule. Hence he adds, "We have also a more sure word of prophecy." We shall proceed to inquire,

I. What is this more sure word of prophecy?

II. What is our duty with respect to it?

III. What will be the result of observing this duty?

I. The "more sure word of prophecy" is the revealed will of God to man, containing a perfect rule of faith and practice. It is essential to such a rule, that it be of a character capable of testing all other communications and impressions. As such, it must be correct and intelligible in its principles, clear and explicit in its precepts and sanctions, general in its adaptation as a system of government, and permanent in all its parts. It must also be well confirmed, as a revelation from God, by such evidences as will produce a rational conviction of its divinity. These things, at least, we have a right to look for, in any thing which is presented to us as the "more sure word of prophecy."

You perceive, brethren, that the language of our text is comparative;—one thing is contrasted with another, which is, moreover, in some respects like it. A *more sure* word implies a reference to one, which, in its comparative peculiarities, is *less sure*. The contrast appears to be in reference to its competency as an authorized rule, to govern us in our faith and practice; because, if it had been intended that one of these should be wholly *rejected*, they would have been placed in direct opposition to each other, and not in comparative contrast, as they appear in the text. With an eye, then, to what we here suppose as distinguishing the "more sure word of prophecy," we proceed directly to our first inquiry, What is this "more sure word?" We have said,

indeed, that it is the revealed will of God to man. But the nature of the inquiry is, through what is this revelation made? to what are we to appeal, as a perfect rule of faith and practice?

Some say that it is "the light within," which is the same with them as the "internal operations of the Spirit," or "Christ in us." Whatever forms of expression they use in speaking of this "internal light," they uniformly give it the preference above the Scriptures, as a rule to govern us. "The Spirit is the rule;" "Christ is the light;" "the light is the rule;" and "Christ in us is the only word of God, and is our rule," are some of the terms in which the sentiment is advanced. This they formally contrast with the Scriptures. They "are, indeed, useful, but only a dead letter; *this is the living rule.*" "That which is spoken from the Spirit of truth in any, is," with them, "of as great authority as the Scriptures; yea, and greater." They claim to "have the Spirit for their original and principal rule;" and that "the revelations of the inward light are the only certain basis of all Christian faith." The amount of the whole is, that "revelations and the light within form the grand standard of faith and morals, and the Scriptures occupy the humble station of a secondary rule." Hence it is, that the text we have chosen is in current use by them, and always employed to signify that the "light within" is "the more sure word of prophecy."

On the other hand, we say, that the "written word of God" is the "more sure word of prophecy." This we assume as our general proposition in this part of our subject, and shall endeavour to support it.

To this it is objected, that JESUS CHRIST is called the WORD, and therefore it cannot be used to signify the *Scriptures*. In reply, we have only to say, that it proves too much, and thus destroys itself. If it were admitted that the term could be applied to only one object, there would be some force in the objection; but even then it would operate against the validity of the authority upon which the argument itself depends, and so destroy it. We admit that the term is applied to Christ, in a few instances; but we claim, at the same time, that it is oftener used in a way in which it cannot be applied to him. Take, brethren, only these few instances; "Do as seemeth thee good, only the Lord *establish his word,*" 1 Sam. i, 23. "All Israel mourned, according to the *word of the Lord, which he had spoken by the hand of his servant,*" 1 Kings xiv, 18. "Then said Hezekiah unto Isaiah, good is the *word of the Lord which thou hast spoken,*" 2 Kings xx, 19. And the Lord himself has said, "So shall my word be that *goeth forth out of my mouth*; it shall not return unto me void," Isa. lv, 11. Such forms of expression abound in the Scriptures. Hence the language of the prophets was, "*Hear the word of the Lord,*" Isa. i, 10; and the apostles said, "Be ye

doers of the word, and not hearers only," Jas. i, 22. "When ye received the word of God which ye heard from us, ye received it not as the word of man."—"Pray that the word of the Lord may have free course, and be glorified," 1 Thess. ii, 13, and 2 Thess. iii, 1. And the blessed Saviour too, in commending his disciples to his Father, said, "I have given them thy word—they have kept thy word—sanctify them through thy truth; thy word is truth," John xvii, 6, &c. In these and many other passages, the term "word" is used in a way in which, I need not tell you, it cannot be applied to Christ. I cannot now stop to show you, as I may have occasion to do hereafter, that the term, as here used, must refer to the Scriptures. This is not the point in question. The objection, which is the subject of our present inquiry, proceeds upon the principle, that as Christ is the Word, *nothing else* can be. But if it appear that any thing else *may* be, the objection is of no weight. Now we have seen that the same authority which proves that Christ is the Word, proves also that the term is used in a way in which it cannot be applied to him, and of course must mean something else. If it *does* mean something else, it *may* mean the Scriptures; and the objection vanishes. Suffer me to add, that in some of these instances it *must* mean the word which was spoken by the prophets and apostles, and has been handed down to us as Scripture, or it will prove them guilty of falsehood and imposture; for they have so applied it in unqualified terms.

But what is intended by the "more sure word of prophecy" in our text? By the common consent of all, either the *Scriptures*, or some direct communication from the Lord, answering, in its nature and effect, to the "*light within*;" for, in all that is said on the passage, by those who quote it in reference to "immediate revelations" or "internal light," the Scriptures are brought into the comparison. They claim that they do not "design to undervalue the Scriptures, but only depress them to exalt the Holy Spirit." Now as the Scriptures are, by common consent, brought into the subject, they are the *more* or the *less* sure word. If they are not the latter, they must be the former. There can be no difficulty, then, in ascertaining this point. The latter must be that to which the apostle had just alluded, than which, he said, "we have a *more sure* word." If the Scriptures were alluded to as the ground of this comparison, then they certainly were *not* intended as the "more sure word;" if they were not so alluded to, and are justly brought into the comparison, they certainly *are* the more sure word. But they were not so alluded to; for reference was explicitly had to the event of the transfiguration upon the mountain, or the feelings occasioned by it. If it be "more sure," in contrast with this extraordinary manifesta-

tion of the divine glory, who will say it is not so, in reference to the ordinary operations of the Spirit?

It has been urged, against considering the Scriptures the "more sure word of prophecy," that it operates against the agency and infallibility of the Holy Spirit; and, by inference, against the possibility of salvation to any who have not the written word. This is founded in an incorrect view of the subject. We believe that the agency of the Spirit is necessary in the awakening and salvation of men. We believe, too, that in its enlightening and awakening influences, it visits all; and that, by strictly following its dictates, even a heathen may be brought to God, and be saved. Are not Job, and Cornelius, and others, examples of this? And we believe, still farther, that it guides into all truth; for it cannot teach any thing but truth. But though it performs *this work* in individuals;—in the grand object of making a revelation to man, it performs *another*. The inspiration of the Scriptures is as much the work of the Spirit, as are the awakening and spiritual exercises of an individual. Here seems to be the great error which has led to so much confusion on this subject. The Scriptures are represented as a dead letter, and are held as the work of some other agent, while immediate impulses only are considered as the work of the Spirit; and therefore the infallibility of the Spirit is employed to prove that its immediate operations must be more sure than the Scriptures. But the argument operates equally in favour of the proposition it is used to destroy; for if "all Scripture is given by inspiration of God," the infallibility of that Spirit which inspired it is ample evidence of *its truth*. But although both are the work of the Spirit, which cannot err or deceive in any of its operations, yet one is the *more sure word*. We are brought then to inquire, in what consists this distinction of comparison? We think it is to be found in the object had in view, together with the manner of its operation, and the distinctness and strength of its influence.

When the object is the benefit of an individual, in convincing him of sin, alarming his conscience, or strengthening his faith, the operation must consist with the moral agency of the subject. In all things to which man is influenced by the direct operations of the Spirit, his moral faculties must be left free to act their part. An exercise of the understanding and the will, is essential to the moral excellency or the moral turpitude of any act. Hence it is, that when the object is to influence individuals to right actions, the strength of the influence must not extend to a degree which would supersede that exercise; for then it would not accomplish, but defeat the object. Or if the Lord make any extraordinary manifestation of himself, for the purpose of strengthening the faith, or correcting the prejudices of his people, the direct influence which it has must consist with their deliberating on the

evidence, and drawing their conclusions ; or it would destroy rather than help their faith. So in every communication, whether by an extraordinary manifestation of the glory of the Lord, or the ordinary operations of the Spirit, if the design be to influence us to personal holiness, the degree of strength must be so limited as to admit of the free exercise of our moral faculties. This was the case in those of the heathen nations who became pious. "These," said the apostle, "having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another," Rom. ii, 14, 15.

But God saw good to make a revelation to man, containing a system of doctrines and precepts—of privileges, duties, conditions, promises, and threatenings. Such a system was necessary, both to give him a more perfect knowledge of the character of God than was consistent to be given, by the immediate operations of the Spirit in affecting him as a moral agent, and to govern him in community with his fellow men. Now when it was the work of the Spirit purely to dictate to inspired men those truths which were to be transmitted to the world, as the word of God, it was necessary that the impression should be more strong and distinct, so that no place should be left for the exercise of human reason. The prophets themselves had the ordinary influences of the Spirit, in common with other saints, even when they were not inspired to deliver any distinct truth, as a revelation from God. But when the Spirit was given them for this specific purpose, the nature of its operation was extremely different. The impulse embraced in itself the truth that was to be delivered, and confined the speaker within its own limits, as an honest witness is limited by "the facts in evidence." Precisely that which was revealed, and that only, was to be spoken, without any private interpretations of existing facts or phenomena. Indeed, such was the subject of many of the predictions in the Scriptures, that the prophets themselves were carried out of the region of their personal knowledge, and could not have uttered them from any calculations or inferences of their own ; and many others were contrary to their inclinations and prejudices, and could not, therefore, have been the result of their own will. Hence the apostle adds, immediately upon uttering the words of our text, "Knowing this first, that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i, 20. Hence, also, St. Paul says, "We can do nothing against the truth, but for the truth," 2 Cor. xiii, 8. We are not surely to understand, that it is not in our power to resist the ordinary operations of the Spirit, or

to continue in error, and follow our own will in wresting even truth by our private interpretations, where that truth is presented to us as a means to lead us to the knowledge and the enjoyment of God ; but the meaning is, that when the Spirit dictated the "holy men of God" to deliver his truth, they could not speak against it, by conforming it to their own prejudices ; but were constrained to declare it distinctly, as the "Spirit gave them utterance." This is certainly the import of such declarations as these, "Thus saith the Lord ;"—and, "The word of the Lord came unto me, saying,"—with which these holy men every where introduced their predictions. Now who does not perceive that the work of the Spirit is perfect in all these respects, according to the object had in view, although its operations are far more vigorous and distinct in one case than in the other ? In the work of revealing truth, it was necessary that it should be so ; because, had any place been given to the introduction of private prejudices, (to which we know even good men are inclined,) discrepancies and contradictions would have crept into the system, which would have prostrated its claim to divinity. But the same vigorous energy in its ordinary operations, when the object is to influence individuals, as moral agents, to a course of piety, would prevent the exercise of the moral faculties, and defeat the design. It appears quite evident that this is the sentiment the apostle aimed to inculcate in the passage we are considering. He and his two brethren had witnessed the transfiguration. It was an extraordinary manifestation of the divine glory. They saw, and heard, and felt ; and yet, such was the nature of the transaction, that the design was not distinctly declared, but left to be ascertained by a proper exercise of the faculties, in comparing with what God had otherwise revealed. But without such an exercise of the faculties, the conclusion was hastily drawn from existing feelings and prejudices, as the event itself was conceived directly to speak what those feelings and prejudices dictated. But the first distinct sentiment it did utter, produced a conviction, that in this they were deceived. This was naturally calculated to impress their minds with the evil and danger of one's imagining himself inspired to deliver a new and distinct truth, from any circumstance, however real and splendid, which is designed only to lead him the better to improve the truth already made known. The prophets, when uttering their predictions, were hemmed in on every side. If they had a word or a vision to declare, they handed out just what was handed to them, without inferences or conjectures of their own. The truths which were distinctly revealed, to be recorded as the word of God, they employed as other men do, to help their faith ; and very often, the clear inference which the understanding drew from what was revealed, was at war with their private feelings. They were not influenced,

then, by their feelings in bringing forward a standard of truth. But it was not so with the apostles at the transfiguration. They were not, indeed, deceived by the fact, which passed before them, for it was real; and when properly understood, had a remarkable tendency in subduing their prejudices and increasing their faith. But they had mistaken their feelings for a direct revelation; and but for an extraordinary interposition to prevent it, would probably have yielded to be led by them. If there were danger of this in so splendid a manifestation of the divine glory as the apostles witnessed upon the mountain, who will say there is not in the ordinary religious feelings of even good men? Hence, while we esteem these as the result of the Spirit's operations, for the purpose of our spiritual benefit, we are not to forget, that "we have a more sure word of prophecy," to regulate our faith and practice.

We say God was pleased to make a revelation to man. Why he saw fit to make this revelation, it is not our business now to inquire. But its utility must be evident to all. Only let us compare the condition of those nations where this word has been received, with that of those where it has not, and we shall have a just view of the worth of this word. The Spirit, in its ordinary influences, operates every where; and we have seen that there have been examples of piety even among the heathen nations. But still, with these examples, is there no preference to be given to the condition of those nations where that word has prevailed, above that of those where it has not? "What advantage hath the Jew?" said an apostle; to which he answered himself, "*Much every way, chiefly because that unto them were committed the oracles of God,*" Rom. iii, 1. The word, then, which has a tendency to produce this distinction, must be, not the more *universal*, but the more *sure* word. It is confirmed by evidence which proves that it came from God; and that it sustains a permanent character, to define our duties and privileges in explicit terms, and to settle all controversies with others respecting right and wrong,—which our feelings, for many reasons, cannot do. It therefore constitutes a proper test, to which our feelings, and all our doubtful views, may be brought for correction; and by which duty may be enjoined upon others, with a sanction whose influence they may be made to feel. Now let me remark, that if "the light within" be "the more sure word," it supersedes the Scriptures. That light, so far as it is designed to be operative, is universal. If it be "the more sure word," then it is a rule of the highest authority to govern us, and we must yield to its decisions. Whatever may be proved by the word, if it do not happen to accord with "the light within," we must reject,—for the rule of the highest authority must govern. Nor does it help the case to say, that "the light within" will always coincide

with the word ; for even then, when we give it the preference as a rule of faith and practice, it renders the word of no use whatever. And can we, brethren, expect any thing less than a practical contempt of the Scriptures, when once their utility is no longer acknowledged or felt ?

A system of religion calculated to be beneficial to the world, must be capable of being *taught, believed, and practised*. It must be, in a word, what the apostle represents the Scriptures to be, "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," 2 Tim. iii, 16. For this we have the practical assent of even those who say "the light within" is the rule. By what authority do they prove that the "Word was God," or that the Spirit operates at all upon the hearts of men ? How do they claim to know that God ever has made a revelation, or that he now does ? They do not surely expect to be believed, if they say they have no other evidence of these things than their own feelings ; for no one would be credited a moment, if he should rest such doctrines on his private feelings. No, they go to the Scriptures for the ground work of their own theory ; that is, plainly, they go to the Scriptures to prove that their authority is less than that of "the light within !" and they would probably press their authority with some force, if you should chance to tell them, that your *feelings* teach you otherwise !

But we say this system is to be *taught*. And who disputes this ? Do not all, which side soever of this question they take, authorize religious instruction ? This supposes that the teachers instruct the people into their duty towards God and their fellow men. Whatever we may suppose respecting the feelings of *pious* people, we know that those who are *not pious*, are not naturally inclined to do their duty. It needs to be enforced upon them by strong and convincing arguments. But let an individual come to them, as a teacher, and urge an act upon them which he says *he feels* to be their duty, without any other authority for it, and what would be the probable result ? Should they oppose their feelings to his, unless he could appeal to something better, to convince them of the truth and importance of doctrine, he could not hope to succeed. Indeed, people who are extremely in the wrong, in any matter of controversy in which their prejudices and feelings are enlisted, are generally most disposed to think themselves infallibly right. And if it be once admitted that feeling is the rule of the highest authority to govern us, by what means can such be convinced that they are not in the right, rather than those who assume to instruct them, from an opposite state of feeling ?

But if the Scriptures may be heard on this subject, they make it the privilege and duty of the people, to scrutinize the doctrine

of all who come to them as religious instructors, and to denounce them if they do not teach according to the authorized standard. "Though we," said an apostle, "or an angel from heaven, preach any other gospel unto you, than that which we have preached, let him be accursed.—As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed," Gal i, 8, 9. And another apostle adds, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed," 2 John 10. It may be inquired, How are we to decide upon the doctrines which teachers bring us? The answer is plain and easy. "To the law and the testimony; if they speak not according to this word, it is" (not because they have new, internal light, but) "because there is *no light in them*," Isa. viii, 20. "If any man speak," therefore, "let him speak as the oracles of God," 1 Pet. iv, 11. If any say, that what they speak by the Spirit, is according to the word, it does not impair our argument, but rather confirm it; for to this rule we agree. And such an appeal to the Scriptures, in the last resort, is an acknowledgment that they are the proper test, and ought to be deemed "the more sure word of prophecy."

The word requires to be *believed*, as well as taught. "Faith cometh by hearing, and hearing by the word of God," Rom. x, 17. For "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. x, 14. But what right has a preacher to demand our belief of a proposition, merely on his declaring that he feels it to be a truth? That truth is a revelation from God,—that the preacher may be directly moved by the Spirit to declare it,—and that the Spirit may impress it upon our hearts when we hear it, are propositions in which we all agree. Nay, more; we affirm, that without the immediate agency of the Spirit, the preacher can neither preach, nor the hearer receive what is preached, to purpose. But this is not receiving his *doctrine* immediately from the Spirit. If he do not refer to some *established* rule, for evidence of the truth of his doctrine, his feelings can never be listened to a moment by reasonable men. Suppose the religion of the Bible had never been revealed, or had never reached us; and that no one of us had ever heard any thing of it: and suppose, then, that a class of men should be really inspired with a clear and comprehensive view of this revelation, embracing the character, mission, and claims of the Saviour; and that they should go forth and preach the same doctrines which are contained in the gospel, but give no evidence of their truth and divinity except their own feelings, what right would they have to demand our belief? The means would not be adapted to the end. To us it would be far from being a "sure word." We

might say, it is *possibly* so, but we have no evidence to convince us that it really is. But, let one be thus inspired; and then let him come with the written word, supported by ample evidence, and he may both put to silence the gainsayer, and carry conviction to the understanding of the attentive hearer. In this case, however, he is not inspired to deliver a *new truth*, but to "preach the word"—the "more sure word of prophecy." And by *this* he must be prepared to prove all his doctrines, or he has no right to be heard or believed.

But the gospel requires something to be *done* as well as believed. It is worthy of remark, that the morality of the Scriptures has secured the respect of even their enemies. But of what the gospel requires to be done, some things are suggested by no other means, and could never have been thought of, if they had not been explicitly revealed; and others are of a nature with which the feelings of those concerned are so generally at variance, that they need to be plainly stated, as *duty*; and to be enforced by the most weighty sanctions. The first class embraces the sabbath and the ordinances of the house of God; and the second, all the relative obligations of man, which the pride of his heart and the natural selfishness of his disposition, incline him, by all the artifices and perverse reasonings of which he is capable, to evade. In either of these cases, what would be the effect, if teachers were to enforce these duties on no other authority than that of their feelings? We own, indeed, that their own duties may be impressed upon their minds by the immediate operations of the Spirit; and that they may, moreover, sensibly feel what are the duties of others; but how could they enforce these duties on those by whom alone they are to be performed? If the "internal light" be acknowledged as the highest rule of authority, and, by consequence, the Scriptures abandoned as a sufficient rule, suppose the perverse, to plead *their feelings* as *right*, the rule of the Scriptures to the contrary notwithstanding, by what means can they be convicted of error? Oh brethren, it is a subject of too much importance, to be passed over slightly. We have witnessed, even among those who have professed an attachment to the cause of piety, occasional controversies, in which interest and prejudice have taken so deep a hold as to cause extremely different views and feelings respecting *right* and *wrong*. Refer the decision, in all such cases, to *feeling*, and what would be the result? But take away the written word, and to what else can it be referred? If the oppressed are permitted to plead the morality of the gospel against the unwarrantable claims of their oppressors;—if right and wrong are to be understood, in order to the government of society,—we are yet destitute of a competent standard, unless we admit the written word as the "sure word of prophecy."

Furthermore, our feelings have no property in themselves to detect error. Nothing is more common than for persons, led by a blind zeal, to think themselves most infallibly right. And this is generally the case with those who have been highly favoured of the Lord, and have become "exalted above measure." Yield to such the proposition that the "light within" is the rule to govern them, and you confirm them in their errors;—you even make them right. For if that be the rule, they have the highest evidence of being right. Let it not be said, that they are not influenced by the Spirit, and therefore are not right; for who knows that they are not? But they have none of that love, (whatever light they have,) which is essential to being led by the Spirit! That indeed! but who knows that such love is essential to being led by the Spirit? Why, the Scriptures expressly require it, and pronounce the man a liar who pretends to the one without the other. This is the point. We are then driven, at last, to the Scriptures. But if we admit the "light within," (or, what in effect is precisely the same, that which a deceived person supposes to be the light within,) as the governing rule, we deny ourselves an appeal to the Scriptures, and allow him to follow his own feelings. Indeed, we can have no well grounded opinion of our own religious estate, on the principle of rendering "internal light," the "more sure word." That we must be spiritually exercised, in order to be the spiritual children of God, we readily grant. And more than this, we must have a consciousness of this spiritual exercise. "He that believeth on the Son of God hath the witness in himself," 1 John v, 10. It is love to God. Now, no man can be exercised by the affection of love, and be ignorant of either the exercise, or the object of it. All this our feelings, under the influence of the Spirit, may do for us. But though our feelings testify that we love God, how shall we know that this constitutes us the children of God? We answer, by bringing them to the rule of the *word*, and in no other way. For how should we be assured that "love is of God," if the *Scriptures* had not taught us, that "every one that loveth is born of God?" 1 John iv, 7. In view of the danger to which we are exposed, by the various operations made upon our minds, we are very plainly admonished by the apostle to "*try the spirits*," 1 John iv, 1. But no such admonition is given us with respect to the *Scriptures*. Here we meet with a different language: "*Search the Scriptures*," John v, 39. To *try the spirits*, supposes "a more sure" rule by which to try them. Of this the *spirits* are capable, but the *Scriptures* are not. They are already confirmed, as an abiding rule, to test every doctrine which is taught, every action which is performed, and every emotion of the heart. We say, then, that they are the "more sure word of prophecy."

(To be concluded in our next.)

BIOGRAPHY.**MEMOIR OF MR. JAMES DAVIDSON.***(Concluded from page 19.)*

HAVING found the pearl of great price, and being delivered from the fear of man, he solicited the captain for permission to have preaching in the barracks, and procured a local preacher from Dublin to preach to them on sabbath evenings. They then removed their prayer-meetings from the field to the barracks, except that they made occasional visits to the sacred spot where the Lord spoke peace to their souls. They had not long established their meetings in the barracks, before an old backslider was reclaimed, which was a great help to them, as he was a man of considerable talents. In a short time two more joined their feeble band, and in answer to prayer the good Spirit was poured out upon the soldiers in such a manner that in three months thirty-six were added to their little number. "Behold how great a matter a little fire kindleth." From two obscure individuals, afraid to meet in a public manner, running to the fields that the eye of man might not behold their devotions; from these two sprang a goodly number of holy and happy souls, (many of them now in Abraham's bosom;) "this was the Lord's doings, and it is marvellous in our eyes."

Phoenix Park had now become dearer than any spot on earth to our converted brother; and the army, which he entered with so much reluctance, seemed the best situation in the world for the exercise and enjoyment of religion. "I believe," says he, "that there is more love and affection in the army among Christian soldiers, than any where else; we had no barren meetings; some were convinced, others were converted, and all were edified in one way or other." So true it is that,

"The bud may have a bitter taste,
But sweet will be the flower."

Well might an apostle exclaim, and well may we repeat his words, "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

Scarcely three months had elapsed after the work of the Lord began to spread, when the detachment at Phoenix Park was remanded back to Dublin. This caused a temporary sorrow among the brethren, whose hearts were now, like Jonathan's and David's, "knit together in love." But it all worked together for good; for wherever they went they were as the salt of the earth, and as a city set on a hill which cannot be hid. Soon after their return to Dublin several of the more experienced in the society began to meet in band. Brother Davidson had for

his band mates Robert Andrews and Robert Milne, two young men of extraordinary piety and fine talents. These three young men of similar age and in similar circumstances, meeting thus together, if observant of the band rules, and faithful to each other, must have acquired a love for each other, and a confidence in each other, which no other kind of fellowship on earth, whatever be its name, could have inspired; and so it was; and thus it will be, wherever band meetings are observed according to their original intent.* "Confess your faults one to another, and pray one for another," is a scriptural injunction, and wherever it is regarded in the spirit of the command, it will be attended with the best results. "Where there are no bands there is no Methodism," says Mr. Wesley; and who ever understood Methodism better than Mr. Wesley? Let us therefore as a body "repent and do our first works, lest our candlestick be removed out of its place." We are a singular people; raised up, and upheld by the special power and providence of God. Let us never "remove the ancient land marks." Let us rather "contend for the faith" and practice delivered to our founder. "Israel then shall dwell alone, he shall not be reckoned among the nations," and though some future Balak should hire a Balaam to curse us, his curse shall be turned into a blessing. May the Lord preserve his church, and may I never see the day when it shall be said of our Israel, "the glory is departed."

Our brother, from whose narrative I have digressed a little, while careful to improve in personal holiness, was not negligent of the cultivation of his mind. For it appears by his narrative, that during his stay in Dublin, he made himself well acquainted with the writings of Prideaux, Rollin, Staekhouse, Fenelon, Saurin, Bourdalou, Massilon, Josephus, Socrates, Seneca, Pliny, and Wesley and Fletcher. "I always made it a practice," he observes, "with every book I read, first to take a cursory view of the work, and then, if satisfied with its contents, I began to read it with steady and close application, in order as much as possible to partake of the spirit of the author." But perhaps some will say, "Where was the fruit of all this reading? did it appear in his writings, his sermons, or his conversation?" To such I would say, take notice of the motto at the beginning of this memoir, for certainly it is most applicable to the character before us:

* In a letter of brother Davidson's now before me, dated Dec. 31, 1825, he says, "I have had a letter from Dublin, from an old fellow traveller, who is still in 'the good old way.' He gives a pleasing account of all my band mates, and some others of the same class. One of them is now a dignitary of the church. Two are travelling preachers. Three are local preachers, some leaders, and others exhorters. All of them in an official capacity in the church one way or other."

The writer of this article speaks thus confidently from *experience*.

"Fall many a flower is born to blush *unseen*,
And waste its sweetness on the *desert air*."

But I who knew him can testify, that to me at least he often supplied the place of an encyclopedia, and when in his company I never found the need of a concordance. It has been said, that if all the Bibles in the world were burnt, we might find one in Scotland. But the question is, "Where?" and the answer is, "In the memory of a Scotchman."

About this time an opportunity was given to as many of the "army of reserve" as chose, to "turn out," and go on "foreign service." A considerable bounty was offered, and many, allured by the charms of gold, left their native land for ever, and two of the society followed their example; but our friend, though he believed it right to stand in the defence of his country, preferred his religious privileges at home, to the prospect and hazard of "plunder and preferment" abroad. Lorenzo Dow and Alice Cambridge made a considerable figure at this time in and about Dublin, and though their movements were novel and irregular, yet in the opinion of brother Davidson, good was done by their means, particularly among the soldiers. The latter, however, was not permitted to preach in any of the Methodist chapels; and the former, after finishing his mission, returned to his native country, where for aught I know he wanders to this day.

The time of service in the army drawing near to a close, and great changes having taken place, and many new arrangements having been made in the different regiments, by which means the religious part were brought nearer together, they availed themselves of all the helps in their way; and in addition to prayer meetings, class meetings, and band meetings, they added *fellowship meetings*, or monthly love feasts, and "walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Their enemies also were at peace with them, and the Lord gave them favour in the sight of the officers, and of the people around them. They availed themselves of this circumstance, and as their military duty was now easier than at first, they spread themselves into bands, and "entered into the streets and lanes of the city;" and among the poor, ignorant, outcasts of society, they did much good; and as the country at this time was protected by the soldiery, they could often have access where others could not, by which means they sometimes succeeded in bringing over to a better mind some of the sons and daughters of the church of Rome; and though they were sure of being "cursed" for their temerity by an interested priesthood, yet it mattered not with them who pronounced a curse when God pronounced his blessing.

The interesting period at length arrived when these "lambs of the flock" must part. Their time of service having expired,

the night previous to their final separation they met together for the purpose of commending each other to the grace of God. They had a very refreshing time from the presence of the Lord, and then with tears took an affectionate farewell of each other, under the impression that they should see each other's face no more in this world. "I found it hard to part," says brother Davidson, "with those that first taught me the way of salvation. The next day we embarked for Liverpool. My much beloved and truly affectionate brother Andrews [one of his band mates] accompanied me on board, in order to take his last and final farewell. I found it a more difficult thing to part with him than with any other person, having been more closely united with him in Christian fellowship than with any other. As we bore down the river I fixed my eyes on the city, until it entirely disappeared. Then said I, 'Farewell, Dublin; thou hast been a place of great mercy to me. Farewell, beloved brethren, whom I hold so dear, and with whom I have often taken sweet counsel, and enjoyed many happy days. May God bless you all—adieu.'"

From Liverpool they marched to Hull in Yorkshire, holding meetings at every halting place. When at Hull they received a letter informing them that their labours in Knutsford had been the means of a revival of religion. On hearing this they commenced operations in Hull, and the same blessed effects followed their humble and zealous endeavours here as in the former place. They continued in Hull until the regiment was finally disbanded, and then a second parting was experienced which was almost as painful as the first, and to some perhaps more so.

His reflections on arriving at the place of his nativity are fraught with piety and good sense. Out of the forty men who left the neighbourhood at the time he left it, he was the only one that returned. The "army of reserve," which at first contained sixty thousand, was reduced to three thousand five hundred. Some had gone to the continent of Europe, and some to their eternal home. During his military career he had seen ten, and sometimes twelve of his fellow soldiers flogged in a day; but was never subjected to that disgrace himself; nor was he so much as once within the walls of a guard house, or any where else as a prisoner all that time. This he attributes to the mercy and grace of God, and not to any cunning that he possessed above his fellows. But while we give the glory to God for his "distinguishing grace," as some would call it, may we not ascribe a little something (I will not call it praise nor glory) to Methodism, and a pious education, as the *immediate* causes in the hand of God of producing this difference? In Great Britain Methodism and loyalty are almost inseparable, and in this country Methodism and patriotism are as nearly allied; and in all countries a virtuous education lays a foundation for a virtuous

life. But though we praise Scotland as being first among the nations in looking to the morals of her children, yet for the social means of grace she must surrender the palm to her southern sister; to the land which gave birth to Wesley, and to the system to which Wesley gave birth. When brother Davidson arrived at home, he found no Methodists within thirty miles, nor any thing like a prayer meeting among any of the branches of the Church of Scotland. Separated from his spiritual companions and guides; deprived of all the social means of grace in one day, and among unconverted relatives, he soon began to "backslide," and to lose those divine enjoyments which had been his portion when in the army. He then began to neglect private devotion, and finally the public worship of God, till at last, through the subtlety of the serpent, and the cunning craftiness of his agents, he lost the life and power of religion altogether. Then he fell into a controversy with the Calvinists, which continued for some time, but without any good effect on either side. They were too old to be convinced of the propriety of his creed, and he was too stubborn to be converted to theirs. His reflections, however, on this subject, are very much in point: "One thing I learned by this controversy, namely, that it is much easier to move the passions than to convince the judgment, as was evident in both parties. Thus did I spend my time in contending for the shadow, without taking hold of the substance; and in process of time I got completely tired of controversy, and gave it up as wantonly sacrificing that precious time which ought to have been appropriated to better purposes."

Previous to his leaving Scotland a second time, he put himself once more to school, in order to review the ground over which he had once travelled, and to complete himself in several branches of the mathematics. After this he took up his residence in England, as a gardener to the duke of Bedford. Here, after a lapse of twelve months, he met with a few of the people who bore the name of Methodists, and though they were few in number, and poor and despised, he cast in his lot among them, and now again he sought the Lord with all his heart, and the Lord heard his prayer and "healed all his backslidings," and "restored unto him the joys of his salvation."

The manner in which he was "thrust out into the vineyard," if I may so speak, I shall give in his own words, on account of the artless simplicity with which he relates the simple fact. "The week after the society was formed, [in Woburn, near where he then lived,] I was called upon to take up a very heavy cross, such as I thought I must have sunk under; but thanks be to God, notwithstanding its weight I was enabled to bear it. The manner in which this happened was as follows. On Thursday evening as usual the congregation assembled for preaching,

but the preacher disappointed us. At that time I was labouring under great uneasiness ; not on my own account so much as on account of the people, it being a new appointment, the society being small, and there being none to carry on the meeting : at last a pious young man beckoned me out of the house, and said to me, ‘ What shall we do, as the preacher is likely to disappoint us ? ’ I am in a strait, said I, what to do. He proposed to begin the meeting with singing and prayer, if I would speak to the people. I complied on condition ; if I felt my mind at liberty I would ; if not, I would conclude the meeting with singing and prayer. So in we went ; he gave out a hymn and went to prayer ; but what to do I could not tell, the burden on my mind was very great. At length I took up the hymn book and gave out a verse or two. In singing the first I felt no alteration, but in singing the second all my doubts and fears vanished like ‘ the baseless fabric of a vision ; ’ my tongue was loosed ; the fear of man disappeared ; I felt the Lord present and precious, and was as certain that it was the will of God for me to speak to the people as I was of my existence. Under these circumstances I addressed the people for the space of twenty minutes with liberty to myself, and to the apparent satisfaction of the people, as appeared by their earnest solicitation for me to renew my exertions on some future occasion.”

Thus began his public labours for the good of souls, without pomp or parade ; without the gown, and without a title, except “ gardener to the duke of Bedford,” to recommend him ; no wonder “ he was despised and rejected of men.”* There were a few, however, notwithstanding all the opposition that he met with from the men of this world, that “ clave unto him in love,” and in due time and in due form he was entered as a probationer on the “ local preachers’ plan.” Here our acquaintance commenced, for it was my lot to stand in the same relation, on the same “ plan,” at the same time ; and I can testify that whatever a haughty world might think of the labours of a “ local preacher,” the labours of brother Davidson at this period were not in vain in the Lord. Fruits of his labour in several parts of that circuit (the Bedford circuit) were found after many days. On the first plan, which embraced a period of six months, he had no more than six Sunday appointments given him, there being five travelling and twenty-two local preachers employed within the bounds of that one circuit. But though he had no more regular appointments, ere six months had expired, he had spoken in public forty times. It was thus he gave “ full proof of his ministry,” and finding him diligent, acceptable, and useful,

* If any wish to know what Methodism had to contend with in the region, where brother Davidson then lived, they are referred to the English Methodist Magazine for 1819, p. 20, &c, and for 1821, p. 28, &c.

the eyes of the travelling ministers were soon fixed upon him as a suitable candidate for the itinerancy, and they even recommended him to go on a mission to the West Indies. But when he appeared before the committee in London, it was thought that his broad Scotch method of speaking would make against him, and he did not go, either as a travelling preacher in England, or as a missionary to a foreign clime. The preparatory steps which it was necessary to take, however, threw him out of his situation as gardener at the duke's, and for some time he was out of employment, which was a source of painful trial to his mind. After experiencing various disappointments, he at length obtained employment for a while in the king's gardens at Kensington, near London; then at a nursery at a place called Fulham; from whence he removed to Hammersmith, where it was his happy lot to reside in the family of a good man, who was both a local preacher and a class leader. He now felt his mind comfortable, and was fully resigned to do and suffer the will of God, as he in the order of his providence should direct and appoint. Almost every sabbath he had an appointment to preach, and frequently walked from eighteen to twenty miles, and preached twice, which is no uncommon thing for a local preacher; and all this he does without fee or reward. Ungrateful then must be that world that can enjoy the benefit of the labours of ten thousand local preachers, free of expense, and can refuse its support to those whose time and talents, and every thing they have, are solely devoted to its good.

During his stay at Hammersmith he entered into the "holy estate of matrimony," but the business of a gardener becoming very unprofitable, "owing to the pressure of the times," he finally came to the resolution of crossing the Atlantic, and of taking up his residence in the United States of America. He had engaged his passage on board the Duke of Marlborough, captain Jeffries, before I knew of his intention; but meeting with him at the Book Room, City Road, one evening, I there learned his determinations; and as from my early youth I had often felt a wish to visit this "good land," I determined at once to accompany my friend and his wife on their intended voyage. So on Saturday morning, September 5, 1818, we took our leave of London. In one week more, took our last view of the land of our nativity; the sensations we then felt are not easily described. In the cabin were eight passengers, in the sterrage seventy-two, in all eighty, exclusive of the ship's company. Our passage was rough and tedious, but not particularly dangerous. We lost one sailor during the voyage. He fell from the weather yard arm on the deck during a heavy gale, and was killed. We touched at Halifax in Nova Scotia, and New London in Connecticut, where we met with friends who showed us no small

kindness ; and after encountering various trials for the space of eighty-four days during the whole of the voyage, we at last landed in New-York. Good captain Howard of New London conducted us to the house of the Rev. Joshua Soule, (now bishop Soule,) whose cordial manner of receiving us will never be forgotten. "I am glad to see you," said he, "as strangers and foreigners—as Englishmen—as Methodists—and more particularly as Methodist preachers." This was language worthy of a bishop. May he never lose his reward. But should I now begin to enumerate *all the acts of kindness*, done for the "strangers" on their arrival in New-York and since, by our kind friends in the city and elsewhere, I should never come to an end. Suffice it to say, "they are written in heaven," and on the hearts of the survivors, as they were on the heart of the deceased.

From the time of our arrival in New-York up to the time of brother Davidson's decease, he and I were mostly separated ; sometimes by a distance of more than a hundred miles. He was employed in the gardens and vineyards of the great, I in the vineyard of the Lord. My employment was the most honourable, his the most successful. He never failed of raising a crop, but hitherto I have always failed. Flowers and fruits of every odour and of every hue bloomed and ripened under his care ; but as for me, I have laboured in vain, and spent my strength for nought. His work is done : he rests from his labours, and his works follow him : mine remains to be accomplished. And while I am complaining of "contrary currents," and of "howling blasts," and of

"Sails ripp'd, seams opening wide, and compass lost,"

'tis pleasing to reflect, that

..... "he has reach'd that shore
Where tempests never beat, nor billows roar."

Having drawn out this memoir far beyond the original intent, I must beg leave to suppress a thousand particulars, which, though they might be highly gratifying to his intimate friends, would not interest the generality of readers. All that I could wish to say farther, is, that *I have lost my earliest associate in the ministry ; one of my most pleasing correspondents ; one of my most faithful advisers, and one of my firmest friends.*

As a specimen of his epistolary correspondence I here subjoin an extract of one or two of his letters, hoping that the same may benefit the reader as well as the transcriber.

"You wish me to give you some advice how to act in the situation in which you are now placed. First then I would observe, that as our people are in general sincere, solemn, and devout, it will be necessary for you to act accordingly. Never let a pleasing and cheerful manner of address, ever, for one moment betray your character as a minister

of the gospel, I mean by sliding imperceptibly into a light and trifling conversation, that does not minister grace to the hearers. Always have a guard over yourself, in public and in private. One great fault our people in general complain of is, that the preachers do not visit the *poor* members of the church so often as they might. Let not this complaint ever be heard against you. Visit the poor as often as you possibly can; make your visits short, and what you say let it be on the subject of religion, let that be your only theme, and always conclude by prayer. But let it never be said, 'He visits the *rich*, while the *poor* he passes by.' With respect to your conduct in the pulpit, I beg that all your sermons may be truly evangelical. Let the doctrines of the gospel be your only topics of discourse, such as repentance, faith, the new birth, the witness of the Spirit, inward and outward holiness, the love of God to a dying world; this last is in my opinion a subject of the highest importance. It is the great original source of our most holy religion, and as it is a fountain that cannot be dried up, so it is a store that never can be exhausted; and on that account I would recommend one *third* of your time and talents to that all glorious subject, *God's love to man*. But do not forget the willingness of Christ to receive all, especially such sinners as some are pleased to denominate 'reprobates;' yes, tell the reprobates, so called, that Christ died for them; and oh that the mighty power of God might fall upon you and upon your congregation, while telling them of the unparalleled love of God to a fallen world."

Having attended a camp meeting, he writes thus respecting it :

"The whole of the services were judiciously carried on. Order and regularity universally prevailed among the people. Brother P. preached twice; he is truly a good preacher. The greatest number of people was there on Wednesday. It was supposed there were between six and seven thousand present. I could not get into the spirit of the meeting until it was over. I then thought if they would commence again I should be prepared. I was completely lost in astonishment. I highly approve of camp meetings, and could wish they were more frequent, and that I had an opportunity of attending them."

This was the first that he attended.—He then adds :

"I trust that you are strong in the Lord and in the power of his might—preach a free, full, and present salvation, to poor sinners. Nothing else will do but downright Methodism both inside and outside, *that* I am fully convinced of; therefore take heed unto thyself and to the doctrines of Methodism; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

At another time he writes thus, on a noted text in the thirty-third of Ezekiel :

"The text contains what is called the oath of God. An oath among men is made use of in confirmation of truth. This cannot apply to God as man to man, for he is truth itself, and of course needs no confirmation. But man requires the strongest proof on any momentous subject. So in condescension to human weakness the

Almighty makes use of an oath. But to whom do men appeal upon oath? To God. To whom does God appeal when he swears? Not to man, but to himself. Hence it follows, that the purport of this oath must be of vast importance to men. What is it then? It is his willingness to save sinners. Why then are they not saved? Because there are two words in the text overlooked, although doubly repeated; "Turn ye, turn ye." Let these two words be attended to, and God will immediately accomplish his oath. Neglect the condition, the oath is null and void. So according to my opinion the condition is the most important point in the text, the point on which a preacher should dwell most, for upon this the oath is suspended. Who can read this portion of holy writ and say that the salvation of man is *unconditional*; they that can receive it, let them receive it."

His ardent attachment to the cause of Methodism will appear by what follows :

"Upon the whole I love the Methodist doctrine, because it is the doctrine of the Bible. The discipline of the Methodists is good and wholesome, and if I were a candidate for the itineracy I could cheerfully subscribe to all their articles of faith. For my own part I am fully satisfied with that highly respected body of people, and mean to stick by them, God being my helper, while there is a button on my coat."

The reader will perhaps wonder, if such was his attachment to Methodism and to the itineracy, how it was that he did not offer himself to the annual conference as a candidate for the travelling ministry. Two reasons are all that can be assigned : 1. He was extremely diffident of his abilities and fitness for the work. 2. He was well aware that in a travelling capacity there was no prospect of realizing more than a competency, and hardly that as a married preacher, and he did not wish to be a burden to the connexion, but preferred labouring with his own hands that he might give to others, rather than to be dependant on others for his daily support.

But though he did not rise to the full honour of a "travelling elder" in the church of God, which I believe was once his highest ambition on earth, it is right to say that he served the church five years as a local preacher on the other side of the flood, and eight years on this, and was elected to the office of a deacon at the last annual conference.

Of the closing scene of his life I am unable to give any account, farther than in the words of a friend, written to me a few days after his decease.—"Brother Davidson is gone; and thanks be to God, he left a pleasing testimony behind him that all was well; his confidence was strong; and though for nine days his pain was most excruciating, reason was permitted to retain her sway, and the prospect was clear before him."

Concerning his character, having already said so much, I have not room in this communication to say any more, unless I sub-

join the testimony of the friend whose words I have just now quoted. In the same letter he remarks, concerning the "ardour of his friendship," that it was "equalled by very few, and surpassed by none;" "and to be intimately acquainted with brother Davidson," he adds, "was the same thing as to know a greater portion of true excellence." With this testimony I shall conclude, as there needs no more, unless it be to correct a former statement,* which says that "He died as he lived :

" Little and unknown,
Loved and prized by God alone."

This is a mistake. He was not altogether *unknown*, neither was he "loved and prized by God *alone*." He was "known" in *Scotland* as an aspiring youth ; in *Ireland* as a good soldier, and a true convert ; in *England* as a faithful servant to his employers and a respectable and useful local preacher ; and he was "loved and prized" by many. How much he was "loved and prized" in this country by some, is already well known, and more I trust will yet appear by a kind regard to the afflictive circumstances of his desolate widow and children.

" Farewell, dear friend, a long farewell,
For we shall meet no more ;
Till we are raised with thee to dwell,
On Zion's peaceful shore.
Farewell, dear friend, again farewell ;
Soon we shall rise to thee ;
And when we meet no tongue can tell
How great our joys shall be."

GEORGE COLES.

Schenectady, July 27, 1827.

MISCELLANEOUS.

THOUGHTS ON NECESSITY.

By the Rev. John Wesley.

I. 1. THE late ingenious Dr. Hartley, in his *Essay on Man*, resolves all *thoughts* into *vibrations* of the brain. When any of the fine fibres of the brain are moved, so as to vibrate to and fro, then (according to his scheme) a perception or *sensation* is the natural consequence. These sensations are at first *simple*, but are afterwards variously *compounded* : till, by farther vibrations, ideas of *reflection* are added to ideas of sensation. By the additional vibrations of this curious organ, our *judgments* of things are also formed. And from the same fruitful source arise our *reasonings* in their endless variety.

2. From our apprehensions of things, from our judgments and reasonings concerning them, all our *passions* arise : whether those which are more sudden and transient, or those of a permanent nature. And from the several mixtures and modifications of these, our *tempers* or *dispositions* flow : very nearly, if not altogether the

* In the Christian Advocate and Journal for June 22, 1827.

same with what are usually termed *virtues or vices*.

3. Our passions and tempers are the immediate source of all our *words and actions*. Of consequence, these likewise depending on our passions, and our passions on our judgments and apprehensions, all our actions, passions, and judgments are ultimately resolvable into the vibrations of the brain. And all of them together follow each other, in one connected chain.

4. "But you will say, (says the doctor,) this infers the universal necessity of human actions. I am sorry for it : but I cannot help it." But since he saw this destroyed the very essence of morality, leaving no room for either virtue or vice, why did he publish it to the world? Why? Because his brain vibrated in such a manner, that he could not help it.—Alas for poor human nature! If this is so, where is "The dignity of man?"

II. 1. But other great men totally disapprove of the doctrine of vibrations. They give an entirely different account of this whole affair. They say, the delicate, soft, and almost fluid substance, of which the brain is composed, is absolutely incapable of such vibrations, as the doctor ascribes to it : but that the animal spirits, whatever they are, continually moving through that soft substance, naturally form various *traces* therein ; first, very simple, then less or more compounded : that these are afterwards varied innumerable ways ; and that from these simple or compounded traces, arise simple or compounded ideas, whether of sensation or reflection. From these result the judgments we form, with all our train of reasonings. And at a little farther remove, our passions, our tempers, and from these our words and actions.

2. It is easy to observe, that this scheme equally infers the universal necessity of human actions. The premises indeed are a little different, but the conclusion is one and the same. If every thought, word, and action, necessarily depends upon those traces in the brain, which are formed whether we will or not, without either our consent or knowledge ; then the man has no more liberty in thinking, speaking, or acting, than the stone has in falling.

III. That great man, president Edwards, of New England, places this in a still stronger light. He says,

1. The whole frame of this world wherein we are placed is so constituted, that without our choice, visible objects affect our eyes, sounds strike upon the ear, and the other things which surround us affect the other bodily organs, according to their several natures.

2. The *nerves*, which are spread all over the body, without any choice of ours, convey the impression made on the outward organ to the common sensory ; supposed to be lodged, either in the pineal gland, or in some other part of the brain.

3. Immediately, without our choice the perception or sensation follows.

4. The simple apprehension (analogous to sensation) furnishes us with simple ideas.

5. These ideas are more and more associated together, still without our choice : and we understand, judge, reason, accordingly : yea, love, hate, joy, grieve, hope, or fear.

6. And according to our passions we speak and act. Where is liberty then? It is excluded. All you see is one connected chain, fixed as the pillars of heaven.

IV. To the same effect, though with a little variation, speaks the ingenious lord Kaim. He says,

"The universe is one immense machine, one amazing piece of clock work, consisting of innumerable wheels, fitly framed, and indissolubly linked together. Man is one of these wheels, fixed in the middle of this vast automaton. And he moves just as necessarily as the rest, as the sun, or moon, or earth. Only with this difference, (which was necessary for completing the design of the great Artificer,) that he *seems* to himself perfectly free; he *imagines* that he is unneccessitated, and master of his own motions: whereas in truth he no more directs or moves himself, than any other wheel in the machine."

The general inference then is still the same: the point which all these so laboriously endeavour to prove is, that inevitable necessity governs all things, and men have no more liberty than stones!

V. 1. But allowing all this: allowing (in a sense) all that doctor Hartley, Edwards, and their associates contend for: what discovery have they made? What new thing have they found out? What does all this amount to? With infinite pains, with immense parade, with the utmost ostentation of mathematical and metaphysical learning, they have discovered just as much as they might have found in one single line of the Bible:

Without me ye can do nothing! Absolutely, positively nothing!—Seeing, in him all things live and move, as well as have their being: seeing, he is not only the true *primum mobile*, containing the whole frame of creation, but likewise the inward, sustaining, acting principle, indeed the only proper Agent in the universe: unless so far as he imparts a spark of his active, self

moving nature to created spirits. But more especially *ye can do nothing right*, nothing wise, nothing good, without the direct, immediate agency of the First Cause.

2. Let the trial be made. And, first, what can *reason*, all sufficient reason, do in this matter? Let us try, upon doctor Hartley's scheme. Can it prevent or alter the *vibrations* of the brain? Can it prevent or alter the various *compositions* of them? or cut off the connexion between these and our apprehensions, judgments, reasonings? or between these and our passions? or that between our passions, and our words and actions? Not at all. Reason can do nothing in this matter. In spite of all our reason, nature will keep its course, will hold on its way, and utterly bear down its feeble opponent.

3. And what can reason do, upon the second supposition? Can it prevent or alter the *traces* in the brain? Not a jot more than it could the vibrations. They laugh at all its power. Can it cut off the connexion between those traces and our apprehensions: or that between our apprehensions and our passions? or between our passions and actions? Nothing at all of this. It may see the evil, but it cannot help it.

4. Try what reason can do upon the third supposition, that of president Edwards. Can it change the appearances of things that surround us? or the impression which the nerves convey to the common sensory? or the sensation that follows? or the apprehension? Or can it cut off the connexion between our apprehensions of things and our passions? or that between our passions and our actions? Poor, impotent reason! It can do neither more nor less in any of these matters. It cannot alter the

outward constitution of things; the nature of light, sound, or the other objects that surround us. It cannot prevent their affecting our senses thus and thus. And then, will not all the rest follow?

5. Make a trial, if reason can do any more, upon lord Kaim's supposition. Can it in any degree alter the nature of the universal machine? Can it change or stop the motion of any one wheel? Utterly impossible.

6. Has *free will* any more power in these respects than reason? Let the trial be made upon each of these schemes.

What can it do upon Dr. Hartley's scheme? Can our free will alter one *vibration* of the brain? What can it do upon the second scheme? Can it erase or alter one of the *traces* formed there? What can it do upon Dr. Edwards's? Can it alter the appearances of the things that surround us? or the impressions they make upon the nerves? or the natural consequences of them? Can it do any thing more on lord Kaim's scheme? Can it any ways alter the constitution of the great clock? Stand still! Look awhile into your own breast! What can your will do in any of these matters? Ah poor free will! Does not plain experience show, it is as impotent as your reason? Let it stand then as an eternal truth, *Without me ye can do nothing*.

VI. 1. But in the same old book there is another word, *I can do all things through Christ strengthening me*. Here the charm is dissolved! The light breaks in, and the shadows flee away.

One of these sentences should never be viewed apart from the other: each receives light from the other. God hath joined them together, and let no man put them asunder.

Now taking this into the account, I care not one pin, for all Dr. Hartley can say of his *vibrations*. Allowing the whole which he contends for, allowing all the links of his mathematical chain to be as indissolubly joined together as are the propositions in Euclid: suppose vibrations, perceptions, judgments, passions, tempers, actions, ever so naturally follow each other: what is all this to the God of nature? Cannot he stop, alter, annihilate, any or all of these, in whatever manner, and in whatever moment he pleases? Away then with all these fine wrought speculations! Sweep them off as a spider's web! Scatter them in the wind! How helpless soever they may be, *who are without God in the world*: however they may groan under the iron hand of dire necessity: necessity has no power over those, *who have the Lord for their God*. Each of these can say, through happy experience, *I can do all things through Christ strengthening me*.

2. Again. Allowing all the minute philosophers can say, of the *traces* formed in the brain, and of perceptions, judgments, passions, tempers, words, and actions, naturally flowing therefrom: whatever dreadful consequences may follow from hence, with regard to those who know not God, who have only natural reason and free will to oppose the power of nature: (which we know to have no more force, than a thread of tow that has touched the fire) under the influence of the God of nature, we laugh all our enemies to scorn. He can alter or efface all these *traces* in a moment, in the twinkling of an eye. Still, although *without him I can do nothing, I can do all things through Christ strengthening me*.

3. Yet again. Let Dr. Edwards say all he will or can, concerning the outward *appearances* of things, as giving rise to *sensations, associations* of ideas, passions, dispositions, and actions : allowing this to be the *course of nature* : what then? See, One superior to nature !. What is the course of nature to him? By a word, a nod, he turneth it upside down !

His power inverted nature owns,
Her only law, his sovereign word.

Let your chain be wrought ever so firm : he nods, and it flies in pieces. He touches it, and all the links fall asunder, as unconnected as the sand.

4. Once more. After lord Kaim has said all he pleases concerning the grand machine of the universe, and concerning the connexion of its several wheels, yet it must be allowed, he that made it, can unmake it : can vary every wheel, every spring, every movement, at his own good pleasure. Neither therefore does this imply any necessity, laid either upon the thoughts, passions, or actions, of those that know and trust in him, who is the Creator and Governor of heaven and earth.

5. Ah poor infidel ! This is no comfort to you ! You must plunge on in the fatal whirlpool ! You are without hope ! Without help ! For

there is only one possible help : and that you spurn. What follows then? Why

Dum adamantinos
Figit dira necessitas
Clavos, non animum metu,
Non mortis laqueis expedit caput.

Oh what advantage has a Christian (a *real* Christian) over an infidel ! He sees God ! Consequently

Metus omnes, et inexorabile fatum
Subjicit pedibus, strepitumque Acherontis avari.
He treads on inexorable fate,
And fear, and death, and hell !

6. Ah poor Predestinarian ! If you are true to your doctrine, this is no comfort to you ! For perhaps you are not of the elect number : if so, you are in the whirlpool too. For what is your hope ? Where is your help ? There is no help for you in your God. *Your God ! No.* He is not yours : he never was ; he never will be. He that made you, he that called you into being, has no pity upon you ! He made you for this very end, to damn you ; to cast you headlong into a lake of fire burning with brimstone ! This was prepared for you, or ever the world began ! And for this you are now reserved in chains of darkness, till the decree brings forth ; till, according to his eternal, unchangeable, irresistible will,

You groan, you howl, you writhe in waves of fire,
And pour forth blasphemies at his desire !

Oh God, how long shall this doctrine stand ?

THOUGHTS CONCERNING GOSPEL MINISTERS.

By the Rev. John Wesley.

1. How frequently do we hear this expression, from the mouths of rich and poor, learned and unlearned ? Many lament that they have not a gospel minister in their church, and therefore are constrained to seek one at the meeting. Many rejoice that they have a gospel minister, and that there are many such in their neighbourhood. Mean time they generally

speak with much displeasure, if not contempt of those, who, they say, are not gospel ministers.

2. But it is to be feared, few of these understand what they say. Few understand what that expression means. Most that use it, have only crude, confused notions concerning gospel ministers. And hence many inconveniences arise ; yea much hurt to the souls of men.

They contract prejudices in favour of very worthless men, who are indeed blind leaders of the blind ; not knowing what the real gospel is, and therefore incapable of preaching it to others. Mean time from the same cause they contract prejudices against other ministers, who in reality both live and preach the gospel : and therefore are well able to instruct them in all those truths that accompany salvation.

3. But what then is the meaning of the expression ? Who is a gospel minister ? Let us consider this important question calmly, in the fear and in the presence of God.

Not every one that preaches the *eternal decrees* : (although many suppose, this is the very thing !) that talks much of the *sovereignty* of God, of *free, distinguishing grace* ; of dear *electing love* ; of *irresistible grace*, and of the infallible *perseverance* of the saints. A man may speak of all these, by the hour together : yea, with all his heart, and with all his voice : and yet have no right at all to the title of a gospel minister.

Not every one that talks largely and earnestly on (those precious subjects) *the righteousness and blood of Christ*. Let a man descendant upon these in ever so lively a manner, let him describe his sufferings ever so pathetically : if he stops there ; if he does not show man's duty as well as Christ's sufferings ; if he does not apply all to the consciences of the hearers : he will never lead them to life, either here or hereafter, and, therefore, is no gospel minister.

Not every one who deals in the promises only, without ever showing the terrors of the law : that slides over *the wrath of God revealed from heaven, against all ungodliness and unrighteousness*, and

endeavours to heal those that never were wounded. These *promise mongers* are no gospel ministers.

Not every one (very nearly allied to the former) who bends all his strength to *coax* sinners to Christ : such soft, tender expressions, as " My dear hearers, my dear lambs," though repeated a thousand times, do not prove a man to be a minister.

Lastly, not every one that preaches *justification by faith* ; he that goes no farther than this, that does not insist upon sanctification also, upon all the fruits of faith ; upon universal holiness : does not declare the whole counsel of God : and consequently is not a gospel minister.

4. Who then is such ? Who is a gospel minister, in the full, scriptural sense of the word ? He and he alone, of whatever denomination, that does declare the whole counsel of God : that does preach the whole gospel, even justification and sanctification preparatory to glory. He that does not put asunder what God has joined ; but publishes alike, *Christ dying for us, and Christ living in us*. He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them : having himself the mind which was in Christ, and steadily walking as Christ also walked : he, and he alone, can with propriety be termed, *a gospel minister*.

5. Let it be particularly observed, if the gospel be " Glad tidings of *great salvation* which shall be unto *all people* ;" then those only are, in the full sense, gospel ministers who proclaim the *great salvation*, that is, salvation from *all* (both inward and outward) *sin*, into *all the mind that was in Christ Jesus* ; and likewise pro-

claim offers of this salvation to every child of man. This honourable title is therefore vilely prostituted, when it is given to any but those who testify, *That God will-eth all men to be saved, and to be perfect as their Father which is in heaven is perfect.*

THOUGHTS ON NERVOUS DISORDERS ;

Particularly that which is usually termed Lowness of Spirits.

By the Rev. John Wesley.

1. WHEN physicians meet with disorders which they do not understand, they commonly term them *nervous* : a word that conveys to us no determinate idea, but it is a good cover for learned ignorance. But these are often no natural disorders of the body, but the hand of God upon the soul, being a dull consciousness of the want of God, and the unsatisfactoriness of every thing here below. At other times it is conviction of sin, either in a higher or a lower degree. It is no wonder that those who are strangers to religion, should not know what to make of this : and that consequently all their prescriptions should be useless, seeing they quite mistake the cause.

2. But undoubtedly there are nervous disorders which are purely natural. Many of these are connected with other diseases, whether acute or chronical. Many are the forerunners of various distempers, and many the consequences of them. But there are those, which are not connected with others, being themselves a distinct, original distemper. And this frequently arises to such a height, that it seems to be one species of madness. So one man imagines himself to be made of glass ; another thinks he is too tall to go in at the door. This is often termed the *spleen* or *vapours* : often *lowness of spirits* : a phrase that having scarcely any meaning, is so much the fitter to be given to this unintelligible disorder. It

seems to have taken its rise from hence. We sometimes say, A man is in *high spirits*. And the proper opposite to this is, *He is low spirited*. Does not this imply, that a kind of faintness, weariness, and listlessness affects the whole body, so that he is disinclined to any motion, and hardly cares to move hand or foot ? But the mind seems chiefly to be affected, having lost its relish of every thing, and being no longer capable of enjoying the things it once delighted in most. Nay, every thing round about, is not only flat and insipid, but dreary and uncomfortable. It is not strange if to one in this state, life itself is become a burden : yea so insupportable a burden, that many who have all this world can give, desperately rush into an unknown world, rather than bear it any longer.

3. But what are the causes of this strange disorder ? One cause is, the use of spirituous liquors. This is one of the horrid effects, which naturally follow the swallowing that fashionable poison. That liquid fire lays the foundation of numberless diseases, and of this in particular. It is amazing that the preparing or selling this poison, should be permitted, I will not say in any Christian country, but in any civilized state. " Oh, it brings in a considerable sum of money to government." True ; but is it wise to barter men's lives for money ? Surely that gold is bought too dear, if it is

the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss, which no money can compensate. So that it is inexcusable ill husbandry, to give the lives of useful men for any sum of money whatever.

4. But a more extensive cause of this disorder than the use of drams, I apprehend is the use of tea: particularly where it is taken either in large quantities, or strong, or without cream and sugar. "Nay, weak tea is far more hurtful." This is a senseless, shameless falsehood. I long drank hot water and sugar instead of tea; and it did me no hurt at all. But three cups of strong tea will now make my hand shake, so that I can hardly write. And let any try the experiment: if any tea make his hand shake, it will not be weak tea but strong. This has exceedingly increased the number of nervous complaints throughout the three kingdoms. And this furnishes us with a satisfactory answer to the common question, "Why are these complaints so general now, which were scarcely heard of two or three centuries ago?" For this plain reason, Two or three centuries ago, no tea was drank in either Britain or Ireland.

5. But allowing both tea and spirituous liquors to have contributed largely to the increase of nervous disorders, yet it may be doubted, whether one or both of them are the principal causes of them. The particular causes of them, (particularly among those who do not work for their living.) are, as Dr. Cadogan justly observes, indolence, intemperance, and irregular passions.

First, Indolence, the not using such a degree of exercise as the

constitution requires. To illustrate this. Our body is composed of earth, water, air, and fire; and the two latter are as necessary as the two former. To supply these, that curious engine, the lungs, continually take in the air, to every particle of which a particle of fire is attached, which being detached from it, is mingled with the blood. Now exercise quickens the motion of the lungs, and enables them to collect from the air, a due quantity of fire. The nerves are the conductors of this ethereal fire, vulgarly called the animal spirits. If this is duly diffused through the whole body, we are lively and vigorous. If it is not (which without exercise it cannot be) we soon grow faint and languid. And if other disorders do not ensue, those termed nervous surely will, with that whole train of symptoms which are usually comprised in what is termed *lowness of spirits*.

6. Intemperance is another principal cause of this: if not intemperance in drink, which is not quite so common, yet intemperance in meat: the taking more of it than nature requires. Dr. Cheyne well observes, it is not generally the quality, but the quantity of what we eat which hurts us. What hurts the nerves in particular is the eating too much animal food, especially at night: much more the eating at one meal, foods of several different kinds. If we consider how few observe this, we shall not wonder that so many have nervous disorders: especially among those that have an opportunity of indulging themselves daily in variety, and who are hereby continually tempted to eat more than nature requires.

7. But there is another sort of intemperance of which, I think,

Dr. Cadogan does not take the least notice. And yet it is the source of more nervous disorders than even intemperance in food : I mean intemperance in sleep ; the sleeping longer than nature requires. This alone will account for the weak nerves of most of our nobility and gentry. Not that I would insist upon the old rule,

Sex horae quivis poscit, septemq; scholaris;
Octo viator habet; nobulo quisq; novem.

I would allow between six and seven hours at an average, to a healthy man ; or an hour more, between seven and eight hours, to an unhealthy man. And I do not remember, that in threescore years, I have known either man or woman, who laid longer in bed than this (whether they slept or not) but in some years they complained of *lowness of spirits*.

The plain reason of which seems to be, while we sleep, all the springs of nature are unbent. And if we sleep longer than is sufficient, they are relaxed more than is sufficient, and of course grow weaker and weaker. And if we lie longer in bed, though without sleep, the very posture relaxes the whole body : much more when we are covered up with clothes, which throw back on the body whatever perspires from it. By this means it is stewed in the moist vapour : it sucks in again, what nature had cast out, and the flesh is as it were parboiled therein, and becomes more and more soft and flabby. And the nerves suffer at least as much hereby as any other part of the habit. I cannot, therefore, but account this, the lying too long in bed, the grand cause of our nervous disorders.

8. And this alone sufficiently answers this question, "Why are we more nervous than our forefathers?" Because we lie longer in

bed : they, rich and poor, slept about eight, when they heard the curfew bell, and rose at four ; the bell ringing at that hour, (as well as at eight) in every parish in England. We rise (if not obliged to work for our living) at ten, eleven, or twelve. Is it any wonder then, were there no other cause, that we complain of *lowness of spirits*?

9. Yet something may be allowed to *irregular passions*. For as long as the soul and body are united, these undoubtedly affect the body ; the nerves in particular. Even violent joy, though it raises the spirits for a time, does afterwards sink them greatly. And every one knows what an influence fear has upon our whole frame. Nay even *hope deferred maketh the heart sick* ; puts the mind all out of tune. The same effect have all foolish and hurtful desires. *They pierce us through with many sorrows*. They occasion a deep depression of the spirits : so, above all, does inordinate affection : whereby so many refusing to be comforted, sorrow even unto death.

10. But is there no cure for this sore evil ? Is there no remedy for *lowness of spirits* ? Undoubtedly there is, a most certain cure, if you are willing to pay the price of it. But this price is not silver, or gold ; nor any thing purchaseable thereby. If you would give all the substance of your house for it, it would be utterly despised. And all the medicines under the sun avail nothing in this distemper. The whole *materia medica* put together, will do you no lasting service : they do not strike at the root of the disease : but you must remove the cause, if you wish to remove the effect.

But this cannot be done by your own strength : it can only be done by the mighty power of God. If

you are convinced of this, set about it trusting in him, and you will surely conquer.

First, Sacredly abstain from all *spirituous liquors*. Touch them not, on any pretence whatever. To others they may sometimes be of use; but to nervous persons they are deadly poison.

Secondly, If you drink any, drink but little tea, and none at all without eating, or without sugar and cream. "But you like it without." No matter: prefer health before taste.

Thirdly, Every day of your life, take at least an hour's exercise, between breakfast and dinner. (If you will, take another hour, before supper, or before you sleep.) If you can, take it in the open air; otherwise, in the house. If you cannot rise, or walk abroad, use within, a dumb bell, or a wooden horse. If you have not strength to do this for an hour at a time, do it at twice or thrice. Let nothing hinder you. Your life is at

stake. Make every thing yield to this.

Fourthly, Take no more food than nature requires. Dine upon one thing (except pudding or pie.) Eat no flesh at supper; but something light and easy of digestion.

Fifthly, Sleep early and rise early, unless you are ill, never lie in bed much above seven hours. Then you will never lie awake. Your flesh will be firm, and your spirits lively.

Sixthly, Above all,
"Give not to your passions away;
God gave them to thee under lock and key."

Beware of anger! Beware of worldly sorrow! Beware of the fear that hath torment! Beware of foolish and hurtful desires! Beware of inordinate affection! Remember the kind command, "My son, give me thy heart." Then shall there be no more complaining of *lowness of spirits*! But the peace of God, which passeth all understanding, shall keep thy heart and mind in Christ Jesus!

Melville House, May 20, 1784.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 35.)

No. 18.

"In the twilight of my day,
I am ham'ning to the west;
There my weary limbs to lay,
Where the sun retires to rest.

"Far beyond the Atlantic floods,
Stretch'd beneath the evening sky,
Realms of mountains dark with woods
In Columbia's bosom lie."

THE mind of man is of a very curious texture. It is ever looking for new objects upon which it may operate, till it can still grasp others within its reach. The thirst for *knowledge* is unbounded; *fame* gives wings to the mind to ride amidst the storms of life, and soars aloft. *Wealth* and *power* pursue their course, and seize grovelling objects with an iron grasp:

whilst pure *virtue* and unsullied *patriotism* are too frequently left to shift for themselves. No portion of the globe could possibly have opened to an inquisitive mind such a field for speculation as this western region did at an early day.* Although Kentucky was

* It will be readily discovered, that one great object that the writer has had in view, was to diffuse general information, not only as to our own people, but of the religious persuasion generally, with strictures on this western country, calculated to remove prejudice, and to enlighten the mind. He intended to present something like a "looking glass," that the inquisitive might see their own features, as well as those of their "neighbours." As a nation, as a social order, and individually,

settled principally by Virginians, yet we soon found commingled some of all descriptions, and from all parts of Europe. This afforded a source of amusement, and a fund to an inquisitive genius, for contemplation and reflection, on which the mind would seldom tire, and the thoughts never become weary.

First, the adventurous hunter; a sturdy nervous son of the frontier; we behold in the traits of his countenance the visage of a great man; his eye lowers and beams with intelligence; unlettered, yet intelligent; unacquainted with books or letters; he reads and studies mankind: his eye pierces the traveller and stranger; yet he is the stranger's friend, and his heart is touched at the least suffering on the part of his fellow beings, and his soul is the seat of tenderness and affection. He rises in the morning, snuffs the breeze, and flies over hills and mountains, and endures the hardships of the chase more for others' comfort than his own. All ideas of wealth and grandeur are far removed from his mind; the hunter's fame cheers his spirits, and his recreations are in traversing the forests, and with his fire arms alone supporting himself with comfort, and conferring favours on others. The manners of such were plain, simple, and sincere; artless and unaffected. I have frequently amused myself with such in drawing the traits of the mind, and found genius, the great spring of the soul, lead to actions noble and generous, influenced by the various circumstances in which we are placed. Though it can scarcely be admitted, yet I have thought that I have

we are dependant one upon another. The west must ultimately in its vigour support the east in its decline, in its maturity. And we are fast approaching to that period in the west, when as a people their strength and vigour must still be rising, when the Atlantic states must have reached their zenith. This fact is so fully demonstrated, that every school boy is moved with ardour. He sees it, he feels it, and the glow of emotions in his sensitive soul are awakened; he for strength of native energy knows no superior, and this intrepid spirit is so generally diffused, that it has laid an astonishing ground work for intelligence and enterprise. To be chained down by the public opinion of his Atlantic brethren, of a self conceived opinion of their own importance, only adds vigour to the mind, and nerves the whole mass of western population to tower above them; and this they will do, as assuredly as they are a people!

VOL. XI. February 1828.

seen many a Washington in a hunter's dress: possessing all the strong and manly features of that great man, yet called to fill their station in a different sphere.

Next comes the Indian warrior, not unfrequently blended with the hunter, for they soon become inseparable as to this particular; bold, hardy, and fierce; insatiable thirst for adventurous and perilous enterprises; restless and ambitious; courageous to an extreme; inured to danger and hardships, he rather courts than shuns a military excursion; full of animation, possessing a great flow of animal spirits, an active life is the great source of enjoyment. Actuated by the love of fame, and roused by all the passions that flow from the heart at the sight of mangled victims, sometimes a father, mother, brother, sister, son, or daughter, we need not be surprised, that those of this character were driven by all the sensations that rise in the human breast on such occasions, to seek vengeance upon his savage foe. Here were men of various temperaments that formed these classes of society. Some high and lofty minds, possessing noble souls, magnanimous minds, disdaining every ignoble action; actuated by love of country, and feeling for the deplorable situation of helpless families, were willing to sacrifice their lives to defend the helpless. It frequently happened that there were found in their ranks many of a very different description; but it so happened, that the general tenor of their conduct delineated the character in one or two excursions. This description will come up fully with the first adventurers. The females partook of the same fearless and intrepid cast. When others, borne on by hopes of amassing great landed estates, pressed upon this description of people, and also soon became assimilated to them, almost in every particular; these were thrown into garrisons, forts, or stations, and acted in concert; and from their union gathered strength, until they ultimately repelled the invading foe. Then hosts of all descriptions and classes of people followed on; from the wealthy southern landholder, down to the poor and dependant tenant; and from this intermingled mass of all descriptions of people, sprung a rising and intelligent race. They have spread, met an eastern population in Ohio, Indiana, Illi-

nois, Missouri, &c., and still spreading, to the west. This people had their virtues and their vices, but the latter have been greatly exaggerated. As to their intelligence and understanding, they have been greatly underrated. There is among the adventurers of the west now a vast contrariety of character, and sound natural understanding, more native genius, and good materials for forming a great people, than ever was before thrown together on any region of the earth. Such have been the results of this variety of character thus thrown together, that they have pretty generally improved upon each other's experience. This remark, though peculiarly applicable to the common associations of mankind, rises into importance when we reach the *pulpit* and the *bar*. This is not a region where "fancy sickens and genius dies."* Every movement in the great body politic in the religious or civil world, is calculated to awaken the sensibilities of the most intelligent, and our legislatures are not branded with any thing like the absurdities of their learned and *ancient sires* of the seaboard.† Virginia and Maryland on

the same day have had the attention of their legislatures engaged in expelling two men, once preachers, (guilty of the constitutional crime of reforming mankind.) The constitutions of some states as to this particular will be soon viewed in the same light with the "old blue laws!" New-York too must needs act on the same subject, and raise the *inquisitorial* inquiry respecting a poor Quaker who occasionally spoke in public! This must be a singular case; if his meetings had been uniformly *silent*, it would have been a difficult inquiry indeed to prove that he was a "*minister*." Kentucky and Tennessee in the same adopted such a *principle* in the reign of the *age of reason* and of *Common Sense*, such as *Tom Paine* propagated; but the other new states in the west have thought and acted very differently. They *disfranchized* no man for his religious *opinions*! This is an expression of my *own opinion* on this matter, uttered on my own responsibility as a freeman, which I have ever, and will ever maintain! What injury have the United States sustained by opening to the people of this republic a free and

* In order to *amuse*, as well as *instruct*, it sometimes becomes necessary to meet the various capacities of readers with simple facts. This we will do by a *note only*. In turning to the north western territory, now state of Ohio, the following is the facetious song of the Rev. Stephen Timmons, once a travelling preacher, and the pioneer of the Marylanders and Delaware people to Ohio; in praise of *his* new country, at an early day.

SCIOTO'S SONG.

Hail, Scioto! happy land!
Fair in the west thy seat!
Thy borders free from *slavish bands*;*
A peaceful, calm retreat.

Thy fields with corn, and hemp, and wheat,
And herbs and flowers abound;
The sugar tree, with precious juice,
And there the *ginsang*'s found.
Thy plains with healthful herbage crown'd,
Where skips the timid doe;
There bear and turkeys rove,
The elk and buffalo.

Thy rivers plenty fish afford,
The perch, and pike, and cat—
And there the spotted salmon swim,
And sturgeon stored with fat.

† Perhaps some of these comparisons might as well have been dispensed with. The rising glory of one part of our happy country does not depend upon the depression of another part.—EDITORS.

* Our friend T., with old Father *Everet*, were great opponents to professors of religion who held slaves!

Thy forests with good timber crown'd,
White oak, beach, and cherry,
Walnut, poplar, buttonwood,
Blue ash, and mulberry.

On creeks the savoury salt is found,
Which doth preserve their food;
And sulphur too in springs abound,
To purify the blood.

There various furs for hats are found,]
The beaver, coon, wild cat;
Otter, marten, rabbit, mink,
Gray fox, ground chuck, musk rat.
Iron ore in mines is found,
And other precious metal;
In hills grind stones abound,
To sharpen axe or chisel.

But to describe this happy land,
Is more than pen can do;*
There springs abound, and limpid streams
Through meadows gently flow.

And many more I here could add,
Which nature has confer'd;
Great part of which I saw myself,
And others I have heard.

* The emigrants to Kentucky at an early day had a variety of songs. The ballads are not remembered. Indeed the present generation have no knowledge of them. I remember the stanza of one of their *ditties*, a kind of a courting song, under an expectation of migrating.

"I will plough and hoe,
And you will knit and sew—
And through the wild woods
I'll hunt the *buffalo*.

accessible channel to all citizens as members of congress? But this is neither a time nor place to discuss this subject. I would only add, that a Roman Catholic bishop was an inoffensive individual in congress, though a member and delegate from Michigan Territory! The rising empire enlarges the capacity, and every thing here is presented on the grandest scale.

This region has excited universal interest among the Christian nations of the earth. They have looked on for nearly half a century with great astonishment. The fabled tales, as they were then thought to be, of such a country, in so great and astonishingly rich valley, in what was styled a "new western world," had induced the most intelligent minds to look after this people, as if they were "pioneers" to open the way to girt the earth, by reaching the Pacific ocean bordering on the oldest country, Asia, carrying with them the gospel in one hand, and liberty and civilization in the other, was well calculated to excite wonder and astonishment. The poets have sung, and the philosophers have written; but no subject in relation to man and his happiness as to earthly good, ever came nearer being realized than under this western horizon.

It is, therefore, no matter of surprise, that the emigrant can plough the briny ocean, climb the cloud cap mountains, and forgetting the graves and the tombs of his forefathers, exult in the prospects here opened to his future progeny. If such inducements operate upon the human mind, it is but reasonable to suppose that this western country pretty generally gathers up the most enterprising as

well as some of the most intelligent of the human family. For we are well apprized that it requires courage and fortitude to combat the difficulties we have described; and that but a small part of the world is willing, under any circumstances, to combat or encounter them. Those exhilarating prospects have aroused the muse on the other quarter of the globe, who hath said,

"On the western hills afar,
Evening lingers with delight,
While she views her favorite star,
Brightening on the brow of night.

"Time! thy chariot wheels delay,
Death! unstriving thy bended bow;
Sun! forget to bring the day
Which shall lay the wanderer low.

"Though our parents perish'd here,
Like the phoenix on her nest,
Lo! new fledged her wings appear,
Hov'ring in the GOLDEN WEST.

"MOUNTAINS! can you chain the will?
OCEAN! canst thou quench the heart?
No! I feel my country still,
LIBERTY! where'er thou art.

"There in glens and caverns rude,
Silent, since the world began,
Dwells the virgin solitude,
Unbetray'd by faithless man.

"Thither, thither would I roam,
There my children may be free;
I for them will find a home,
They shall find a grave for me.

"Though my fathers' bones afar,
In their native land repose,
Yet beneath the twilight star,
Soft on mine the turf shall close.

"Tho' the mould that wraps my clay,
When the storm of life is o'er,
Never, never, never lay
On a human breast before."

THEOPHILUS ARMINIUS.

Newport, Ky., Feb. 16, 1827.

(To be continued.)

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

UPPER CANADA MISSIONS.

Richmond Mission.—Letter from the Rev. George Pool, dated Richmond, Upper Canada, Nov. 29, 1827: "There were seven classes here previous to my coming, I have formed two consisting of twenty-six probationers; some of them have found peace, and others, we believe, are earnestly seeking salvation. Our congregations are large on the sabbath, and are composed of people of different denominations, who have no other

place of worship to attend. Men and women will come six or seven miles on foot, and return the same day! I have twelve appointments in two weeks, and expect to take in a few more during the months of sleighing, as I expect to ride during that time. When I review the bright side of the picture, I forget the toil and difficulty of the mission. When I view myself among the fruits of the labour of men, who counted not their lives dear unto themselves, so they might win souls to

Christ, beholding the many dear immortals in this place, who are strangers to grace, my feelings admonish me that to preach the glad tidings of the kingdom, is a duty I owe to my fellow men, and under these impressions I feel much encouraged in the work of the Lord.—I hope in my next to be able to give you a farther account of the work of God."

Lake Simcoe Mission.—Extract of a letter from the Rev. William Case, dated York, U. C., Sept. 12, 1827:—"Of the lake Simcoe Indians I wrote you the 17th of June, saying that conversions to Christianity had commenced among them, that arrangements were made for a school for their children, and that native exhorters from the river Credit had gone to their camp in New Market, for the purpose of strengthening the converts, and giving instruction to others. I have now to say, that the number of converts has increased to about forty, and that in the school which commenced in their camp on the 20th June, are taught twenty-seven children. These are delighted with their new employment, and are making improvements encouraging to the undertaking. The place for schools and meetings was made of slabs, at the expense of one dollar and fifty cents. It stands on the border of a wood, in New Market, and for three months has been surrounded with wigwams inhabited by near one hundred Indians. In this rude building the preachers of the circuit (native labourers) have preached salvation to very attentive congregations of the natives, and their labours have been gratefully received, and their instructions faithfully improved. There is no opposition on the part of the Indians: none but white men here oppose the gospel among the drunken Indians. Such has been the success of the word, that drunkenness is no longer seen in the camp, and prayer is heard in every wigwam. We are not without hope that this good work will yet extend to others, and perhaps to all of this body. They number six hundred souls."

Grape Island Mission.—Extract of a letter from the Rev. W. Case, dated Oct. 18, 1827: "Having again been about four weeks with the Indians on this island, I have the pleasure to say that the whole body are improving in religion and civilization. Their crops are mostly secured; the bodies of

eleven houses are up: eight of them have shingled roofs; the stone chimneys are nearly completed, and the doors and windows are nearly done. The comfortable houses of this new village form a striking contrast with their rude wigwams, which are yet standing. The house for meetings and schools is seated, and in the chamber is finished a room for a study and bed for the teacher. As our funds are now exhausted, our farther efforts to put the whole body into rooms must be deferred till next spring. The school, which consists of thirty children, are attentive to their books, and for the opportunity they have had, their improvements are satisfactory. In the morning brother Smith opens the school by prayer, in the English; in the evening he calls on one or other of the children to close by prayer in the Chippeway, which is performed with much propriety and devotion. The divine Shepherd seems often to feed these lambs of his "other fold," which is evidenced both by their deportment and their enjoyments. Sometimes in the hours of school some are seen to be engaged in devotion till they are lost to their employment, and they are borne away in the arms of their young school mates. Indeed the whole body appears to be advancing in the strength and comforts of grace. The visit of Miss Barnes was much blessed to the females, both in religion and economy, and the whole establishment was aided by her pious labours and counsel. I now leave this people for a season in the care of the mission family, all of whom take a deep interest in their welfare."

Rice Lake Mission.—Extracts of a letter from the Rev. W. Case, dated Hamilton, New Castle district, Oct. 31, 1827: "The Rice lake Indians having embraced the gospel during the fourteen months past, have often solicited a school that their children might learn to read the good book. But as yet they had had no settled residence, nor had we funds to support a school. On our return from conference, in September, they came out to meet us here, and renewed their request. I said to the chiefs, 'You are now going far away to your hunting grounds. You will not need a school till spring.' To this they replied, 'If we can have a school, we will leave our women and children. Our women make bas-

kets and brooms, buy flour and meat for our children while at school.' This was spoken with an air of so much anxiety, that we concluded to make an effort in their favour. Messrs. J. M'Carty & E. Perry having kindly offered to procure the building of the house, a pious youth was engaged as a teacher. When we informed them of our intention to comply with their wishes, they appeared highly gratified, and in the month of October they departed upon their hunting excursions, leaving their women and children to attend the school.

"Yesterday, in company with a friend, I visited Rice lake, which lies about twelve miles to the north of this. We found the house nearly completed. It is situated in the midst of a wood not far from the lake shore. The teacher, who is now here, will commence the school in about two weeks. Several wigwams were already erected, and other families were soon expected in. We entered one of these smoky cabins, sang a hymn in Indian, and prayed. Although the Indians understood but little we said in prayer, they appeared delighted, and as an expression of their gratitude they offered us a quantity of wild rice: we accepted of about a quart, of which we afterwards took a pleasant and hearty meal. The school, it is presumed, will consist of more than twenty scholars through the winter. As we hope these Christians of the forest will be remembered in the prayers of Zion, so we trust we shall not be forgotten by the wealthy and benevolent, who pray for the salvation of the heathen."

River Credit Mission.—A letter from the Rev. James Richardson mentions that this mission is still prospering. He states that "the wonders of redeeming grace are strikingly displayed. Our society here consists of one hundred and twenty-one members, divided into six classes, which meet regularly in their turns during the week days; and on every Thursday a prayer meeting is held. The sabbath is spent in preaching, prayer meetings, sabbath school, &c. The meetings are very lively and animating: the divine Spirit is powerfully present in them. And I think I may truly say, this people are walking in the fear of the Lord and comfort of the Holy Ghost daily. Our last quarterly meeting was a glorious time: five

adults professed their faith in Christ, and were baptized. One of them is an old woman about seventy years of age, blind and deaf, and another about fifty-five, who has been one of the most abandoned to drunkenness and sin of any among them: both of them now in their old days enjoying the hope and consolation of that gospel which is the power of God unto salvation to every one that believes it. I have received five into society, and expelled one, since I took charge. You will perceive, upon comparing the number in society with the total of men, women, and children, that there are not many more adults to be brought in here. Our labour must be directed principally to the improving of those in the fold, and the instruction and cultivation of the children. In the mean time, endeavouring to bring those left behind to participate in the same glorious blessings enjoyed by their converted brethren.

"Our sabbath school consists of about forty regular attendants, and is doing well. Indeed I may say our prospects are very encouraging. Family prayer is constantly attended to among them morning and evening."

Muncy Mission.—Extract of a letter from the Rev. John Ryerson:—"Prospects here have not been as favourable as I could wish. This mission has had various oppositions and difficulties to struggle with. The want of a house for the meeting of the school, the opposition of the chiefs and others, the local inconveniences of the place—all appeared to militate against our cause, and to render the ultimate success of the establishment, for a season, doubtful. But at the present circumstances are more favourable, and although there are but four or five of the natives who have experienced a change, yet there are a number of them who are becoming quite solicitous to receive religious instruction, and listen with great attention and eagerness when we try to teach them the good way. We have now got a house finished and paid for, which answers the double purpose of a school and meeting house. The opposition has quite subsided, and the local inconveniences of the place are measurably remedied by getting roads cut out in suitable places. And what is most encouraging, and, as the venerable Wesley said, 'the best of all is,

God is with us.' He favours brothers Hones and Cary with glorious displays of his power and grace, while they are striving from time to time to publish the glad tidings of peace to these poor perishing savages of the forest. And I doubt not but they will yet witness the fulfilment of their Master's promise, 'He that goeth forth weeping, bearing precious seed, shall return rejoicing, bringing his sheaves with him.' I preached to as many as could be collected with so short a notice, after which I heard the children recite their lessons: several of them could spell tolerably well in two syllables."

Tallahassee Mission.—Extract of a letter from the Rev. Josiah Evans, dated Nov. 28, 1827:—"Our affairs are less fluctuating now than formerly. Government has disposed of the principal part of the best lands in this district, and the people seem more interested in building houses for divine worship, and in erecting seminaries of learning, than they did before they became the owners of the soil; and such is the salubrity of the air and fertility of the soil, and navigable conveniences, that it holds out great encouragement for industry, enterprise, and literary improvement; and if our improvement in morality and devotion to God be equal to what I think it may be in temporalities, then may we 'go out with joy, and be led forth in peace; the mountains and hills will break forth before us into singing, and all the trees of the field shall clap their hands with joy; 'instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' The Tallahassee mission has suffered some in consequence of the affliction of its missionary, yet the prospect is flattering, and I would suppose that it may be received by our next conference as a regularly organized circuit. Upwards of one hundred members have joined during the year, and in the town of Tallahassee we have a respectable society of about forty members, and a very good church nearly completed."

Pea River Mission.—From the same:—"The Pea river mission has also been favoured with merciful visitations of grace. The little societies that were formed last year, (being the first year of its occupancy,) have been

much increased during the present, and other new societies established, making an increase during the year of about one hundred and fifty members. Truly this "desert has begun to blossom as the rose, and the solitary places have broken out into rejoicing." This mission may also be considered as a regularly organized circuit after this year."

Of Holmes' Valley, Pensacola, and St. Augustine, the same writer observes: "Times have not been so propitious in Holmes' Valley mission, where we have toiled much; but we hope the seed sown there this year will yet vegetate, and produce a copious harvest."

"The prospect in Pensacola was a little encouraging until it was visited by the yellow fever, at which time the principal part of the American population left the place: this, together with the affliction of our missionary, put a stop to our labours in that place for a time. We have laboured here during the year under the inconvenience of having no house of our own for divine worship; but we have commenced a building, and have obtained nearly money sufficient to pay for it, with the exception of the lot."

"St. Augustine and Alachua have also participated in the benefits of the gospel, particularly the country on St. John's river and Alachua. The principal part of this country had never been favoured with regular preaching; many of the inhabitants were careless about religion and the life to come; but during this year there has been a visible alteration in the morals of the people, and about fifty have become members of our societies, and have built two or three houses for divine worship. Our old difficulty still exists in St. Augustine: no house of divine worship for our own. When I reflect on the dreariness of the prospect when we commenced our labours in this district, the opposition that we have met with, and the disadvantages under which we have laboured, it is a source of no small gratification to find that our success is so great."

Cherokee Mission.—Extract of a letter from the Rev. Bishop Soule, dated near Courtlandt, Ala., Dec. 3, 1827: "Our mission in the Cherokee nation is in a state of prosperity, in view of which we are 'exceeding joyful.' No former year has been marked

with such signal and general outpourings of the Holy Spirit on this people, who, but a few years ago, were 'strangers' and 'outcasts.' Blessed be God that many are already gathered to *Shiloh*, and many more are beginning to 'stretch out their hands to God.' The work has been greatly enlarged the last year. Three large and regular circuits are now established in the nation, and four stations with promising schools, in the midst of surrounding fields of missionary labour. Seven missionaries are employed in the nation this year.

"The number of members in this nation has increased the last year to upwards of six hundred and seventy. Turtle Fields, the native preacher, has furnished an extraordinary example of the power of the gospel, both in the purity of his own life, and in the effects of his preaching. He is regularly admitted on trial in the travelling connexion, and employed on a circuit in the nation. This man, with hundreds of others, stands as demonstrative evidence that the gospel is capable of exerting its renovating and sanctifying energy over the hearts and lives of men, before human science and the arts of civilized life have prepared its way.—We have a thousand living monuments before us, in proof that the gospel of Jesus Christ is suited to every condition of the human race; that, whether man be savage or civilized, it is the gospel of his salvation,

"I would be more particular in detail of the great and blessed work which God has wrought in the Cherokee nation the last year, but for the assurance that the superintendent has not been deficient in this branch of his duty."

Wyandot Mission.—Extracts of a letter from the Rev. Russel Bigelow, dated Mission House, U. Sandusky, Nov. 27, 1827: "It becomes my duty to report to you the state of the mission established among the Wyandots at Upper Sandusky, but my acquaintance with the place and people is not sufficient to enable me to give so full

and particular a report as may be desired. I cannot, by comparing the *present* state of the mission with the *past*, determine whether there is an advancement or not. I reached here on the 19th day of last month. Our first quarterly meeting commenced the day after my arrival. We had a comfortable time, and have had some comfortable and interesting meetings since. There are a number of very pious persons in this tribe of Indians; persons who give sufficient and convincing evidence of their conversion to God; persons whose industry, economy, and integrity, are sufficient to silence every opposer of missions. I believe there are a goodly number of firm and established Christians.

"We have a fine farm pretty well improved. Our buildings will be quite comfortable when they are a little repaired and improved, (except the kitchen—we think of building a new one,) which we are now doing. We have just got the upper apartment of our school house lathed and plastered. As the boys sleep in that apartment, they will be quite comfortable this winter. We shall be able to clothe the children pretty well; perhaps our greatest deficiency will be in blankets. Our school began three weeks ago with very few scholars, and we were told that we should not have more than twenty-five until after the return of the hunters; but we have succeeded better than we expected. We have thirty-two Wyandot scholars at this time, and I think we shall have forty within a fortnight more. I received a letter from brother Bangs, and in compliance with his request made a communication to the chiefs, which was satisfactory. They wished me to make known their satisfaction, and tender their thanks to all missionary societies and all individuals who have aided in the great work wrought among them. What will be our success this year is more than can now be determined. I hope the Lord will bless and prosper us. Pray for us in this wilderness."

REVIVALS.

THE Rev. Vernon Eskridge writes that upwards of seventy souls have been recently converted to God on the Amherst circuit, and added to the church.

The Rev. G. K. Kane informs us that a

gracious revival is going forward in York circuit, and that it has extended to the Sunday schools. Upwards of sixty have been added to the church since the session of the last Baltimore conference.

Extract of a letter from the Rev. Thomas Sanford, dated Nov. 29, 1827: "The Lord is doing great things in this country, [Georgia.] Religion pure and undefiled, we believe, may now be seen, not only in the church, at stated times, but on the farms, behind the counter, at the bar, and on the bench. Some of our courts are now opened with public prayer by the judge himself. In fine, the religion of Christ seems to be spreading through all this country. Oh Lord, hasten the time when millennial glory shall shine from east to west, and from north to south, and all the world bow to the sceptre of Jesus."

Extract of a letter from the Rev. William Capers, dated Charleston, Dec. 8, 1827: "I am just from Georgia. The work there has been transcendent every way. The number of converts and characters converted, and since become thorough, warm hearted, and open mouthed Methodists, far exceed any former revival in the south."

A letter from the Rev. H. Stead states that a gracious revival is progressing in Reading circuit, Conn. "Between forty and fifty have joined the church in the town of Wilton and Poplar Plains, and there are many more inquiring what they must do to be saved. We

have also had convictions, conversions, and additions to the church, in other places."

A letter from the Rev. Wm. Wimsar, of the Washington district, Mississippi conference, dated Nov. 24, 1827, after giving a general view of the district, in which it seems there has been a great deficiency of ministerial labour, states that as the fruit of several camp meetings, "Not less than two hundred and fifty, perhaps, have been gathered into the societies at the nine camp meetings I have mentioned, and more than half that number, probably, have professed justifying faith.—Many sinners have been awakened, and believers, for the most part, quickened and comforted."

According to information received from the Rev. A. Turner, dated Warren circuit, Dec. 11, 1827, that circuit has been unusually blessed. About four hundred have been added to our ranks this year. "Bless the Lord, oh my soul, and all within me praise his holy name."

A letter from the Rev. James Youngs, dated Albany, Dec. 24, 1827, mentions that a work of reformation is progressing in that city, several having found peace, are rejoicing in a sin pardoning God.

POETRY.

ANGEL VISITS.

By Mrs. Hemans.

"No more of talk, where God or angel guest
With man, he with his friend, familiar used
To sit indulgent, and with him partake
Rural repast." *Milton.*

Are ye for ever to your skies departed?
Oh! will ye visit this dim world no more?
Ye whose bright wings a solemn splendour darted
Through Eden's fresh and flowering shades of
yore!
Now are the fountains dried on that sweet spot,
And ye,—our faded earth beholds you not!

Yet, by your shining eyes not all forsaken,
Man wander'd from his Paradise away;
Ye, from forgetfulness his heart to waken,
Came down, high guests! In many a later day,
And with the patriarchs under vine or oak,
Midst noontide calm or hush of evening spoke.

From you, the veil of midnight darkness rending,
Came the rich mysteries to the sleeper's eye,
That saw your hosts ascending and descending,
On those bright steps between the earth and
sky;
Trembling he woke, and bow'd o'er glory's trace,
And worshipp'd, awe-struck, in that fearful
place.

By Chebar's brook ye pass'd, such radiance
wearing,
As mortal vision might but ill endure;
Along the stream the living chariot bearing,
With its high crystal ark, intensely pure!"

* Ezek. i.

And the dread rushing of your wings that hour,
Was like the noise of water in their power.

But in the Olive mount, by night appearing,
Midst the dim leaves, your holiest work was
done!—

Whose was the voice that came, divinely
cheering,

Fraught with the breath of God to aid his Son?—
Haply of those who on the moonlit plains,
Wafted good tidings unto Syrian swains.

Yet one more task was yours!—your heavenly
dwelling

Ye left, and by th' unseal'd sepulchral stone
In glorious raiment sat; the weepers telling
That He they sought, had triumph'd, and was
gone!—

Now have ye left us for the brighter shore,
Your presence lights the lonely grove no more!

But may ye not, unseen, around us hover,
With gentle promptings, and sweet influence yet?
Though the fresh glory of those days be over,
When, midst the palm trees, man your footsteps
met?

Are ye not near when faith and hope rise high,
When love by strength o'ermasters agony?

Are ye not near when sorrow unrepining,
Yields up life's treasures unto him who gave?
When martyrs, all things for His sake resigning,
Lead on the march of death serenely brave?
Dreams!—but a deeper thought our souls may
fill,

One, one is near,—a Spirit holier still!

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DIVINITY.

THE MORE SURE WORD OF PROPHECY : A SERMON.

(Concluded from page 52.)

As a revelation from God, then, the Scriptures are the "more sure word." We mean by this, that the evidence of their being such a revelation, is better confirmed, and more to be relied on, than any thing connected with our feelings only. We admit, indeed, that if the individual alone were concerned in what was about to be revealed, the impression might be made sufficiently strong and distinct, to constitute it a rule of action. Thus, when God spake to Abraham, for example, and told him to "get out of his country, and from his kindred,—and that he would make him a great nation," the impression was distinctly understood by him ; and as he alone was concerned in the act to be immediately performed, nothing more was essential :—the fulfilment of the promise was sufficient to show to succeeding generations that he was under the divine guidance, when it was important that they should be convinced of it. But had others been concerned in the act to be immediately performed, the impression *he* had, however clear and distinct, would not have been sufficient to convince *them* of *their* duty. Hence, on the other hand, when the Lord directed Moses to go to the people of Israel, (for the purpose of leading them out of the land of bondage,) and to say to them, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you," &c, Exod. iii, 15 ; "Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice ; for they will say, the Lord hath not appeared unto thee," Ex. iv, 1. Nor was he censured for this ; but the Lord caused the rod in his hand to become a serpent, to satisfy him that he should be enabled to maintain the divinity of his mission, by the power of working miracles. Evidence equivalent to this, is required, by universal consent, in order to support any thing, as a revelation from God, which claims the faith and obedience of the multitude. The constant appeals of our Lord, to the miracles he wrought, as evidence that he taught the things of God ; the concessions of Nicodemus and others ; the clamours of the Jews in asking a sign, and their arts to dispose of his "mighty works" without acknowledging him the Messiah, all prove that external evidence was universally required to support a revelation from God. And the circumstance, that Christians suspend the cause of revelation upon such evidence at the present day, and that infidels unite all their energies to dispose of it, confirms the sen-

timent. In this view of the subject, who can give the preference to "the light within" as the "more sure word of prophecy?" We wish to be distinctly understood in this matter. It is not our intention to say, that any of the operations of the Spirit, so far as they are designed to influence us as individuals, are not sure. If men tell us that they feel the awakening influences of the Spirit, or the comforts of the Holy Ghost, or are moved by it to warn sinners to flee the wrath to come, or that they have had some extraordinary manifestation from the Lord to strengthen their faith, we ask no miracle to convince us of the truth of what they say. If their lives and tempers correspond with their professions, we may consistently believe them. And all these feelings, we perceive, may agree with the true dictates of the Spirit. But should they go one step farther, and say that they had a revelation from God, and had come to instruct *us* in *our* duty, claiming that the thing itself, as well as the duty to observe it, depended wholly upon the revelation made to *them*, we should justly claim better evidence of its being a revelation from God, than any solemn declarations they could make of their being divinely inspired. If the "light within" be a sufficient revelation from God, for both teachers and learners, then all the evidence which has been furnished in support of the sacred Scriptures is to no purpose. Miracles have been wrought in vain, and prophets have been inspired only to give us a history of the Spirit's operations in other times. We say, then, that as a revelation from God, containing a rule of faith and practice, the Scriptures are not only the *most sure*, but the *only* "sure word of prophecy." And they who would direct you to another guide, would deceive you, and ought to be avoided.

This "word," whose divinity is so amply supported, is "sure," as it respects the fulfilment of its predictions. This is a sublime and interesting thought. History and recollection inform us of many things that are past. The book of God only is a true history of that which is to come. And true it is! No one of its predictions, whose fulfilment was fixed anterior to this time, has failed. Of the rise, the vicissitudes, and fall of nations; of the character and the advent of the Messiah; of every thing upon which prophecy has deigned to put its discriminating mark, we may trace a perfect history in the prediction itself. Should an individual announce the approach of awful and interesting events, and give no other evidence of his being inspired to do so, than merely the exercise of his own feelings, we should justly treat his prediction as a wild infatuation. But "the sure word," supported by evidence which we cannot resist, raises us to an elevation, where future events are spread before us, like the grandeur of a boundless landscape to the eye of a traveller, from the mountain's summit. We can no longer doubt the certainty

of what, without this aid, must have remained matter of mere conjecture. We see the rise and spread of the Redeemer's kingdom. Many are running to and fro, and knowledge is increased. The beast, and false prophets, and the whole army of infidels, are contending—now apparently succeeding, and now vanquished, until they are wasted away in the fight. Peace is given to the saints, and the knowledge of the glory of God fills the whole earth. We see, too, the end of the conflict. The dark cloud which has covered the tomb disappears. The divine Saviour declared, with a majesty which hushes the world into a listening silence, "All that are in their graves shall hear his voice, and shall come forth." "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." "The sun shall be darkened," when his last rays shall have been converted into streams of fire, and "the elements shall melt with fervent heat." "The earth, also, and the things which are therein, shall be burned up." "And the dead small and great shall stand before God." "Seeing then, brethren, that we look for such things," according to the "sure word of prophecy," "let us be diligent," and not listen to the visionary pretensions of such as say, "the resurrection is past already, and have," thereby, "overthrown the faith of some."

The conditions and promises of the "word" are as sure as are its predictions. The benevolent Author of it never said to the broken hearted and oppressed, "seek ye my face in vain." "He that seeketh, findeth." "He that endureth to the end, the same shall be saved." Yes, brethren, the gospel gives great encouragement to come to the Lord in the day of trouble; as we are every where in the blessed word assured, that we shall not be forsaken nor cast out. To that word I direct you. It is too well confirmed to admit of a doubt. You may rest your all upon it. It promises a rest—an eternal weight of glory, to all who spend the days of their sojourning below in meekness and fear. And here let me add, that it is as "sure" in its threatenings, as it is in its promises. "The Lord Jesus shall be revealed from heaven—taking vengeance on all them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and the glory of his power."

We will only add, that this "word of prophecy" is sure, in its adaptation to all the purposes for which it was designed. "It is a discerner of the thoughts and the intents of the heart." There is no purpose or emotion of the soul, to which it does not extend, to detect what is wrong, and approve what is right. As a "perfect law," all internal operations must consist with it, or they are not right. Every emotion, purpose, word and action, must be brought to this test; and nothing can be admitted as the

result of the Spirit, which does not coincide with it. This is consistent ; for our *feelings* are extremely subject to change with changing circumstances. But the *word* abides the same. And we may examine it in all its bearings, as a sure revelation from God, when we are calm and composed, and rest upon the truths it contains, under all the changes of circumstance and of feeling. It will furnish us with the means of subduing our prejudices, and following the true light. It will enable us, also, to convince the froward of their folly, and oppressors of their wickedness. By its light, we may lead the humble inquirer into the way of truth and happiness ; and from its rich store of promises, we may convey consolation to the afflicted. This, brethren, is the "sure word of prophecy"—"more sure," in all these respects, than any thing else ever communicated to man.

II. We come, secondly, to inquire, What is our duty with respect to this word ? Here little need be said. When we receive the Scriptures as a revelation from God, containing a perfect system of faith and practice, our duty with respect to them must appear plain. It is undoubtedly implied, that we should be constant and systematic in reading them. They afford practical lessons for all classes of men, from the highest to the lowest ; and a neglect even to *read* them, shows a deplorable ignorance of their great utility. But are not professors of religion extremely deficient in this matter ? Bibles are so easily obtained that all may have them ; and we suppose there are few who are not able to read them. Yet how many are there who keep a Bible, and are able to read it, but habitually neglect it ? It remains for weeks together a silent prisoner in the desk, or immured in smoke and dust upon the open shelf, less respected and consulted than a heathen's household god. "My brethren, these things ought not so to be."

It is, moreover, our duty to "*search* the Scriptures." We may read them habitually, and not be benefitted, unless we *search* them. This supposes that we read with a definite object in view, and examine them carefully with reference to that object. The object must be a higher one than merely to gratify our curiosity, or to distinguish ourselves in idle speculations and uninteresting controversies. A story of great suffering, or of a successful adventure, in which we have no personal interest, will affect us more than this. But when we take up the Bible, we should feel that we have a part in it—that it is the book, and the only book, which infallibly shows us the way to shun all the evils we ought to avoid, and to obtain all the good we can desire. Oh, did we always read it with such a sense of its importance and utility, we should witness for ourselves, that it "is able to make us wise unto salvation."

But, furthermore, we must consult it to make a practical use

of the principles it contains. "Whereunto," says our text, "ye do well that ye *take heed*." When we adopt the Scriptures as a universal "text book," we attach an importance to them which demands our highest and most undeviating respect. Mark the conduct of men in regard to other things, and you shall see an example worthy of imitation in this. The student, in any science, when pressed with a difficulty, hastens to the author whom he has adopted as a guide, for a solution of it. The merchant is seen daily poring over the current "advertiser," to gain all possible knowledge of the best means of appropriating his capital, to succeed in his business. The surveyor or the traveller silences all controversy, respecting the course he is pursuing, by a reference to the faithful compass. The mariner trusts his chart on the high seas, and the knowledge and integrity of his pilot, in unknown straits and channels. The patient puts his life into the hands of the physician, whose skill he approves; and the client risks his cause with the man, whom he has employed as his counsel. And ought Christians to do less with respect to that book, which is a sure guide in "all things that pertain unto life and godliness?"

An exhortation to "*take heed*," implies an importance in the object of our concern, and a danger of being diverted from the proper course of attaining it, by inattention, or some other opposing influence. Were a counsel to instruct his client to be particular, and "*take heed*" to all his directions, he would at once feel, that a slight variation would probably occasion him the loss of his cause; and an inattention to those directions would indicate either a want of confidence in his counsel, or little concern about the result. But as life is dear, and almost all men feel an interest in preserving it, should one neglect the prescriptions of his physician, after being seriously admonished by him to "*take heed*" to them, he would be justly suspected of a want of confidence in his prescriptions. But, brethren, we have more, infinitely more at stake. The salvation of our souls, and all the vast interests of an eternal world, centre in the object before us. We, by profession, have adopted the Scriptures as an infallible guide. Christ, "the author and finisher of our faith," is our spiritual physician and advocate. "The counsel of the Lord standeth for ever." But if we "lean to our own understanding," and "reject the counsel of God against ourselves," after having been admonished to "*take heed*" to it, may he not justly say, in the day when we "bring swift destruction" upon ourselves, "Ye have set at nought my counsel, and would none of my reproofs; therefore I will laugh at your calamity, and mock when your fear cometh?" The voice of the Scriptures is a sovereign voice, and demands attention. I am interested, my dear brethren, to fix an impression of the importance of listening to it,

founded upon a rock." Here was true wisdom. In the most threatening storm, the consideration that his house was founded upon a rock, rendered him quiet. But the rock, in the sense in which our Lord used the figure, is to hear and do the word. Then, amidst "the wreck of worlds," the good man is happy. He quotes a thousand promises which invite him onward, as he passes the valley of death, or views the world on fire. These, brethren, are our views of "the more sure word of prophecy," our duty with respect to it, and the blessings which result from observing that duty.

We conclude by observing, that the Bible, if it be a revelation from God to a lost world, claims our unqualified submission in all cases of controversy and conscience. We say once for all, that we have no fellowship for a religion without feeling ;—the religion of the gospel is a religion of feeling. "If any man have not the Spirit of Christ he is none of his ;" and "the Spirit itself beareth witness with our spirit, that we are the children of God," Rom. viii, 9, 16. But we especially deprecate, among professing Christians, a claim to be governed by their feelings, as a rule of conduct. It is an error to which those, who wish to cover their wrongs under a cloak of high professions of piety, strongly incline. And what renders this the more to be deplored, is, that such persons usually despise those whose feelings are regulated by the consistent doctrines of the Scriptures, as destitute of experimental piety ; and set themselves up as the only true subjects of gospel holiness. Allow them their claim, and they are prepared for almost any thing rather than Bible religion. Who of us have not witnessed enough, even among such as have not assigned to the Scriptures a secondary place as a rule of faith and practice, to be satisfied of this ? One neglects, or profanes, the holy sabbath ; another omits family prayer ; and a third is, perhaps, guilty of oppression ; no matter what it is, so it is but suited to their love of indolence, pleasure, or gain, and for every reproof and admonition they have a ready answer. "We don't all see alike." "My conscience," says one, "don't condemn me in *this* ;" and another's "feelings don't tell him that *that* is wrong ;" and something of the kind is appealed to by another, as an excuse for the most direct violation of the divine word. And who has not observed, that in all such cases, the *conscience* of which they speak, which means nothing more nor less than their feelings, is in perfect accordance with their interests or their prejudices ? Now grant them their feelings as a rule, and their appeal to those feelings must be admitted. A secondary rule cannot be pleaded, where one of the highest authority has decided. And whether such feelings be right or wrong, the moment we give up the Scriptures, as the governing rule in all cases, we have no means left to detect or regulate them. The

froward are let loose, to carry their designs without restraint ; and the church may mourn, in vain, the wide spreading desolation. Brethren, this is not a matter of idle speculation with us. It is of vital importance. Cleave to the word of God. Make it the man of your counsel. Walk by the light it imparts. And spurn every influence which would wrest it from your heart, or shake your confidence in it.

Consider, for a moment, the means which God has employed, to cause this revelation to be taught and received in the world. Among these, we may reckon the holy sabbath. I know some have made light of this institution, and "consider every day alike." They claim that Christians may constitute their own sabbath for the purposes of religious worship, and serve God as acceptably on any other, as on the first day of the week. Should we concede this, yet we think these very people owe more to the sabbath, than they have the candour to admit. If all men were religious, we know they would contrive to meet at given times, for religious worship. But here is the great error. Instead of inclining to the worship of God, men by nature are averse to it. And would men of the world be likely gratuitously to unite in a plan, to call together any community, on a given day, for the worship of God? Especially, would they be likely to release their servants and dependants, a given portion of their time, to devote it to the service of God? It is safe to conclude that they would not; and if God had not instituted the sabbath, and enforced the duty to observe it by the most solemn sanctions, it would never have been instituted. But if there had been no sabbath, how could the gospel have been spread through the world? It might have made some progress, we admit; but it must have been very tardy. If the few Christians, brought to the knowledge of God by extraordinary means, had occasionally met together, there would have been nothing to influence those who had not the disposition, to meet with them. Servants and dependants, even with a disposition, would not have had the privilege to attend. But with the strong prohibition against worldly employment of every kind on that day, extending to both masters and servants, an opportunity is given to all to attend. And without an inclination, sufficiently vigorous to cause them to quit their employments in order to attend the worship of God on another day, the great mass of the people choose to meet their neighbours and friends at a given place, and spend an hour together, when all are at rest around them, rather than to loiter the whole day away in idleness. By this means they are brought into circumstances to hear the gospel, at stated periods, even before they become the subjects of it, so as to take pleasure in hearing it. As the design of the gospel is to reform a wicked world, we cannot but admire the economy of divine Providence,

in instituting the sabbath, so admirably adapted to the object of bringing all classes to hear the word. Are there not many of those who now profess to esteem every day alike, and who point us to their own order and regularity in worship as evidence of the possibility of Christian community without it, who owe their first knowledge of the gospel, and perhaps their first religious impressions, to the existence of a sabbath? I appeal to them, whether the time has not been, that they would have refused to lay aside the business of the world, and voluntarily to consecrate a day to the service of God, if that day had not been deemed, by common consent, a day of rest? If these things be so, they owe to the institution of the sabbath, more, we say, than they are willing to admit. But, brethren, we are not to forget, that the same cause still exists for hallowing the sabbath day. If all people were pious, we know that the sabbath would be "a delight," wholly consecrated to the Lord. But there are yet many, who would never turn out of the way to hear the word themselves, nor would they allow the privilege to their servants and dependants, if the obligation to observe the sabbath, did not prohibit them from attending to their worldly employments. In view of this grand object, it becomes us to regard the institution of the sabbath, as a benevolent provision of our heavenly Father, for wise and good purposes. Every friend of morality and good order should give his influence to it; and especially every *Christian* is bound to respect it, by a practical attention to its sanctity.

Besides the sabbath, God has instituted the ministry of the word, as a means of spreading the gospel. No truth is more clearly laid down in the New Testament, than that a regular ministry is a part of the gospel economy. "Go ye therefore," said Christ to his apostles, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things whatsoever I have commanded you*; and, lo, I am with you alway, even unto the end of the world," Matt. xxviii, 19, 20. Hence, ministers are every where represented as the servants of God, to whom the word of reconciliation is committed; whose duty it is to give themselves wholly to the work of promoting the Redeemer's kingdom. It is theirs to labour, and, if need be, to suffer, for the gospel's sake. They must "preach the word," in general; and, in particular, "feed the flock of God which is among them, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage, but being ensamples to the flock," 1 Peter v, 2, 3. Hence, too, the admonition to the people; "Hear ye the word of the Lord:" and, "Remember them which have the rule over you, who have *spoken unto you the word of God*;—and submit yourselves, for they watch for your souls, as they that must

give account, that they may do it with joy and not with grief," Heb. xiii, 7, 17.

Now, since God has instituted the sabbath and the Christian ministry, as the great means of spreading the gospel, it is consistent to suppose that he would supply some additional means, to make it the special duty of his people to meet together on that day, and to bring their families with them, for the purpose of hearing the word. And has he not done this, in the institution of the ordinances of his house? In baptism, and the Lord's supper, we find every thing necessary to this object. The first, from its very nature, lays parents under strong obligations to see that their children attend the public worship of God; and the second cannot be complied with without their own personal attendance. They might otherwise persuade themselves, that they could read and meditate at home, and so neglect "assembling themselves together," if it were not for these duties, explicitly enjoined upon them, which they cannot perform but with association. And the duties themselves, when performed, are calculated to impress the mind, in a most effectual way, with the great truths of the gospel. Considering, then, the tendency, and, we think, the principal object of these ordinances, it becomes all Christians scrupulously to observe them; and especially so, because the command to observe them is an explicit one.

We close with one reflection more. If it be for the good of society in general, that the wholesome doctrines of the gospel be diffused through the world, and if these be the means of diffusing them, then it must be an object of importance with all the friends of morality and religion, that within every district of suitable dimensions, there should be a convenient house erected and consecrated to this service. In this place you have erected one, for whose consecration we are now assembled. Perhaps you will think, that a greater portion of this discourse ought to have been devoted to this subject. I frankly confess, that I feel the force of such a reflection. But, brethren, I will not disguise the fact, that local circumstances have influenced me in the choice of my subject, and in the general discussion of it. You are planted in a neighbourhood, where your sons and daughters, almost daily, hear the word of God spoken of, as inferior to the "light within." It is natural that they should be brought, by this means, unconsciously, to undervalue it. I have been concerned, on this occasion, to fix an impression in their minds, of the importance of the divine word, as "the only rule, and the sufficient rule, both of their faith and practice." You have received it as such; and that it may be so transmitted to them, in the way God has ordained, you have erected this house. The object was worthy of a people, who understand the economy of the gospel, and feel its importance. Having succeeded in your

undertaking, it now remains for you to respect this place, as the "house of God." Enter into it, at all times, with prayerful reverence. Watch cautiously against its becoming a vehicle of destructive errors. Preserve in your community a vigorous and wholesome discipline. Bring hither your families and friends, and offer them up to God in ardent prayer; and maintain among yourselves that practical piety, which will add weight and influence to your profession. In so doing, you shall reap an abundant reward for all your labour. I say, indefinitely, an abundant reward;—for who can calculate the extent of it? Here you may sit and commune together, as "in heavenly places in Christ Jesus." You may often be disposed to say, with David, "How amiable are thy tabernacles, oh Lord of hosts!—A day in thy courts is better than a thousand;"—or to sing with the poet,

" My willing soul would stay
In such a frame as this,
And sit, and sing herself away,
To everlasting bliss."

With such joys as these you would not willingly part, for all your labour and expense in erecting this house, many times told. But you have a greater prospect,—nor is it a fancied one either. You may yet live to see those, surrounding this altar, and invoking the blessings of your God, for whom you have offered up many a prayer, and shed many a tear. Oh, should you be favoured with such a privilege, I know you would say, "It is enough." But though enough, it is not all. When you shall be congregated in that valley, and slumber in the dark and silent grave, your children, and your children's children, and, perhaps, the wandering stranger, will shed a tear upon the turf which shall cover you, in remembrance of the event, that your benevolence projected, and your hands reared, this "sanctuary of the Lord." May the Lord bless you, brethren, and preserve you in peace; and in this house, which you have erected for his name's glory, may he dwell among you, and render his gospel a means of the salvation of thousands.

BIOGRAPHY.

MEMOIR OF THE REV. FREEBORN GARRETTSON.

As it is expected that a biography will be furnished of our lately deceased and much lamented father in the church, the Rev. Freeborn Garrettson, it is intended in this place to furnish merely a sketch of his valuable life. It seems, indeed, desirable, that a permanent record of all the distinguished servants of the church, who have laboured for its prosperity, and died in the work, should be preserved; and we know of no place where this can be so conveniently done as in the *Methodist Magazine*;

as this is likely to survive when we shall all be assigned to the tomb.

Mr. Garrettson has already given to the public a history of the early part of his life, and of his successful ministerial labours. From this account it appears that he was born in the state of Maryland, in the year 1752. In early life he enjoyed the advantages of a good education, and was taught the fear of God. It is saying nothing to distinguish him from other human beings, to say that in his youth he exhibited those evidences of hereditary depravity, which marked him as a fallen being. These are common to our nature. In no case, indeed, are these more strikingly illustrated, than in those severe struggles which are experienced in a greater or less degree, by every sinner, when brought under the light of gospel truth, to a knowledge of himself, and to the necessity of redemption in the blood of Christ.

To these struggles Mr. Garrettson was no stranger, as is manifest in the account he has given of his religious experience. As before stated, it is not intended to give a particular account of those exercises in this place. It need only be observed therefore here, that in the year 1775, in the 23d year of his age, after a long and severe, and painful season of repentance, manifested in strong cries and tears to God for mercy, he was made a partaker of the pardoning love of God.

Not long after this eventful period of his life, he became conscious that it was his duty to call sinners to repentance. It was not, however, without sore conflicts of mind, arising from a deep sense of his unworthiness, as well as a just view of the vast importance of the work, that he entered on the discharge of this duty.

A train of providential circumstances led him among the people called Methodists, a people at that time few in number, greatly despised and persecuted. By them he was encouraged and much comforted. After exercising his gifts in various places, and receiving evident tokens of the divine approbation, in the latter end of the year 1775, he joined the conference of Methodist itinerant ministers, and immediately commenced his labours of love. In these labours he continued, with unremitting diligence, and for most of the time, with great success, until the day of his death.

From the time of his entrance into the travelling ministry until the year 1784, the time the Methodist societies in this country were erected into an independent church, Mr. Garrettson travelled extensively through the states of Maryland, Virginia, North and South Carolina, Pennsylvania, Delaware, and New Jersey. In most of these places astonishing success accompanied his preaching. Every where sinners flocked to the standard of the cross. Tears and groans were exchanged for shouts of praise to God. Many stars from this part of our hemisphere, will de-

corate his crown of rejoicing in that day. Nor were his labours unattended with suffering. He was beat, bruised, and imprisoned, for the cause of Christ. But he "endured as seeing him who is invisible," "suffering all things for the elect's sake, that they might obtain salvation through our Lord Jesus Christ."

In February of 1784, he embarked for Nova Scotia. In this country he continued about three years, labouring assiduously and successfully in the cause of Christ; Travelling on foot, through wildernesses, muddy roads, often carrying his provision with him, he became inured to hardship, and was no stranger to the privations of a primitive missionary. But his "bow abode in strength." "The pleasure of the Lord prospered in his hands," so that at the close of his gospel labours in this region of country, there were about six hundred members in society.

In 1788, being assisted by twelve young preachers, who were placed under his direction, he commenced his missionary labours in the state of New-York, extending them into the western part of Connecticut, and a part of the state of Vermont. The same tokens of divine approbation which had attended his labours in other places, were manifested during his present exertions. Indeed, as the salvation of perishing sinners was the constant object of all his efforts, God gave him the desire of his heart in an eminent degree.

Respecting the commencement and progress of his work in this part of the country, as well as the subsequent part of his life, we are pleased with being furnished with a short statement, by Mrs. Garrettson, his bereaved widow, long the partner of his joys and sorrows, and who now lives to mingle her tears with the ashes of her husband. This testimony is the more valuable, because it comes from one the most intimately acquainted with him of whom she speaks.

As the early part of Mr. Garrettson's life has already appeared in print, both in Europe and America, it will be unnecessary for me to dwell upon it; but I shall, as God shall give ability, say something of the character of him to whom my God in great mercy united me thirty-four years ago. My first acquaintance commenced at my brother in law's, Mr. Tillotson's, to whose house he came on an invitation. This was his first visit to the North, where he was appointed to labour. And surely it was a dry and thirsty land. With us he remained, I think from Friday until Monday. His first sermon was in a barn, to a few people, on this text, "We preach Christ Jesus, to the Jews a stumbling block, to the Greeks foolishness," &c. On Sunday he preached in a mill, opposite the Dutch church, on "The wind bloweth where it listeth," &c. The number of hearers was increased; the church was emptied into the mill. His next appointment was in the evening, at Mr. Tillotson's house; and a large hall was filled with attentive hearers. The text I think was, "The master is come, and calleth for thee." And from that time there were regular appointments made at the house once

a fortnight. We had various gifts exhibited; the preachers in succession had a comfortable resting place on their journey, and the inmates of the house the benefit of their prayers. Mr. Garrettson on Monday took his leave, carrying letters of introduction to my mother. On rising from her bed the morning of his arrival, she spoke of a text which had been powerfully applied to her mind: "*This day salvation has come to thy house.*" Every where he was well received, and many were left in tears. One said he need not change his appearance to be received as an angel. This was his first commencement in our country. Many were under serious awakenings; and had it not been for the settled clergy, I have no doubt but a glorious work of the Lord would have spread: but wherever they were, they set up a cry of "false doctrine," and frightened some out of their convictions, who sunk again into the security in which they had lived. Will not their souls be required at the hands of those who have caused their departure from religion? 'Tis a fearful thought! Preaching, however, was established at Rhinebeck, and three churches have been built in succession, each larger than the other: some precious souls are rejoicing in heaven with their angel pastor—and some on earth are on the way to glory. Four years Mr. G. laboured on this district, at the conclusion of which we were married; and he then had a station at Philadelphia, a place which was always very dear to him, and where his labours have been greatly blessed. This was in the year 1793, when the yellow fever raged to the destruction of hundreds of the human family. As we were going in, thousands were flying from the contagion. It was a fearful time. The spring following we went back to New-York: here Mr. Garrettson purchased a farm, settled his family, and took his regular appointments. Five years we lived in this place, happy in our humble lot, and here it was our only child was born. At the end of this period, he made an exchange for the place where my daughter and myself now reside, and I trust will, while tabernacled here below. This year, having a house to build, he could not travel. The day the house was raised, while he stood admiring how easy the frame was carrying up, the power of God was so gloriously manifested, that he had to retire to the lime house to give vent to his tears. After composing himself, he returned; they were now prepared to raise the other part, and while it was going up again the Lord smiled from heaven upon him, and lest he should have shouted out aloud, he retired to give expression to his joys, and give glory and thanks to his gracious Saviour. On his return home he related to me, with much satisfaction, the circumstance, and truly we rejoiced together.—The next day we had the company of dear and much beloved Mr. Asbury. The company of his brethren was always to my friend one of his highest gratifications; no one could enjoy it more.

His worldly concerns at this time would often burden his mind, and often he would be distressed on his being called from that labour in the church to which he had devoted his life; and sometimes he would say, with tears in his eyes, that God had designed a bright crown for him. One night I heard him conversing in a low voice, with tears and groans. Soon after he turned to me and said, he had been pleading with the Lord not to take his crown from him on account of

his unfaithfulness ; and the Lord had told him, *no man should take his crown* ; that God would accept what he could do in his present situation. He rejoiced, and was greatly comforted.

Our house being nearly finished, in October 1799, we moved into it ; and the first night in family prayer, while my blessed husband was dedicating it to the Lord, the place was filled with his presence who, in days of old, filled the temple with his glory. Every heart rejoiced, and felt that God was with us of a truth. Such was our introduction into our new habitation ;—and had we not cause to say with Joshua, *"As for me, and my house, we will serve the Lord?"* Twenty-seven years this has been our resting place ; and though we have never had a death in our house, yet two precious saints have been carried from it to their long, long home.

Though my dearest friend was often away, his punctuality in writing made his absence less tedious. I have now upwards of a hundred letters, written from various places, in all which he speaks of the heavy cross he finds in being absent from a family he so much loved ; but still was enabled to rejoice in the work to which the Lord called. When he had been home for any length of time, he became absent, and often in great heaviness. When we walked together, I would try and divert his mind, by calling on him to view all nature in her loveliness. "Oh! yes," he would say, "it is all very beautiful ; and God is very bountiful to us, my dear ; but the burden of the Lord ! souls are perishing ; and this country is no field for me." There was a continual conflict, so that I dared not make the least opposition to his visiting the churches ; for this was his element, and in this he was blest and made a blessing to others. And I now thank my God, that I never pained his feelings on this account. I gloried in the success with which his labours were crowned. If I did wrong in any thing respecting his travels, it was that I did not fully give my approbation to it. I never saw our way clear in that matter. It would certainly have much lessened our separation ; and once I determined to leave all and go ; but previous to his taking a station, which would have been in Lynn, he hurt his leg, and was confined to his room for months. How many visits he has made to Baltimore, to the Eastern Shore of Maryland, to Washington, Georgetown, to Philadelphia, Connecticut, Boston, Newport, Schenectady, Albany, New-York, and other places, since we married, I am not able to enumerate ; but all will tell in luminous characters, in that day when he and the children God has given him shall assemble at the judgment seat of the Most High. All times of the night, and often at the break of day, has he landed from the steam boat, and come to his welcome home, to bless and praise our God together, for keeping us while apart, and uniting us again in health and safety at his footstool. 'Tis over now ; no more happy meetings—no more sorrowful partings—his toils are all over—no more crosses to take up—the labourer has entered into rest. Little did I think, when last he left this place, he was to return no more alive. Our parting at this time was to have been for a few days ; no damp, no forebodings hung upon our minds. Our meal was pleasant, and I thought I never saw him more sweetly support the Christian character than he did at this last dinner. Several friends were with us. His breast

seemed to be the seat of a peace that nothing could disturb. I shall never forget his looks.

A more forgiving temper never existed in any mere mortal. He could keenly feel, but never to resent, never to retaliate. If he supposed, at any time, he had spoken too hastily, he was always ready to own himself the aggressor : at the same time he well knew what was due to his character and standing in the church of God.

He was economical from principle ; and always wished to instil into his family, and in those over whom he had influence, the right use of money. Every thing that convenience and comfort called for, he was never unwilling should be procured. Show and parade he detested, and would call it Saul's armour. He gave what he could, and never laid up one cent of income. With a small property he has done more than many with ten times his means. With regard to himself, I always thought him too sparing, and often urged him to more personal liberality.

With respect to his diet, no one need be more temperate ; nay, I fear latterly he was too abstemious. Of animal food he ate very sparingly, sometimes none. In one of his letters to me he says, "I only eat to live and work. Oh ! that the work while the day lasts may be faithfully done."

He was of an active turn, with an excellent judgment ; and had he been a man of the world, he would have become very rich. He was very diligent, nay indefatigable, till the end was accomplished. He was an early riser when well ; often would he rise when any business called to the village, ride six miles, and be home to breakfast with us. Never truly happy but in the work of the ministry, often he would mourn his waste of time in Rhinebeck, though here he laboured much by night and day, through heat and cold, yet as he thought with little success.—But I have heard such words from his lips as will be to the condemnation of many, unless repentance prevent. Many a groan and sigh has the abounding wickedness of this place cost him. Precious seed has been sown, and there are some that bring forth fruit—and some have gone safe to glory. Yet here our lot has been cast, and here we have been blest and prospered, and seen many happy days. The place will always have a melancholy interest in my heart. The spots where we worshipped together, and where in secret the Lord has broken through the cloud, and filled his soul with love and peace, must always be sacred and interesting to me, and excite engagedness for the same blessings. Blessed be God ! our souls still centre in the same glorious object ; his now in praise and worship in the brightness and beauty of holiness : mine in prayer and tears, and strong cries to God to sanctify my sorrows, to fill up the painful void that death has made, with his gracious presence, and to grant sweet anticipations of a blissful reunion in the realms of unfading glory.

In a letter written from Baltimore he says, "I have not the smallest doubt but you are happy in God. 'Tis as if I see you in secret places communing with your dear Saviour. We cannot love him too much, or place too implicit a confidence in him. I love him, I adore him ; and will, God being my helper, as long as I live. Pray for me. I told them here, that I did not come under an expectation that they would find a greater gift than they have been accustomed to, but under an

expectation that some words from an old veteran, who under God was at the beginning of the work, would be encouraging, especially to the old pillars in the temple. When I assured them I saw an increasing beauty in the good cause, a gust of praise seemed to ascend to heaven, and the church was filled with the presence of God."

During the yellow fever in 1805, he was stationed in New-York. In a letter to me he observes, "I feel measurably reconciled to life or death. It is said by one, 'We are immortal till our work is done;' we are always right when we are wholly in the will of God. While our brethren were at camp meeting the whole labour fell on me; and in addition to the usual services, I appointed a general prayer meeting at twelve, during the encampment, that as suppliants we might ask a blessing on their meeting, and a revival in the city; and we had sweet times. I preach four times every Lord's day, and feel better at night. Last evening I attended a prayer meeting in the Bowery church; there were not less than a thousand people, and we had a most extraordinary time. Loud praises ran through the whole church, and continued till midnight."

Being in the country, and under painful exercises for his perilous situation, I opened my Bible on the ninety-first Psalm, and was comforted. Oh! how much of the goodness of God have I experienced during my connexion with this blessed man of God. His prayers for us have now ceased; but are they not registered in heaven? And shall we not still feel their efficacy? This is a question full of import to surviving friends. How much of our happiness, safety, and comfort, might we not have owed to his prayers when far away? for much he loved us. Oh! what a loss is ours! But on this I may not dwell. The Lord God omnipotent reigneth; I bow and am resigned.

During the last year of his life, he began to feel his departure was at hand, and would often speak of it, while I would most assiduously ward off the melancholy theme, and turn the conversation into a channel more congenial to my feelings. This now occasions many sorrowful reflections and bitter tears. I write as a warning to others on similar occasions. How much might I have had to reflect upon while life should last. It is all fruitless now. His lips are sealed in silence! No voice from the grave but this, "Prepare to follow me;" and this, God being my helper, I will do.

He met the stroke like one fully prepared. The Lord saw fit he should pass through a furnace. He said he should pass through-refined; and blessed be God, he lived and died a witness of that doctrine he delighted to preach, *perfect love*. Redemption was the sweet theme of his contemplation through his sickness. Toward the last he became eager to depart, to *go home*—and though for the last few days of his mortal existence, utterance seemed almost to fail him, yet eminently did the Lord crown the solemn crisis with his gracious power and presence. During the last struggle he seldom attempted to speak, as feebleness and disease had rendered the attempt painful. The last correct sentence he was heard to utter on the night preceding his death, was, "Holy, holy, holy Lord God almighty! Hallelujah! hallelujah!"

C. G.

We need only observe, in addition to the above, that Mr. Garretson was the oldest travelling preacher on the continent ; that from the time he entered the itinerant ministry, in the year 1775, in the 23d year of his age, he desisted not until the day of his death ; that for these fifty-two years he graced the ranks of itineracy with an unblemished reputation ; that whatever department of the work he filled, he stood "like an iron pillar strong," against every attack of the enemy ; and finally, having "KEPT the FAITH," he has gone to wear that CROWN which the Lord, the righteous Judge, promised him.

For the Methodist Magazine.

RECOLLECTIONS OF THE REV. JOHN P. FINLEY.

Messrs. Editors,—I have thought I could not spend an hour more profitably, this evening, than in sketching a few imperfect notices of the late Rev. John P. Finley, of the M. E. Church. I became acquainted with the amiable and worthy subject of these recollections in 1815. From that time to the period of his death, I possessed his confidence, and enjoyed his friendship—and perhaps no one of his numerous friends knew his mind and heart more intimately than I, during a term of nearly ten years. He has frequently assured me, that even his own family knew less of him than I did, and that I had understood his whole heart. I may therefore be permitted to say a few things, to preserve from oblivion the name and services of an able minister of the New Testament, and devoted friend of mankind. John P. Finley was certainly no ordinary man, whether we consider his natural parts, his literary pretensions, or his gracious attainments. Nature had done much for him, various learning had largely contributed to improve him, and Christianity had perfected him into a model worthy of imitation. By nature he possessed a strong, manly, and ingenuous mind ; his education was good, and well directed through life ; his Christian character was of the first order ; and all conspired to render him strikingly interesting, both in and out of the pulpit. But as my remarks will be almost entirely confined to recollection, I can only furnish you with an imperfect outline of the character of my deceased friend. It has long been my impression, that men of *distinguished* worth in our church, who have been removed from their "labour of love" on earth, have not received those *distinctive* marks of respect, in the official obituary notices of the church, to which they have been obviously entitled, from the *elevation* of their character, and the *nature* and *value* of their services ; and I would wish, that in all such notices, instead of a *general* and *indiscriminate* commendation of piety and usefulness, our numerous readers might be able to form some accurate idea

of the *peculiar* and *distinguishing* attributes of character in each individual, becoming the subject of biographical report. If men, and especially ministers, are to be "esteemed in love for their works' sake," they ought certainly to be esteemed and held up to imitation, in proportion to the *nature* and *extent* of their *relative* usefulness, as well as *aggregate* worth of character. I mean to say simply, without indulging in any thing censorious, that it is the duty of the *living* among us, to report faithfully and with some *particularity*, the *various* usefulness and *diversified* excellence of the dead. In looking over recently, some scores of notices of the death and character of our deceased ministers, I have observed a *generality* of description, a *sameness* of report, which I fear, is calculated to make an impression, unfriendly to the well known fact, that we have had in our church a great *variety* of *talent* and usefulness : and certainly it belongs to the history of the church, the biography of her distinguished individuals, to point out, and clearly develop, the diversity of talent, character, and labour, of which we are now speaking. I submit these remarks by the way ; if they be thought out of place, I have no disposition to press them upon the attention of your numerous readers. But to return to our subject.

John P. Finley was born in North Carolina, June 13th, 1783. From childhood he was marked as possessing no common share of intellect. He was early placed at school, and while in his abecedarian course, he evinced an aptitude to learn, that induced his father, a distinguished Presbyterian clergyman (who is now at the age of seventy a Methodist travelling preacher,) to give him a classical education. Owing to his habits of industry and perseverance, he soon acquired a competent knowledge of the sciences, and a reputable acquaintance with the learned languages. Of the English language he was a perfect master, and taught its proper use with almost unrivalled success. From the age of twelve or fourteen years, he was often deeply affected with a sense of sin, and the importance of repentance and faith ; but his mind was so much perplexed, with the doctrines of absolute *personal* predestination, of which his father was then a strenuous and able asserter, that he came to no decision on the subject of religious opinions, until he reached the years of manhood. About the age of twenty-one he married; and soon after was brought to the knowledge of salvation by the remission of his sins. Early after his conversion he was convinced that a "dispensation of the gospel" had been committed to him. He weighed well the impressions and convictions of his mind and heart, in relation to the fearful and responsible business of a Christian minister ; but when finally and fully convinced of his duty, he did not hesitate. There were indeed many reasons why he should confer with flesh and blood—but with his cha-

racteristic firmness he rejected them all, and took the pulpit, I think, in 1811. At the time of his conversion he resided in Highland county, Ohio. His ministerial career was commenced during a residence in Union, Greene county, Ohio, whither he had been called to take charge of a seminary. At the head of this institution he continued about six years, living and preaching the religion of Christ in its native simplicity and power.

From Union he removed to Dayton, distant only about thirty miles, and conducted an academy in this place for two years. It was here our acquaintance and intimacy commenced, which ended only with his useful life. He left Dayton, beloved and regretted of all, and accepted a call to superintend a respectable seminary in Steubenville, Ohio. In this place he continued not quite two years. In his ministerial exertions he was "instant in season and out of season," and laboured with more than ordinary success. His next remove was to Piqua, Ohio, where he continued as principal of an academy for four years. In all these places his pulpit efforts were highly acceptable; his social intercourse seasoned with dignity and piety, and his residence a blessing to all about him. From this place he made his last remove to Augusta, Kentucky. Here he taught a classical school for some time, and was afterward appointed principal of Augusta college, in which relation he continued until the time of his death. In these several places his labours in the pulpit were considerable, and extensively useful. All who knew him esteemed him as a man of talents and irreproachable Christian character. He was indeed, all in all, one of the most amiable, guileless men, I ever knew: never did I know a man more perfectly under the influence of moral and religious principle. His uniform course was one of high and unbending rectitude. One error as reported in the "Minutes," respecting his conversion, I must beg leave to correct. I do it upon his own authority (when living) and that of his brother, the Rev. James B. Finley, superintendent of the Wyandot mission. There is something rather remarkable in the manner in which these worthy ministers were *first* brought to reflect with more than ordinary concern upon their latter end. John and James were amusing themselves in the forest with their guns; and as John was sitting carelessly upon his horse, James's gun accidentally went off, and the contents came very near entering John's head. The brothers were mutually alarmed, humbled, and thankful; they were more than ever struck with the melancholy truth, that "in the midst of life we are in death:" they reflected upon their unpreparedness to meet death, and appear in judgment. Each promised the other he would reform; and the result was, they were *both* led to seek religion, as the only preparation for eternity. Both the brothers agree in stating that this circumstance was the means, in the hand of God, of their

awakening and conversion ; as neither of them was in the habit of attending the preaching of the gospel before the inquietude and alarm created by this occasion. I have been thus minute in detailing the immediate means of his conversion, at the request of a surviving brother, in whose estimation, the apparent *incompetency* of the means magnifies the grace of God, in this singular dispensation of blended mercy and providence.

John P. Finley was in the ministry about fifteen years. He was ordained *deacon* by bishop Asbury, on the 17th of September, 1815. He received ordination as elder at the hands of bishop Roberts, July 2, 1820. At the time of his death he was a member of the Kentucky annual conference—actively dividing his time and energies, between the business of collegiate instruction and the labour of the pulpit.

As a *man*, the subject of these recollections was engagingly amiable, ingenuous, and agreeable—equally removed from affectation and reserve, the circle in which he moved felt the presence of a friend, and the influence of a Christian and minister.

As a *teacher*, his excellence was acknowledged by all, who were competent to decide upon his claims ; and though he gloried most in being found a pupil in the school of Christ, yet he was no stranger to the academy and lyceum.

As a *husband*, there is *one* living whose *tears* have been his eulogy, and to *whom*, with his orphan children, friendship inscribes these lines.—As a *father*, he was worthy of his children, and in pointing them to another and better world, he was always careful to lead the way himself.

As a *friend*, he was warm, ardent, and confiding, and not less generous than constant ; his intimate friends, however, were few and well selected.

As a *minister*, in the pulpit, he was able, impressive, and overwhelming. The cross of his redemption was his theme, and in life and death, it became to him the “emphasis of every joy.” In all these relations I knew him well, and can therefore speak from the confidence of personal knowledge, and accredited information.

The last time I saw him, I preached a sermon at his request, on the “Inspiration of the Scriptures.” When I had retired to my room, he called on me in company with a friend, and in his usual frank manner, embraced me, and observed, “H——, I thank you for *that* sermon, and I expect to *repeat* my gratitude in heaven.” Little did I think at this interview I was gazing on my friend for the last time, and that in eighteen months his ripened virtues were to receive the rewards of the heavenly world ! But so it was, and I, less fit to die, am spared another and another year.

He died on the 8th of May, 1825, in the 42d year of his age, and 16th of his ministry ; and at the same time that his bereaved family wept upon his grave, the sadness of the church told, that she

had lost one of her brightest ornaments. Just before his triumphant spirit rose to sink and sigh no more, he was asked how he felt, and what were his prospects upon entering the dark valley and shadow of death. He replied, in language worthy of immortality, "*Not the shadow of a doubt, I have Christ within, the hope of glory—that comprehends all;*" and then, with the proto-martyr, he "fell asleep."

Such is a very imperfect sketch of the life, character, and death, of John P. Finley. God grant, reader, that you and I may share the glory that gilded the last hours of his toil.

10 Nov. 1827.

HENRY B. BASCOM.

MISCELLANEOUS.

From the Wesleyan Methodist Magazine.

CHRISTIAN PERFECTION.

By Dr. A. Clarke.

MANY stagger at the term perfection in Christianity; because they think that what is implied in it, is inconsistent with a state of probation, and savours of pride and presumption: but we must take good heed how we stagger at any word of God; and much more, how we deny or fritter away the meaning of any of his sayings, lest he reprove us, and we be found liars before him. But it may be that the term is rejected because it is not understood. Let us examine its import.

The word perfection, in reference to any person or thing, signifies that such person or thing is complete, or finished; that it has nothing redundant; and is in nothing defective. And hence that observation of a learned civilian, is at once both correct and illustrative: viz. "We count those things perfect, which want nothing requisite for the end whereto they were instituted." And to be perfect, often signifies to be blameless, clear, unrepachable; and according to the above definition of Hooker, a man may be said to be perfect, who answers the end for which God made him; and as God requires every man to love him

with all his heart, soul, mind, and strength; and his neighbour as himself;—then he is a perfect man that does so; he answers the end for which God made him; and this is more evident from the nature of that love which fills his heart: for, as love is the principle of obedience, so he that loves his God with all his powers, will obey him with all his powers; and he who loves his neighbour as himself, will not only do no injury to him, but, on the contrary, labour to promote his best interests. Why the doctrine which enjoins such a state of perfection as this, should be dreaded, ridiculed, or despised, is a most strange thing; and the opposition to it, can only be from that carnal mind that is enmity to God; that is not subject to the law of God, neither indeed can be. And had I no other proof that man is wholly fallen from God, his opposition to Christian holiness would be to me sufficient.

But let us examine the import of those original terms, which our translators render in this way; and take them in the order in which they occur. The first is *τελος*, from *τελος*, an end, which is from *τελειωω*, to make an end, finish.

In Matt. v, 48, our Lord says, Ἔσθε ὑμεῖς τέλει, ὡς παρὶς ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι,—“Ye shall be perfect, as your Father who is in heaven is perfect.” Here the word τέλειος has the very same meaning as the English term: that which is complete,—is in no case defective, in none redundant: and if we speak it of a Christian, he is one who is finished and completed; God has completed, or finished, or made an end of his work in him,—broken all the power of sin,—blotted out all the guilt of sin, and purified his soul from all the defilement of sin: so that he is pure and holy, and loving and beneficent in his sphere, circumstances, and nature, as God is in his. He is like his God, because he is now holy; created anew in Christ Jesus; through the power of divine grace he has regained the image of God which he had lost.

The second word thus used is καταρτίζω.

In 2 Cor. xiii, 11, the apostle exhorts the saints at Corinth: Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε. “Finally, my brethren, farewell; be perfect, be of good comfort, be of one mind.” Now as the word καταρτίζω, which is here translated perfect, comes from κατα, denoting intenseness, and ἀρτίζω, to fit, adjust, to restore a luxated member or bone to its proper place, so as to be as strong and healthy, as it was in the beginning; and is a metaphor taken from disjunction and derangement of any kind, when the article or person is brought into its proper place again; and perfectly answers the end of its being, accomplishing the purpose for which it was made or created. It is spoken of restored dilapidated buildings and joints; and to perfect, in

this sense, is to bring a rent church, or body of people, into their primitive unity, by reconciliation; and to restore the soul to order and harmony. Thus we find the meaning to be nearly the same with that of the former word τέλειος. It is used in Heb. xiii, 21, to signify the sum of obedience to the will of God, springing from the work of God in the soul. “Now the God of peace—make you PERFECT (καταρτίσαι ὑμᾶς) in every good work, to do his will, working in you that which is well pleasing in his sight through Jesus Christ.”

And in 1 Pet. v, 10, it is used to express a complete preparation for the kingdom of God. “But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, (ὀλίγον παθόντας, *having suffered a little*), make you perfect, (καταρτίσαι ὑμᾶς, restore your whole disordered spirits to perfect soundness,) stablish, strengthen, settle you.”

And to bring a man to this state of perfect restoration to the image of God, and to fit and adapt him thoroughly to know, do, and suffer God’s will, the Holy Scriptures have been given by divine inspiration; that by them, through doctrine, reproof, correction, and instruction in righteousness, the man of God may be perfect, (ἀρτίος ᾧ,) THOROUGHLY FURNISHED (ἐξηρτισμένος, *complete in all parts*), unto all good works,” 2 Tim. iii, 16, 17.

The word ἀρτίος, used here, signifies an equal number, for such has no defect; and from which nothing can be taken away, and to which nothing can be added, without totally destroying its nature. It is complete in itself, having neither defect nor redundancy, and answers to the definition given by the best lexicographers, of the

word perfect. Saint Paul uses a compound of this word, which we translate perfection: (2 Cor. xiii. 9:) "And this also we wish, YOUR PERFECTION:" (ἐν ὑμῶν κατάρτισιν:) that you may be redeemed from your present distractions, and divided state,—become perfectly united among yourselves,—be partakers of the mind that was in Jesus; that the God of peace and love may be with you. 2 Cor. xiii. 11.

In Heb. vi. 1, the apostle exhorts the people "to go on unto perfection:" (ἐπὶ τὴν τελειότητα:) not to rest in what might be called initiatory instructions, or the first principles of the doctrine of Christ; but proceed to get a full experimental and practical knowledge of all its excellence. And he uses the same word (Col. iii. 14) to express the highest state of grace, where Love to God and man, sums up and binds together all the graces that constitute the mind of Christ: "Above all these things, put on charity, (ἀγαπην, LOVE,) which is the bond of perfectness," ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος.

Once more: the whole gospel, its blessings and its privileges, in contradistinction from, and opposition to, the whole Mosaic dispensation, is termed by the apostle τελειωσις, *perfection*, because it brings perfect instruction in the whole will of God; perfects all revelations and dispensations that had gone before; exhibits a perfect sacrifice and atonement for all the sins of all

mankind; and the complete destruction of the carnal mind, and restoration of the fallen spirit of man to the image of God, or to righteousness and true holiness. If therefore perfection (τελειωσις) were by the Levitical priesthood, what farther need was there that another priest should rise?—"For the law made nothing perfect, οὐδὲν γὰρ ἐτελειώσαν ὁ νόμος: but the bringing in of a better hope did, by which we draw nigh to God." We see therefore that the whole design of God was to restore man to his image, and raise him from the ruins of his fall; in a word, to make him perfect: to blot out all his sins, purify his soul, and fill him with holiness; so that no unholy temper, evil desire, or impure affection or passion should either lodge, or have any being within him; this and this only is true religion, or Christian perfection; and a less salvation than this would be dishonourable to the sacrifice of Christ, and the operation of the Holy Ghost; and would be as unworthy of the appellation of Christianity, as it would be of that of holiness or perfection. They who ridicule this, are scoffers at the word of God; many of them totally irreligious men, sitting in the seat of the scornful. They who deny it, deny the whole scope and design of divine revelation, and the mission of Jesus Christ. And they who preach the opposite doctrine, are either speculative Antinomians, or pleaders for Baal.

(To be continued.)

MINISTRY OF THE APOSTLES.

CONCEIVE the apostles of Jesus Christ, the tentmaker, or the fisherman, entering, as strangers, into one of the splendid cities of Syria, Asia Minor, or Greece. Conceive them, I mean, as unendued with

miraculous powers, having adopted their itinerant system of teaching from human motives, and for human purposes alone. As they pass along to the remote and obscure quarter, where they expect to meet

with precarious hospitality among their countrymen, they survey the strength of the established religion, which it is their avowed purpose to overthrow. Every where they behold temples, on which the utmost extravagance of expenditure has been lavished by successive generations; idols of the most exquisite workmanship, to which, even if the religious feeling of adoration is enfeebled, the people are strongly attached by national or local vanity. They meet processions, in which the idle find perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood, numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith; many of the trades, like those of the makers of silver shrines in Ephesus, are pledged to the support of that to which they owe their maintenance. They pass a magnificent theatre, on the splendour and success of which the popularity of the existing authorities mainly depends; and in which the serious exhibitions are essentially religious, the lighter as intimately with the indulgence of the baser passions. They behold another public building, where even worse feelings, the cruel and the sanguinary, are pampered by the animating contests of wild beasts and of gladiators, in which they themselves may shortly play a dreadful part,—

“Butcher’d to make a Roman holiday!”

Show and spectacle are the characteristic enjoyments of the whole people; and every show and spectacle is either sacred to the religious feelings, or incentive to the lusts of the flesh: those feelings which must be entirely eradicated; those lusts which must be brought

into total subjection to the law of Christ. They encounter likewise itinerant jugglers, diviners, magicians, who impose upon the credulous, and excite the contempt of the enlightened; in the first case, dangerous rivals to those who should attempt to propagate a new faith by imposture and deception; in the latter, naturally tending to prejudice the mind against all miraculous pretensions whatever:—here, like Elymas, endeavouring to outdo the signs and wonders of the apostles, there throwing suspicion on all asserted supernatural agency, by the frequency and clumsiness of their delusions. They meet philosophers, frequently itinerant like themselves; or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise have appeared a proof of philanthropy, the performing laborious journeys at the sacrifice of personal ease and comfort, for the moral and religious improvement of mankind; or at least have so accustomed the public mind to similar pretensions, as to take away every attraction from their boldness or novelty. There are also the teachers of the different mysteries, which would engross all the anxiety of the inquisitive, perhaps excite, even if they did not satisfy, the hopes of the more pure and lofty minded. Such must have been among the obstacles which would force themselves on the calmer moments of the most ardent; such the overpowering difficulties, of which it would be impossible to overlook the importance, or elude the force; which required no sober calculation to estimate, no laborious inquiry to discover, which met and confronted them wherever they went, and which, either in desperate presumption, or deliberate reliance on

their own preternatural powers, they must have contemned and defied.

The commencement of their labours was equally disheartening, and ill calculated to keep alive the flame of ungrounded enthusiasm. They begin their operations in the narrow and secluded synagogue of their own countrymen. The novelty of their doctrine, and curiosity, secure them at first a patient attention; but as the more offensive tenets are developed, the most fierce and violent passions are awakened. Scorn and hatred are seen working in the clouded brows and agitated countenances of the leaders: if here and there one is "pricked in the heart," it requires considerable moral courage to acknowledge his conviction; and the new teachers are either cast forth from the indignant assembly of their own people, liable to all the punishments which they are permitted to inflict, scourged and beaten; or, if they succeed in forming a party, they give rise to a furious schism; and thus appear before the heathen with the dangerous notoriety of having caused a violent tumult, and broken the public peace by their turbulent and contentious harangues: at all events, disclaimed by that very people on whose traditions they profess to build their doctrines, and to whose Scriptures they appeal in justification of their pretensions. They endure, they persevere, they continue to sustain the contest against Judaism and paganism. It is still their deliberate, ostensible, and avowed object, to overthrow all this vast system of idolatry; to tear up by the roots all ancient prejudices; to silence shrines, sanctified by the veneration of ages, as oracular; to consign all those gorgeous temples to decay, and all

those images to contempt; to wear the people from every barbarous and dissolute amusement. They must have anticipated the time, when the indignant priesthood should lament over the desertion of the luxurious Daphne, and see their unrepared temples crumble away, while their own stipends are withheld, and their persons treated with contempt. For it was not the object of the apostles, that their religion should be received into the community of gods; they enforce total and complete subversion, extermination, extinction. They will not be content that Christ be admitted into the pantheon; the whole edifice must be cleared for his reception, and the whole quarry of gods cast to the moles and to the bats. That such men should attempt this, should persevere in attempting, thus against hope and against reason, yet at the same time display the prudence and promptitude with which Paul, for instance, availed himself of the inscription, "To the unknown God," in Athens; that they should thus unite the desperate rashness of the fanatic, with the coolness of the impostor; madness of design, with policy of conduct; all this is an anomaly in human action, which defies all precedent, and disdains all comparison. What were their means of success? Every prepossession was against their nation, their rank in life. If we accept the self abasing testimony of Paul, their persons were deficient in commanding dignity: his "bodily presence was weak." Was it eloquence? But on the same authority, "his speech was contemptible." Unquestionably his language is equally opposite to the florid and elaborate diction which enchanted the Asiatics, and the perspicuous, vivid, harmonious rhetoric which

would be demanded by the Athenian. Was it the sublimity of their arguments? But their arguments, without proof, were extravagant beyond all description. What was their story, reduced to its simple elements? That the great God of the universe had sent his Son into a remote country, among a barbarous and detested people; that this people had put him to death without resistance: and though, according to his disciples, he had risen again from the dead; did the Jews, the best qualified to judge, generally acknowledge the fact? They reject, they execrate his name; they denounce, they persecute his people. Yet, continue the apostles, believe in this Christ. To prove your belief, first forswear all those vices on which your former religion looked, if not with approbation, with indulgence; renounce all your amusements; cast off all your habits; break all the ties of kindred; resist the claims of natural affection. But think not to do this with impunity; calculate not on security: misery awaits your choice of our creed: those that believe in Christ crucified must be prepared to take up their cross with Christ.

This was the tale, thus argued, thus, unless "by signs and wonders," unsupported, with which the apostles, men otherwise sane, rational, and moderate, calculated on overthrowing the vast system of pagan idolatry; on changing the moral condition of the world; on ejecting Jupiter and Apollo, Æsculapius and Venus, from their fanes; on convincing Gentile philosophy of foolishness; on superseding Plato, and Zeno, and Epicurus, the wickedness of the worst, and the wisdom of the best.

Instead of mingling in the processions, partaking in the festivals,

enjoying the spectacles of his fellow citizens, the Christian proselyte became a secluded, scrupulous, and isolated being. Life was literally commenced anew in all his habits, occupations, thoughts, and feelings, often in its connexions and attachments. For the splendid temple and public ceremony, the believer had to lurk in some obscure and secret chamber, where he might snatch his hurried and interrupted devotions; to steal out at midnight, and when persecution was threatened, conceal himself in cemeteries and catacombs; instead of the rich and imaginative worship of his fathers, in which all the senses were dazzled and intoxicated with lamps, incense, and music, he joined in rites which were simple, both from the nature of the institution, and the poverty of the communicants. Meanness, humility, obscurity, were the avowed characteristics of the new religion. What had the Christian neophyte to gain, and what to lose? Would the exclusiveness of the new religion, which appealed to his intellectual or spiritual pride be equivalent to the freedom which he abandoned? While a heathen, he might believe as much or as little as he chose. He might worship in whatever temple he pleased; in that of Jupiter Capitolinus in Rome, Serapis in Egypt, or the Sun in the east. He might addict himself to any sect of philosophy. Whatever his turn of mind, religion presented him with a deity, philosophy with a creed, suited to his habits of thinking and feeling. If of a severe character, he joined the Stoics; if more lax, the Epicureans; if inclined to free discussion, the lyceum invited him into its walks, or occupied his imagination with the lofty reveries of Plato. All this liberty lay under a severe interdict:

the apostles admitted no partial conformity: their creed was peremptory, dictatorial, commanded the reception of all its articles with implicit faith, or refused to impart its privileges. The secession from the world was complete and perpetual. The convert must arm himself with that rare moral courage, which will endure, not merely the open and violent hostility that usually provokes a manly spirit of resistance, but the more wearing and incessant attacks of contempt, humiliation, and calumny. For this the dearest ties were to be severed; he was to encounter "foes in his own household;" he was to postpone even the love of father and mother, for that of Him, whom he had never seen; whose life and death he knew only by the report of strangers, and those coming from a country deemed infamous for superstition, and obliged to confess that their lives were not secure, and their success but partial, on that distant scene. For the Author of the religion did not personally demand their homage, and prove his mission from God; the believers were to surrender themselves to the delegates of a Delegate, the servants of a Master who had not condescended to visit with his presence those from whom he demanded this extraordinary sacrifice. The call was *from afar*, which thus summoned them to the total abandonment of the world.

But in one respect it is impossible now to conceive the extent to which the apostles of the crucified Jesus shocked all the feelings of mankind. The public establishment of Christianity, the adoration of ages, the reverence of nations, has thrown around the cross of Christ an indelible and inalienable sanctity. No effort of the imagination can dissipate the illusion of

dignity which has gathered round it; it has been so long dissevered from all its coarse and humiliating associations, that it cannot be cast back and desecrated into its state of opprobrium and contempt. To the most daring unbeliever among ourselves, it is the symbol, the absurd and irrational, he may conceive, but still the ancient and venerable symbol, of a powerful and influential religion. What was it to the Jew and to the heathen? The basest, the most degrading punishment of the lowest criminal! The proverbial terror of the wretched slave! It was to them what the most despicable and revolting instrument of public execution is to us. Yet to the cross of Christ men turned from deities in which were embodied every attribute of strength, power, and dignity; in an incredibly short space of time multitudes gave up the splendour, the pride, and the power of paganism, to adore a Being who was thus humiliated beneath the meanest of mankind; who had become, according to the literal interpretation of the prophecy, "a very scorn of men, and an outcast of the people."

I know not how to conclude, but in the words of Origen: "If we must give a probable reason for the first establishment of Christianity, we must say, it is incredible that the apostles, ignorant and unlearned men, should have trusted in any means of preaching Christianity, except *the miraculous powers conferred upon them*, and the *grace of God* which avouched their doctrine: or that their hearers should have abandoned the ancient rites of their forefathers, and have been converted to tenets so strange and opposite to those in which they had been educated, unless moved by some miraculous power, and by preternatural wonders."—*Milman*.

STORY FROM THE MISHNA OF THE RABBINS.

DURING the absence of Rabbi Meir from his house, his two sons died, both of them of uncommon beauty, and enlightened by the law. His wife bore them to her chamber, laid them upon the bed, and spread a white covering over their bodies. When rabbi Meir returned, his first inquiry was for his sons. His wife reached to him a goblet; he praised the Lord at the going out of the sabbath, drank, and again asked, "Where are my sons, that they too may drink of the cup of blessing?" "They will not be far off," she replied, and placed food before him that he might eat. He was in a gladsome and genial mood; and when he had said grace after the meal she thus addressed him: "Rabbi, with thy permission I would fain propose to thee one question." "Ask it then, my love," he replied. "A few days ago, a person entrusted some jewels to my custody, and now he demands them again: should I give them back to him?" "This is a question," said rabbi Meir, "which

my wife should not have thought it necessary to ask. What! wouldst thou hesitate or be reluctant to restore to every one his own?"—"No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith." She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies. "Ah! my sons, my sons," loudly lamented their father; "my sons! the light of my eyes, and the light of my understanding. I was your father; but ye were my teachers in the law." The mother turned away and wept bitterly. At length she took the husband by the hand and said. "Rabbi, didst thou not teach me, that we must not be reluctant to restore that which was intrusted to our keeping? See, the Lord gave, and the Lord hath taken away; and blessed be the name of the Lord!" "Blessed be the name of the Lord!" echoed the holy man; "and blessed be his glorious name for ever."

RELIGIOUS AND MISSIONARY INTELLIGENCE.*For the Methodist Magazine.***SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.**

(Concluded from page 75.)

No. 19.

The linnet enchants us, the bushes among:
Though cheap the musician, yet sweet is the song;
To catch the soft warbling in air as it floats,
And with ecstacy hang on the ravishing notes.
Our water is drawn from the clearest of springs,
And our food, nor disease nor satiety brings;
Our mornings are cheerful, our labours are blest,
Our evenings are pleasant, our nights crown'd
with rest.
Since such are the joys that simplicity yields,
We may well be content with our woods and our fields.
How useless to us, then, ye great, were your wealth,
When without it we purchase both pleasure and health.
More.

If we permit the mind to rise in contemplation, and review the progress of civilization, with the great population pressing from the Atlantic to the Pacific ocean, that part of our subject hitherto so interesting to the reader, dwindles before us into a mere shadow. In passing along the country near the sea board of the Atlantic, not long since, after about thirty years absence, and viewing houses once filled with a large circle of children, the prattling and hopeful offspring of

pious parents, ere I was aware, I had penciled down the following reflections: "Yonder stands the old mansion house, upon a rising eminence, how serene is the prospect around! The fields and enclosures have assumed different positions; the groves have often changed the view. The rivulets and ravines are overgrown by trees; the winding hill still controls the course of the river. The trees in the yard have extended their branches; and their foliage obscures the prospect at a distance. The out houses are still seen in a cluster; the old roads and footways are now marked by evergreens. The rocks on the river, where sported the youth, retain (to me) no trace of their former appearance; and when I visited the rock house, and said, 'The friends of my youth, where are they?' I heard the response in the grove, 'Where are they?'—The old neighbours are no more, except here and there a survivor of a former generation. Beauty once in youthful bloom has faded away, and now blossoming in the third generation.* Time! oh time! thou changeest the destinies of all living; thou hast here made thy mighty ravages. Many, very many, who were blithe and gay, now repose among the 'clouds of the valley.' Like the leaves from the rose tree, many have faded and withered, and there was none to gather them.† But where, oh where are the inhabitants; the prattling offspring of yonder domicile? They have taken their flight to the regions of the west; and have spread their offspring o'er the land of promise! The mountains long obstructed this from their view; Boon, like Columbus, had a vision of a new world; but like the land of promise, a wilderness was to be passed. Great difficulties are removed, and we rejoice in future anticipations! The mountains have been made low, and the

* It was a singular fact, that the writer, remote from this place, recognised "family likeness" in a sprightly and playful child, from the strong resemblance to the grandfather!

† Early marriages in new countries seem to fill up the vacuum of society. To see a household of females in the wane of life, without having been coupled off to "multiply and replenish the earth," produces very unpleasant sensations to a philosophic mind. Even the Indian chief, Logan, lamented that not a drop of his blood ran in any human veins.

rough places smooth. A new region has been peopled, to nourish the old! To you, then, who have large families, and children 'like olive plants around your table,' I would say, 'Fear not!' Let no desponding thought cross your mind. There is 'room' enough and to spare. Tremble not for your offspring; for them all hath Providence here made ample provision. To the orphan we can say, Dry up all your tears! To the unfortunate we can say unto you, You may here live again."

Such were the sensations that those reflections inspired in the writer's mind; but they produced emotions that are indescribable. The contrast between the older countries where they are thinly populated, and the fertile plains of a new and flourishing country, is very great. Feelingly alive on this subject, I began to ruminate in my own mind, and extend my view, but soon discovered that those who have been long accustomed to their local policy, manners, and customs, possessed alike contracted views in regard to the great importance of a rising empire. I remember when a youth, of having heard of a negro overseer having turned philosopher, and counted the stars, and told their number! Being asked by a person of intelligence in what way he had done so, he replied, by ascending to the top of his "tobacco pen" he had counted all the stars! What a contracted view must such an individual have had of a "towering mountain!"† I have frequently thought that this philosopher's deductions were applicable in many cases.

But to the contemplative mind, to the reflecting and considerate understanding, to the youthful genius, in whose heart begin to spring germs of virtue and of piety, I would say, "My son, come thou with me; let us cross those 'cloud capt mountains;' behold, beyond these 'mountains' roll many mighty rivers, and yon setting sun has

† It is only those who have actually seen, can fully comprehend and duly appreciate advantages and disadvantages, and make, or draw, proper comparisons. A sailor, with Mons. La Salle, who after crossing the great ocean, it is true in a boisterous and dangerous storm on lake Superior, thought it a very hard case, after riding triumphantly over the great ocean, that he should be drowned in "A LAKE!" Yet there are many sailors that have never yet seen a lake!

for thousands of years been beckoning mankind to follow on; and not till within the memory of some of the present generation has it been known, that between two of these mighty streams there is spread an extensive valley; and still farther on, a high and rolling region of the earth, which, when all these are taken into consideration, is exceeded by no part of the habitable globe. Its fertility of soil, its salubrious climate, with the great conveniences of intercourse by water, presents a spectacle, that could not be imagined to exist, were it not visible to mortal eye. Behold the rolling population, they go forth rejoicing: view the first stream; this is the great Ohio: do you see yonder towns and cities scattered along its banks? These are all the growth of the age; these have not yet changed their first inhabitants. Look to the right and left as you pass along; behold the tributary streams peopled in like manner. Let us pass over to the Mississippi, the great father of waters. Seest thou this? Here again the flowing population are spreading and extending. Now turn and look around within the vast scope embraced by those two mighty streams. Do you see the rising towns, cities in embryo? See every where the spires or steeples of temples of mercy or justice;—and yet the 'unwearied sun' beckons on; and man, beast, birds, and crawling insects, are following on!—Strange event this, yet it is so.* Dost thou not know the order of grace and of providence? The 'best wine is kept to the last.' Here are the displays of heaven's favours. And when the glad tidings of 'great joy,' which shall be sounded through all the earth, shall have passed this great theatre, it will return in swelling waves of glory from the west to the east. Come, now, my son, if thou hast delighted thyself in the happiness of man, what a field is here opened, what a range for the operations of the human mind! Now, oh my son, prepare thyself for the vineyard of the Lord. Wouldst thou be delighted with the service of the most high God, happy shalt thou be in spreading the news of salvation, in

* A fact not known to naturalists—the partridge, or American quail, follows on with civilization; so do the busy bees;—a variety of birds also follow; the rabbit and squirrel; and strange, the *crayfish* travels westward.

some of the last struggles of Christianity to gird the earth. Enter then into this glorious employment;—and may myriads of voices sound the Redeemer's praise from centre to circumference, and from pole to pole, until all the earth be filled with its melody. Enter thou, my son, into this harvest field, and here toil, and perhaps soon will commence that happy period—'For time's noblest offspring is the last.'†

"Oh! scenes surpassing fable, yet true;
Scenes of accomplish'd bliss! which who can see,
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repeal'd,
The various seasons woven into one,
And that one season an eternal spring.

—No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the crested worm.
All creatures worship man, and all mankind
One Lord, one Father—error has no place,
But all is harmony and love. Disease
Is not: the pure and unconsummate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops,
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round.
Behold the measure of the promise fill'd;
See Salem built, the labour of a God.
Bright as the sun the sacred city shines;
All kingdoms and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless is her increase.
Praise is in all her gates; upon her walls
And in her streets, and in her spacious courts,
Is heard salvation.

—No report has travell'd forth
Into all lands. From every clime they come
To see thy beauty, and to share thy joy,
Oh Zion! an assembly such as earth
Saw never, such as earth stoops down to see."

Farewell

THEOPHILUS ARMINIUS.

† As Christians we must believe in a millennium; that period in time when the church of Christ will obtain a full, complete, and universal victory over all its enemies; when the saints shall reign on earth a thousand years, and more probably, as some think, 165,000 years! All the manifestations of divine grace very strongly indicate such an approaching event; all Christians pray for it: and prophecy is clear on this subject. Many have undertaken to write on this momentous event, but still we are left in uncertainty as to its commencement. But by taking our Bible in our hand, it is clear as to one fact, that the gospel will first be

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Cherokee Mission.—Extract of a letter from the Rev. Wm. M'Mahen, superintendent of the Cherokee mission, dated Huntsville, Dec. 7, 1827: "It will doubtless be gratifying to the friends of true religion to hear of the rapid progress which the Cherokee Indians are making in the knowledge and love of God. I have held five quarterly meetings in the nation during the past year, which have been greatly owned and blessed of the Lord. The schools under our care have generally prospered, and several scholars have become disciples of the Lord Jesus. There has been an addition of two hundred and seventy-five members to the societies, this year. The former members generally stand fast in the faith, and many of them are bright ornaments of their Christian profession. We have, in the whole, six hundred and seventy-five members in the nation, three circuits, and four schools which are stations, and some three or four societies attached to them. We have regular societies, leaders, and church officers, through

the circuit, and several of the converted natives are licensed exhorters and preachers, who zealously declare the truth as it is in Christ to their red brethren, in their own native tongue. Our worthy brother Fields has been exceedingly useful in his itinerant labours: he has formed a circuit, and returned one hundred and forty members, most of whom have professed religion, and has a fine prospect of being extensively useful to his nation in the work of the ministry. He is truly an evangelical man, deeply devoted to God, and earnestly, zealously, and laboriously engaged for the salvation of his people. He was received into the travelling connexion at the last Tennessee annual conference, and is re-appointed to the circuit which he formed and travelled last year.

"Three of the quarterly meetings which we held in the nation were also camp meetings, which were well attended by the natives, and greatly blessed to their edification and comfort.

"Every part of the Cherokee nation

preached to all nations. This event at this time is nearly accomplished: and we find much less difficulty attending its operation, even among the heathen, who receive it first in its simplicity, than among the apostatized Christians, who have interwoven both superstition with idolatry through all their religious ceremonies, and corrupted their church by blending it with the affairs of state. Such is the fact in relation to the Catholic church; and all the other established churches of Europe partake too much of the same nature. When these shall have been revolutionized, and the gospel shall have reached from Asia to America, and from Europe to Africa, then those who are looking for the mighty power of the Son of God to be poured down in streams of love and mercy upon this our fallen world, shall be made to rejoice. When the scattered tribes of the Jews shall be gathered; the ten lost tribes discovered, who having had no hand in the crucifixion of the Redeemer, may have received the gospel, and may be now in some remote and unexplored region of the earth, a flourishing and a holy people. See the route they took from Babylon, 2 Esdras xiii, 40—50, "for through that country there was a great way to go, namely, of a year and a half." But from the spirit of inquiry now waked up, for polar discoveries and foreign expeditions, if there be peace among the Christian powers, we do

trust, that the Lord will bring many things to light that to us at this time are in great darkness. Dr. Buchanan's discovery of the St. Thomy Christians in 1807, caused infidelity to fall like lightning to the ground. The institution of Bible societies is prostrating bigotry and superstition in all directions. The establishment of missionary societies has produced a spread of the gospel among the heathen beyond all calculation. Even among our American Indians, since Theophilus began to record the events, have our missions taken the "wings of the morning," and are flying through the wilds of the American continent. This is far beyond what I have ever expected to live to see! The government of the Union has its attention for the first time directed towards establishing a system of government for the native sons of the forest and of the soil of America. In this Theophilus glories, nor will it fail to meet the approbation of an enlightened people. What a season is then approaching! To see multitudes gathering from the dark and howling wilderness, to sit under their own shade in solemn silence, or in ecstasies of joy, listening to the glorious tidings of SALVATION! Then—

"Burst ye emerald gates, and bring
To my enraptured vision
All the ecstatic joys that spring
Round the bright *Elysium*!"
12*

is at this time ripe for the reception of the gospel, and we hear the most earnest cries and entreaties from the most benighted and degraded neighbourhood of the nation, to send them teachers and preachers. Had we the means, we could fill the whole country with the heralds of salvation at this time; but as yet we have not the means, and there are many of these long neglected people still perishing for lack of knowledge, while it makes our hearts bleed because we cannot reach their cases for the want of means.

"The two young men (Cherokee Indians) who were put under my superintendency by the Tennessee conference, last year, have made very respectable improvements, both in learning and in the manners and habits of civilized life. They are again placed under my care, and I have entered them at school for the ensuing year. They are pious and intelligent, and our object is to teach them to read the Bible and understand the doctrines of salvation, and then send them into the nation to preach in their own language, and to interpret for our missionaries. I have also taken one of Turtle Field's sons to educate for the same purposes, and for all their support have to beg my way. If you could send us some clothing, books, or any thing for their support, it would be thankfully received."

Extract of a letter from a young man in Huntsville to his father in Philadelphia: "There was an interesting meeting held last month at a missionary station about thirty miles west of Huntsville, among the Cherokees. The station is under the superintendence of a Mr. Patten, and his work is abundantly blessed. On the last sabbath the sacrament of the Lord's supper was administered. The first table presented a scene so novel, I must give you a description of it. One side of the table was occupied by about thirty Indians, who, seven years ago, were as wild as the game they pursued; and the other side of the table by new converts, each one giving comfortable evidence of a change of heart. The scene was truly solemn. The table was addressed by Mr. Allen in a most feeling manner. Even the ungodly and those that feel no interest in the Redeemer's kingdom, were constrained to say, Surely this is the doing of the Lord, and marvellous in our eyes.

"A great seriousness prevails at the Creek Path at present. Many are under deep concern respecting their eternal welfare. In answer to fervent prayers, the Holy Spirit has been poured out, sinners are converted, the work of the Lord has revived, Christians are encouraged, and doubtless there is joy in heaven over returning prodigals."—*Philadelphian*.

Progress of the missions in Upper Canada.—Extracts of letters from the Rev. Wm. Case: "The work of reformation and piety continues to progress in many parts of this country. Our towns and villages appear to partake largely of the Divine Spirit. York, Kingston, Bath, Bellville, Hallowell, Brockville, Prescott, and other villages, are rising in religious improvement finely. Our missions are also doing well. The Saviour is claiming our heathen here for his inheritance. Two additional schools, making eight in number, and two hundred children, have been established since conference. I believe most of the body in this vicinity will be found on the Lord's side by spring. In that event they will all settle with the Bellville body, on Grape Island, making the number larger than the settlement at the Credit. This body have ten houses up, eight completed, and they wish to build ten or twelve more next season. We must, by some means, furnish them with nails, glass, and other materials, to the amount of about twenty-five dollars for each house. We desire much to hasten their improvements, that native missionaries may be prepared for the instruction of thousands to the west and north."

In a letter dated Grape Island, Jan. 15, 1828, Mr. Case says: "Our gracious Lord is prospering his glorious work in this country, on every hand. At our late quarterly meeting at Bellville, several were found at the altar, under awakening. From this the work is now spreading through the village and vicinity. Hallowell circuit is also much alive. Our missions are also extending and prospering beyond all expectations. The schools so increase, that did we not know it is the work of the Lord, we should tremble at our expenditures, as we have no resources but those of a beneficent Providence. The five new schools lately commenced, have increased in the number of scholars, and are daily increasing. The

new female school, at the Credit, has twenty-five. The school at Rice lake has fifty—near fifty in the school on this island, and will be still increased, if a neighbouring tribe shall be enabled to build on the island here next spring."

From the same, dated Bellville, Jan. 18, 1828: "A powerful and glorious work of grace is now prevailing in this village and vicinity, the most general that has hitherto been known here. It affects almost all classes of the community. In the course of four weeks about sixty have been brought to experience a change, forty-five of whom are added to the society. Among the converts are persons of rude manners, as well as of moral deportment. You will form some idea of the changes which are here taking place from the following circumstance:—A person of

respectability for his genius in mechanical improvements, had fitted up his new house, intending it to be opened by a splendid ball; but before his paintings were dried, he became a subject of the awakening; and, about two weeks ago, was made happy in the Saviour's love. He immediately arose and gave thanks and praises to God for the mercy he had found; and added, 'I had intended my new house should have been opened by a ball; but I must change my purpose, and I wish the pious to come to my house for the purpose of prayer.' The brethren complied with his request, the meeting was well attended, and the 'house warming' was sanctified by the conversion of several of his neighbours. This blessed work is now in its full strength, and is prevailing mightily."

REVIVALS.

Mobile, Miss. C.—The Rev. John R. Lambeth states, in a letter dated Jan. 1, 1828, that they have succeeded in enlarging their house of worship by adding galleries, and that the society has increased to forty-seven white, and ninety coloured members.

From Hagerstown circuit, Md., we learn, that since the 1st of November last, about fifty conversions have taken place. May the Lord revive his work more abundantly.

From Charleston circuit, Illinois, the Rev. George Locke, under date of Dec. 26, writes as follows: "In this town there is the greatest revival of religion I ever witnessed. Our first quarterly meeting commenced at this place on the 8th instant, since which one hundred and seventeen have joined the church, and about half that number have found peace with God through our Lord Jesus Christ."

Extract of a letter from the Rev. Leroy Swormstedt, dated Marietta, Ohio, Jan. 1, 1828: "We are happy to inform you, that twelve months have elapsed since the revival commenced in this place, and the spirit of reformation has not yet ceased among us. We have added about one hundred members at this place, and on the whole circuit upwards of two hundred and ten."

James River District.—Extract of a letter from the Rev. Lewis Skidmore, dated Dec. 28, 1827: "From our best

calculations, since the first of April, about two thousand five hundred precious immortal souls have escaped from the ways of destruction to the embraces and heavenly protection of divine mercy. Of that number we rejoice to say that about one thousand nine hundred have become members of our church, and, heart and hand, are journeying with us to the promised land."

Extract of a letter from the Rev. John W. Porter, dated Woodborough, Maryland, Jan. 9, 1828:—"Several years ago, this village, which is now almost devoted to God, was proverbial for wickedness. But few individuals in it knew any thing of the saving influence of the Holy Spirit, until the month of Feb. 1826, when a revival of religion commenced, which terminated in the conversion of about seventeen souls, a few of whom were among the aged part of the inhabitants; and none of them, I believe, except four, were under twenty-seven years of age. As this revival took place among the more aged and thoughtful, it gave religion an ascendancy which it has ever since maintained."

By a letter from the Rev. William Torbert, dated Dec. 30, 1827, it appears that Lewistown circuit, Pa. C., has been favoured with a shower of divine grace. About one hundred, the fruit of several camp meetings, have been added to the church.

In Rochester, N. Y., the work of reformation, so happily begun last year, is powerfully progressing. The Rev. Z. Paddock states, in a letter dated Jan. 9, 1828, that since conference they have received upwards of seventy souls as probationers.

Extract of a letter from the Rev. Jesse Pomeroy, dated Hertford, Otsego circuit, (G. C.) Dec. 25, 1827:—"A revival of religion which has recently commenced at a factory about three miles distant from Cooperstown, has, at the present time, assumed a very interesting aspect. A man who attended one of our meetings, became religiously impressed, returned home, exhorted his family to join with him in serving the Lord, to which they heartily agreed. The influence of his conversion was speedily witnessed among the hands engaged in the factory, which has resulted in the conversion of about twenty souls. Convictions were so powerful, that, for some time, the subjects of the present gracious visitation were under the necessity of stopping their looms and joining in prayer. Oh that the good work may continue to progress."

By a letter from the Rev. Reeder Smith, we are informed that a gracious work of divine grace is progressing on Clarence circuit, Genesee conference. About one hundred persons have been added to the different societies composing the circuit, since the last conference.

Extract of a letter from the Rev. T. Mason, dated Newburg, N. Y. C., Jan. 8, 1828:—"The good cause of Methodism, I think, is gaining ground slowly in this village and in some parts of the circuit. We have taken upwards of thirty on trial since conference, most of whom, I believe, are happily converted to God. But we labour and pray, day and night, for a general revival: nothing less can satisfy us. Oh may the King of Zion speedily send us more abundant prosperity."

New-York District.—Extract of a letter from the Rev. L. Clark: "Our quarterly meetings have been seasons of refreshing, particularly our love feasts have been lively and profitable. Good sense, solid piety, and fervent charity, with primitive simplicity, have been the prominent characteristics in our feasts of charity. It is truly interesting to hear the united testimonies of Christian experience from the way-

worn traveller of forty years down to the new born babes in Christ, all proclaiming the free, full, and all sufficient grace of God. The preachers are all in the work, and every man at his post: they have laboured to the utmost of their power, and some of them, I fear, beyond their strength. They are all well pleased with their stations, and the people are well pleased with their preachers. Peace, peace in all our borders, and let salvation be for walls about us."

Extract of a letter from the Rev. Cyrus Foss, dated Cutchogue, Jan. 15, 1828: "Awakenings are multiplying. We find in all our meetings trembling penitents, who, like the awakened jailer, are anxiously inquiring what they shall do to be saved. Eight, ten, or twelve, have sometimes come forward together asking our prayers. Those who have lately professed religion are remarkably clear in their experience and bold in the cause, while the Holy Spirit has powerfully witnessed to their hearts that 'all their sins were forgiven.' They have been enabled, without hesitancy, to say, 'One thing *I know*, that whereas I was blind, now I see.'"

Middlebury, Vt.—By a letter from the Rev. John Clark, dated Jan. 28, 1828, it appears God is reviving his work in this place, and in some of the neighbouring places. He says, "Not only in the village is the Lord bringing souls to the enjoyment of his pardoning love, but also in the east part of this town, in a place called the Glass Factory neighbourhood, where Universalism has formerly triumphed, and immorality, its usual handmaid, has generally prevailed, the Lord is at work by the power of his grace among the people. Here we have a large congregation which is weekly increasing. The same may be said of our congregation in the village: it is respectable as to numbers, and is attentive to the word.

"Yesterday we held our quarterly meeting for the third quarter. It was indeed a time of refreshing from the presence of the Lord. Our presiding elder is in the spirit of the work. He gave us encouraging information concerning the good work of the Lord in several of the more northern circuits. At the close of our love feast two persons were admitted into the church by letter, and eight were received on

probation, making in all thirty-two that have been added to our church since the first of August last, which increases our present number to one hundred and fifty-eight."

From Zion's Herald.

Extract of a letter from the Rev. Jared Parker, of the N. E. Conference: "God is still with us. Probably one hundred or more souls have found the Lord to the joy of their heart, in this place within a few months—our meetings are crowded to overflowing. Although the going has been bad, yet our meeting house is usually crowded at prayer meetings; and, at the close of our meetings, when the invitation is given for mourners to come to the altar, it is soon filled, and more come forward than can find a place. I have seen at the altar some of all ages; from the gray headed sire

of sixty-five, down to the child of twelve years old. Oh, what hath God wrought in this place! May he continue to work like himself, until all shall know him to the joy of their souls."

Extract of a letter from the Rev. Ezra Kellogg, dated Union, Me. C., Jan. 1, 1828: "The vine that God hath planted here hath taken deeper root, and this recently sterile country in a spiritual view, has already budded and blossoms like the rose. Between fifty and sixty have been received on trial in the Methodist E. Church in this town, since the work commenced. In this number are included the aged, whose locks are whitening for the tomb; the middle aged, both male and female, who are heads of families, and others who are in the bloom of youth."

From the Wesleyan Methodist Magazine.

SOUTHERN AFRICA.

Caffraria.—Extract of a letter from Mr. Kay, dated Mount Coke, March, 1827: "Amidst trials and perplexities, both various and numerous, we are still encouraged and enabled to rejoice in our work. We ploughed and sowed; and our labour has not been in vain, nor has our seed been driven away by the winds. It hath pleased God to give unto us both 'the early and the latter rains,' and graciously to bless the work of our hands. Hence the fields and gardens belonging to our mission village now present to view beautiful and abundant crops, almost ready for harvest. The trees also which we planted, are sending forth their shoots and branches; but the best of all is, that the buds of 'trees of righteousness' already appear. Several have been induced to settle near us, whose object, I believe, was at first merely that of begging a few beads, and availing themselves of the aid of our plough, in cultivating their grounds; but whose hearts the gospel is now preparing for the seed of truth. The surrounding population is still on the increase, and the adjoining tract of country is becoming more thickly studded with native hamlets; which, to the eye of a missionary, whose great business is with souls, constitute the most beautiful parts of the landscape.

"I doubt not but you would feel an inexpressible interest, could you but

behold our congregation on a sabbath morning. With the exception of about twelve or fourteen, all appear in their native costume. On entering the chapel, they wrap their loose skin mantles closely round the body. As we have not yet got benches, all squat down on mats, which are laid on the ground; the men on one side of the house, and the women on the other: on no account whatever will they sit together. All having assembled and become tranquil, we commence by singing a hymn in their own tongue, allowing the congregation to repeat each line after me, while giving out, in order the better to impress the words upon their memories. By this means the majority have become able to join with us in celebrating the praises of the most high God. This delightful part of the service is rendered tenfold more so by the sight of old men and children (with whom the aisle is crowded) striving to catch the sacred song. All eyes are upon our lips; and every one endeavours to imitate the movements of our mouths. Singing being ended, the people kneel down with their faces upon the ground, in which position they remain during the time of prayer. This is concluded in the form prescribed by our Lord, Matthew vi. 9-13, in which all present join, with an audible voice, repeating it after me, word for word, in the Kaffer tongue.

"Then they rise from their knees, and having taken their seats again, I proceed by reading the 'Ten Commandments;' (also in Kaffer;) and at the conclusion of each, Mr. T. (the artisan) leads the responses, followed by the whole congregation: and to hear an assembly of almost naked pagans, whose ears the sound of Jehovah's name has but just reached, crying with one voice, 'Lord, have mercy upon us, and incline our hearts to keep this law,' is much more affecting than it is possible to express. Having finished reading the commandments, we again sing a hymn, as at the first; after which, I address them upon some plain Scripture truth: in illustrating which both perspicuity and simplicity are absolutely requisite. A short sermon being delivered, and another verse or two sung, the service is concluded with prayer, and all quietly retire.

"I may here notice a custom which prevails throughout the country, and seems to have originated with one of the natives, who, some years ago, set himself up as a prophet; and which has obtained so great an influence, that the most rude and untractable conform to it. After having been addressed on religious subjects, whether in the house or the open air, they immediately and invariably repair to a short distance, and again prostrate themselves, with their faces to the ground, for the purpose apparently of praying. But it is easy to distinguish between those who mock and those who pray; for while the former irreverently throw themselves down in groupes, within sight and bearing, and oft times jestingly call out, saying, 'Where is God? When shall we see him?' the latter hide themselves among the trees in the recesses of the rock, or in the bottom of the dell, using the simple language of one of their hymns.

"That 'all who will live godly in Christ Jesus shall suffer persecution,' in Caffraria also, is already evident; for no sooner is it apparent that any one feels the power of the word preached, than he immediately becomes the object of scorn and derision among his companions and friends; who at once combine against him, and delight in throwing obstacles in his way, and in diverting his attention from the things spoken by us. If the gospel were de-

signed only to please the ear, or to subserve some political purpose, then indeed we might probably dwell in peace: but when it lays hold on the heart, the grand adversary is roused, and roareth as the lion, whose prey is seized. One of our most promising candidates for baptism was enticed away, on a visit to his relatives, several weeks ago; and I now begin to fear for him exceedingly, being informed that they are endeavouring to prevent his return. His foes are 'they of his own household.' An opinion prevails, that religion is calculated to render the Caffre less manly; and hence, some of the chiefs will tell us, that it is well enough for the old women and children, but too childish a thing for them to think about. Nevertheless, scarcely any of them will refuse to attend preaching, if they happen to be in the village at the time; but should they perceive any one affected during divine service, considerable uneasiness and alarm are portrayed in their very countenances immediately."

Extract of a letter from Mr. Shrewsbury, dated Wesleyville, March 31, 1827: "While we were on our visit to Gaika, the landdrost of Albany, accompanied by a military gentleman, and several of the colonists, went to the interior to have an interview with Hintsa. They passed through Wesleyville, and the view of that pretty little village in the midst of a heathen country, seems to have made a strong impression on their minds, as to the utility of Christian missions. The object of the landdrost's journey was to promote a good understanding and friendship, between the colonists and the Caffres; for the colonial government seems desirous of using all its influence and power in advancing pacific measures, and encouraging every undertaking that is calculated to introduce civilized habits among the heathens. On this ground, we conceive, the landdrost took an opportunity of remarking to Hintsa, that it would be to his advantage to have a missionary settled with him. Hintsa complaining that he was often unjustly accused of stealing horses or cattle from the colonists, the landdrost replied, 'You are so far off we cannot understand one another; but if you had a missionary living with you, when you are unjustly accused, he could write and vindicate you.' This remark wen-

derfully struck Hints; and on the day of the landrost's departure, he said, 'I am ready to have a missionary; he has nothing to do but come; there is a place where he may build and live.' But he added, 'I have been waiting an answer from Gaika and Islambi.'

OBITUARY.

DEATH OF MISS AMELIA HOLLETT.

Communicated for the Methodist Magazine by her father.

DIED, April 23, 1820, Miss Amelia Hollett, in her nineteenth year. She experienced a change of heart when about nine years of age; but, as is often the case with youth, she backslid from God, and continued in a stupid state until about eighteen months before she died. Under the preaching of the Rev. Ara Williams she was roused from her spiritual lethargy, and excited to seek what she had lost; and she soon found the lost pearl, and not long after united herself to the Methodist Episcopal Church.

For some time she had exhibited symptoms of a liver complaint, and was finally assaulted with a bilious fever, from which she never recovered. While thus afflicted, she struggled earnestly for full redemption in the blood of Christ. For this she supplicated the throne of grace herself, and requested her Christian friends to intercede for her; and on Thursday, while brother Abell, in company with others, was engaged in ardent prayer, she clapped her hands in token of a

victory over all sin, praised God, and said, "Now I am ready to go, for the Lord has sanctified my soul." After this, at her request, the sacrament of the Lord's supper was administered. It was a solemn and comfortable season.

On sabbath morning it became evident that her sufferings were nearly ended. She rejoiced at the prospect of so soon entering into her Master's joy. About two hours before her death, her brothers and sisters were brought into the room, whom she exhorted in a very feeling manner, pressing on them the necessity of a preparation for death and judgment. An affectionate farewell to all her friends, particularly her parents, preceded her last moments. When unable to respond to the questions which were asked her, she raised her hand in token of triumph, and then fell asleep in Jesus, leaving behind her "a sweet savour," and a bright testimony of her preparedness to enter into the joy of her God.

POETRY.

From the Wesleyan Methodist Magazine.

LINES PRESENTED TO THE REV. JOHN BROWNELL,

On his leaving England for the West Indies, as a Christian Missionary.

HARK! from the islands of the sea,
By poor benighted Indians trod,
A cry is heard; that cry should be
To all the voice of God.

The heathen perish day by day:
Age after age they've perish'd thus;
But oh! if we their help delay,
Their blood will be on us!

The heathen perish,—sin and death
Comprise their best estate below:
They breathe despair with every breath;—
Will none to help them go?

Hark, from the islands of the sea
A voice is heard, "Oh come and save!"
That is the voice of God to thee;—
Oh canst thou dangers brave?

Canst thou (for Christ forsaking all)
Haste there, our Jesus' love to tell?
Canst thou, obedient to thy call,
Bid England's shores farewell?

Where Western India's isles 't adorn
Nature's sublimest gifts conspire,
Thou wast a missionary born,
Son of a missionary sire.

Though ours was not thy native place,
Yet dear to thee this British earth!
For there thou hadst,—oh glorious grace!
Thy best, thy second birth.

There, there, thy buried parents rest;
There, there, thy arms fraternal twine;
There, there, thy nuptial vows were blest;
There, there, what friends are thine!

The graves where rest the honour'd dead,
The hearths where living kindred meet,
The altars where thy prayers were sped,
Must be to memory sweet.

Graves, hearths, and altars, thus endear'd,
Are links in strong affection's chain,
Which all thou e'er hast hop'd or fear'd,
Shall never break in twain.

Then go,—Jehovah's will thy choice,
Jehovah's arm thy guide and guard;
His wisdom speaking with thy voice,
His glory thy reward.

Go,—prayers of saints shall ceaseless rise
To bring down blessings on thy head;
Go, teach the nations, and baptize
The living for the dead.

The living,—they whose life of love
Shall gloriously on earth begin,
Whose faith and prayers may haply move
Their brethren dead in sin.

Go,—while the breath of heaven prevails,
To waft thee o'er the dangerous deep;
Christ be thy joy 'midst favouring gales;
Thy stay, should tempests sweep.

Farewell! thy name on many a tongue,
Devotion's holiest breath shall share;
While Christian brethren, old and young,
Shall follow thee with prayer.

'Tis God's prerogative to bless;
'Tis man's high privilege to pray:
Farewell! The promise of success
Points out, prepares thy way!

JESUS TEACHING THE PEOPLE.

How sweetly flow'd the gospel's sound
From lips of gentleness and grace,
When listening thousands gather'd round,
'And joy and reverence fill'd the place!

From heaven he came—of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

"Come, wanderers, to my Father's home,
Come, all ye weary ones, and rest!"
Yes! sacred Teacher—we will come—
Obey thee—love thee, and be blest!

Decay, then, tenements of dust!
Pillars of earthly pride, decay!
A nobler mansion waits the just,
And Jesus has prepared the way.

BOWING.

REMINISCENCES.

By James Montgomery, Esq.

WHERE are ye with whom in life I started,
Dear companions of my golden days?
Ye are dead, estranged from me, or parted,—
Flown, like morning clouds, a thousand
ways.

Where art thou, in youth my friend and brother,
Yea in soul my friend and brother still?
Heaven received thee, and on earth none other
Can the void in my lorn bosom fill.

Where is she, whose looks were love and
gladness?—
Love and gladness I no longer see!
She is gone; and since that hour of sadness,
Nature seems her sepulchre to me.

Where am I?—life's current faintly flowing
Brings the welcome warning of release;
Struck with death, ah! whither am I going?
All is well,—my spirit parts in peace.

THE LARK AND THE CHRISTIAN.

How sweet is the song of the lark when she springs
To welcome the morning with joy on her wings!
The higher she rises the sweeter she sings,
And she sings when we hear her no more:
When storms and dark clouds veil the sun from our sight,
She has mounted above them, she shines in the light;
Thus far from the scenes that disturb and affright,
She loves her gay music to pour.

'Tis thus with the Christian: his willing soul flies
To welcome the dayspring that streams from the skies;
He is drawn by its glorious effulgence to rise
To the region from whence it is given;
He sings on his way from this cloud-cover'd spot;
The quicker his progress, the sweeter his note;
When we hear him no longer, the song ceases not,
It blends with the chorus of heaven.



Rev. William Ross.

AGED 32.



AGED 32.

The Methodist Magazine.

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DIVINITY.

CHRIST RAISING THE WIDOW'S SON: A SERMON,*

BY THE REV. SAMUEL DOUGHTY,
OF THE PHILADELPHIA CONFERENCE.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her he had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee arise. And he that was dead sat up and began to speak. And he delivered him unto his mother.—*Luke vii, 11-15.*

THE Bible is an extraordinary book. The greatness of its designs; the grandeur of the agency, the instrumentality, and the scenery it discloses; the utility, purity, and efficacy of its doctrines; the multitude of its subjects; the richness of its variety; all justly entitle it to the appellation "THE BIBLE," that is, *The Book*: though to be thus distinguished is the humblest praise which can be given to it. The unaffected simplicity and unadorned loveliness with which its wonderful and sublime transactions are exhibited, recommend it to our profound attention, and give additional strength to the conviction that its origin is divine. The ornamented and high wrought productions of men may possess their respective merits, and produce their proper effects: they may contribute to the embellishment of many a mind, and the virtuous improvement of many a heart: they may frequently be perused, and greatly and justly admired; but their beauties will cease to attract, and their loveliness to charm; and the heart may finally become insensible, at least indifferent, to merits which once it highly esteemed and lauded. But the Bible is a rich and lovely mine, which may be repeatedly explored, and yet will ever produce some new and valued treasure. There is a depth—a profoundness in its contents, which the highest intelligences cannot completely fathom; a fulness which can never be exhausted. There is even in its style, a beauty which the thoughtless and the superficial may overlook, but which has exercised a captivating influence over the greatest of minds.

The passage selected for the basis of this discourse, is one among the many where the beautiful and the sublime—where unaffected simplicity and overwhelming grandeur, mingle their contrasting yet harmonious characters, to awaken in the bosom of the pious a tumult of indescribable yet pleasing emotions. Here we perceive

* This sermon was written for an esteemed, but afflicted friend, to the circumstances of whose case the subject was thought, in some degree, to be applicable.

the solemn funereal train slowly, and with measured step, attending a fellow mortal to the grave. We look upon the cold and motionless body, and discover that it is the vigour of manhood, and the freshness of youth, over which death has triumphed. Our eyes are rivetted upon a forlorn and sorrowing female, whose soul is bowed down with grief; and we are told that she is a mother widowed and childless—bereft and broken hearted. And now while we contemplate, and our hearts are catching the inspiration of her sorrows, behold! the Saviour draws nigh, and moved at her distress, bids her “weep not.” The bier becomes motionless beneath his touch; death flies from his rebukes; the bloom of life spreads its healthful flushes over the young man’s deathly limbs; his lips no longer speechless, distil their honied accents on his mother’s delighted ear, and he is delivered to her enraptured embraces. A holy fear steals over the hearts of the astonished assembly, and they acknowledge the omnipotent finger of God; while the rumour of the wondrous deed, echoed from lip to lip, rapidly spreads throughout the land of Judea. But where is the admiration of the sacred historian? Why slumbers his feeling, and why are his praises silent? He tells this wondrous story with the greatest simplicity, and does not even call the attention of the reader to the greatness of the deed. Man may praise the deeds of men; he may extol the glorious works of God, and sink under their overwhelming grandeur: but God can never be surprised at the greatness of his performances. The power which raised the young man from the dead, and the spirit which inspired the historian, were both of God.

This interesting passage furnishes us with several useful topics of discussion, which we will endeavour to improve for our mutual benefit.

Observe, in the first place, how extensive are the operations of death.

In our own country we have frequently witnessed the solemn scenes of death. We have heard the appalling groans, and beheld the convulsions of the dying: we have seen the fading eye, the sunken cheek, the quivering lip, and the fearful gasp, which render terrible the departure of an immortal spirit from its tenement of clay. We have followed to their last humble home, the exanimated remains of many of our fellow mortals; and where they have been committed to the earth, we have seen many a swelling mound that told us human dust lay there, and marked the extensive dominion of the king of terrors. Occupied with our own sorrows, or influenced by the imposing solemnities of the awful scene, perhaps we thought the reign of death was local: we knew not that, at that self-same moment, similar scenes were transacting in distant parts of the earth, and death was adding other chaplets to his gloomy laurels. The empire of death is universal. Not only in our own land and age, but in all countries and in all ages,

death has been feared and felt. The land of Judea where this young man died,—though the ashes of unnumbered thousands were blended with its soil,—was not the only scene of death. May we inquire where are the countless generations which once occupied this earth? Our fathers—where are they? Ah! the oblivious current of death has passed over them, and they are gone. The eye unconsciously turns its weeping glance to the earth, in whose dreary chambers forgotten myriads take their final slumbers. And while inspired with these melancholy thoughts the very dust beneath our feet seems to be changed into the ashes of those that have fallen in death.

“The mole that scoops with curious toil
Her subterranean bed,
Thinks not she ploughs a human soil,
And mines among the dead.

But oh! where'er she turns the ground
My kindred earth I see,
Once every atom of this mound
Lived, breathed, and felt, like me.”

Alas! “death has passed upon all men, for that all have sinned.” And he will continue his destructive reign, until the Prince of life “shall destroy death, and him that hath the power of it, that is the devil.”

Observe, secondly, how indiscriminate are the ravages of death.

When we look abroad upon the works of nature, we seldom see them withering in their prime. The sturdy sapling sticks his roots deeper and deeper into the earth, and flings his vigorous branches abroad, waving them in proud defiance of the storm. The dew of more than a hundred years, and as many vernal suns, nourish the vital principle, until venerable with age, and hoary with clustering moss, his rugged limbs tell us the melancholy story of his approaching decay. Even the tender flower which expands its delicate and lovely bosom to the sun, and that seems to shrink from the blast that presses it too rudely, if it escape the merciless grasp of the spoiler, will bloom upon its parent bush until its days have completed their limited circle, and its leaves one after another drop to the ground withered and dead. The beasts of the field, and the fowls of the air, though exposed to all the rigours of inclement seasons, seldom pine with sickness, and die in the vigour of their days. But if we turn our eyes to man; the lordling of this lower world, how vastly inferior in this respect will he appear. Innumerable evils press upon him from his birth. Afflictions weigh him down, and “make his beauty to consume away like a moth.” “He cometh forth like a flower and is cut down: he fleeth like a shadow and continueth not.” All ranks and all ages alike experience one melancholy lot. The royal couch, and the lowly bed of a humble widow's son, are equally the scenes of suf-

fering. It is not upon the hoary head, only, that the killing arm of death descends in its resistless power ;—ah ! no : his desolating blast sweeps with destructive fury over the fairest and loveliest scenes. The piteous cries of helpless and lovely infancy, produce no relentings in the monster's breast : and the bloom and the vigour of youth stay not, for a single moment, the uplifted stroke. It would seem as if death scorned to try the strength of his dart upon the old and the infirm ;—that his delight is to bathe it in the life blood of the youthful, and the vigorous, and the manly.

This widow's son was a *young man*, full of life and vigour ;—yet he died. He had surmounted the perils of childhood. The untimely frost blasted not the expanding blossom,—yet the fruit fell ere it ripened. Youth and health are no security against death ; yet it is difficult to convince the young and the healthful that death is near. They flatter themselves with the enjoyment of a long and peaceful life, and know not that there is but a step between them and the grave. The hopes of this young man were as rational as the hopes of other youth, yet they perished. And, thoughtless, gay, and vigorous, as are the young, have we not seen them yielding to the might of death ? We have beheld the rising sun ascend the morning sky, scattering the mists that would obscure his glory ;—but the dark thick cloud passed over his disk and he was hidden from our view. We have seen the bow of promise glittering on the clouds of heaven ; but even while we gazed, the glowing colours vanished. We have beheld the tree, beneath the influence of a vernal sun, opening its lovely blossoms, and rejoicing the heart with the promise of abundant fruit ; but the untimely frost withered all its honours. Such, frequently, is the destiny of youth.

“So flourishes and fades majestic man.” May this audience look into the grave, and think how soon it will be their home !

Observe, thirdly, how death blights the hopes and desolates the prospects of the human heart.

This young man was “the *only son* of his mother, and she was a *widow*.” The sportive hopes and lovely prospects of youth ; the murderous schemes of the ambitious ; the ruinous designs of the sensual ; the sordid pursuits of the avaricious ; and all the darling plans of men, are blighted at once and for ever by the hand of death. But the eye weeps not often as the earthly monarch lays his royal power at the feet of the “king of terrors ;” and it is seldom that our tears will flow at the self entailed misery of the ambitious ; and we behold, without any other interest than that of a transient pity, the lamp of the sensualist and the worldling go out in the darkness of the grave. But when we see the shadow of death spreading itself over a young man's prospects, and a humble widow's heart made desolate, every sympathy of the soul enlists upon their side, and the tear unbidden trembles in the eye.

Death may visit the abodes of kings and heroes, and by their destruction invest himself with greater moral grandeur ; but the afflictions which thence ensue, are neither so extensive nor so real, as those of humble life. The funeral wail may, indeed, be louder,—the lamentation may ring throughout a kingdom, and pomp and splendour may attend departed royalty to the escutcheoned tomb : but there oftener reigns within the bosom of one poor bereaved mother, more real grief than can be found under all this wide extended show of sorrow.

Observe this afflicted widow ; her head is bowed down with grief. “ There a voice is heard, lamentation and mourning, Rachel weeping for her children, refusing to be comforted, because they are not.” “ Oh my son Absalom, my son, my son Absalom ! would God I had died for thee, oh Absalom my son, my son !” Once already had death visited the habitation of this poor woman, and torn from her side the companion of her joys and sorrows :—she was a *widow* ! a name that tells of former joys ; but like the sculptured grave stone, it tells them dead and buried. It speaks the saddening story of weeping nights and cheerless days ; of children early orphaned and thrown upon the freezing pity of an unfeeling world : a name, around which are seen a thousand hovering woes, darkening her future prospects. She was a widow. In this wide and desert world there remained but one tie to bind her to sublunary things :—it was her son. He demanded her maternal care : around him entwined every soft affection of her heart, and she guarded him as a tender and helpless plant from every rude and assailing blast. As he grew up to manhood, her prospects brightened ; for his filial affection and piety threw a lovely and cheering gleam across her declining years, and promised an evening of serenity and peace. But the sky of human life is not long cloudless. The tempest sometimes gathers unseen, and bursts with overwhelming fury upon the devoted head before its approach is noticed. The bosom of man swelling with tumultuous bliss, and anticipating its long continuance, is sometimes rified in a moment of all its treasures.

In an unexpected hour the angel of death repeated his visit to this widow's dwelling, and her son—her only son, is torn from her embrace. To her, alas ! the world once more is desolate : its loveliness is faded and gone : its charm is for ever broken. He was the “ light of her eyes :” and now that he is removed, her heart is widowed indeed : her path is cheerless :—the dark clouds of wo settle upon it. The storm came unlooked for, and untimely, and laid her hopes in ruins.

“ Fair was the flower, and soft the vernal sky ;
Elate with hope we deem'd no tempest nigh ;
When lo ! a whirlwind's instantaneous gust
Left all its beauties withering in the dust.”

A parent's heart will sorrow over the grave of infant loveliness ; and often as she recalls its endearing smiles, and thinks of its little arms so fondly intertwining her neck, and its soft and ruby lips impressing the warm kiss on hers, sadness will rush upon her soul, and fill her eyes with tears. But when she is called to lay in the cold grave her only son already grown to manhood—her pride and glory, with whose happiness and life her own are closely interwoven. Oh, it is like the lightning's stroke that rives the tree asunder ! Her grief is stern and dark, and swallows up the soul. Wonder not that this afflicted mother wept. Ah, who would not weep ! Stern, indeed, is the philosophy that would deny this relief to the heart bursting with agony. Unlovely is the religion that would convert the soft and tender feelings into cruel apathy, or unrelenting hardness. Even Paul, that undaunted champion of the cross, whom no personal afflictions could overwhelm, knew how to feel and weep. And, though with regard to himself he could say, "None of these things move me, neither count I my life dear unto myself," yet, in the most tender and feeling manner, we hear him-exclaiming, "What mean ye to weep and *break mine heart*." And religion never looks more lovely than when accommodating herself to this infirmity of human nature, she inspires the sorrowing heart with resignation to the will of heaven, and gilds the falling tear with rays of heavenly hope. Oh ! may not a parent weep over her ruined hopes ? May not a mother shed her tears upon the lifeless body of her only son ? The grief of natural affection is a sacred grief. Jesus himself hallowed it when he wept over the grief of his beloved friend. And under an example so high and holy, let the bleeding heart shelter itself from the cavils of moroseness, and the censures of cruelty.

But observe, fourthly, the wisdom of God in directing and controlling these sorrowful events.

"Man that is born of woman is of few days, and full of trouble." He is a sufferer ; his bosom bleeds with anguish ; but this very suffering is benignly made a bond of union. Joy and prosperity do not so closely unite the children of men together, as do adversity and affliction. Prosperity throws a splendour around her subjects, which may gain the admiration of man, but which will never elicit the tender feelings of his heart. Nay, it frequently stirs up the malign passions of the soul : its envy, its covetous desire, its jealousy, its hatred ; and excites to oppressive and ruinous deeds. A thousand venomous reptiles may be seen basking in its rays ; the false friend, the fawning sycophant, cold hearted avarice, and many a designing one,

"Who can smile, and smile, and be a villain."

But let the clouds of disappointment gather, and the storms of adversity burst upon the scene of gayety and desolate its glories,

and soon will these harpies drop the mask and flee : and the object of their pretended friendship will find himself a poor solitary man, friendless, unpitied, and perhaps despised.

This prosperous state of things disposes the heart to view only the brighter parts and more glowing tints of the picture ; fills it with instinctive aversion to sadness, robs it of its finest sympathies, and entirely indisposes it to shed a tear at sorrow's piteous story. But while it rifles the heart of these better feelings, or sinks the common mass of mankind below their exercise, it frequently excludes a man from the tender and kind affection of others. It elevates him too high for sympathy to reach him. It throws around him a false lustre which hides his real woes from those who might be most disposed to pity and console him. And his heart, disguised by the imposing yet deceptive splendour of his circumstances, too proud either to reveal its sorrows, or to suffer the kindness of inferiors to assuage them, is left to grapple with its woes, unaided, unconsolated. For among the gay and prosperous, there is but little communion of soul. There may be great professions, and fair and flattering appearances of friendship, while the real feelings of the heart, if not repulsive and hostile, are but too often cold, selfish and indifferent.

But adversity and affliction teach men the best and the most useful lesson ; and, when not too violent, act with the kindest influence upon the heart. By these the sensibilities of the soul are quickened ; the hearts of men are inspired with a concern for human weal, drawn more closely together, and bound by stronger ties. The bosom that has bled under the pangs of bereavement, is prepared to mingle its sympathies with its kindred sufferers : and the eye which has been suffused with the tears of its own sorrows, will often be darkened with the grief of others. Feeling ourselves to be the children of affliction, the house of mourning with all its melancholy, attracts our benevolent and sympathizing attentions. We gaze upon the silent motionless dead, or upon the agonized sufferer, with the tenderest emotions. We listen to the sobs of surviving and mourning friends ; the hardness of the most unfeeling yields : we imbibe their sorrows, and for the moment make their grief our own. Tides of softness rushing through the soul, deepen the channels of its sensibilities, humanize its passions, and impart a lovelier character to all its feelings.

So obviously proper is this fellow feeling, and so sacred the duty and exercise of human sympathy, that nature has stamped her broadest seal upon it. From the earliest period of human history, the practice of " weeping with those that weep," has prevailed ; and human device, in later days, though obviously founded upon this prevailing dictate of nature, raises, in many nations, its fictitious wailings and distempered lamentations in the house of mourning. Great was the wailing both of Egyptians and Hebrews

over the remains of the deceased patriarch Jacob, in "the threshing floor of Atad, which is beyond Jordan, where they mourned with a great and very sore lamentation." So that "when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians." And when the patriarch Job bowed beneath the weight of his accumulated woes, several of his friends "made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept; and they rent every one his mantle, and sprinkled dust upon their heads towards heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great." Thus also the Jews sympathized with the sorrowing sisters of Lazarus. And thus, "much people of the city was with" this bereaved and disconsolate mother.

The good people of Nain crowded to the house of mourning to pay their last respects to the youthful dead, and to administer comfort to the afflicted parent. Kindness doubtless suggested the deed, and custom had rendered it sacred. But, ah! who among them could appreciate this widowed mother's loss:—who could realize the overwhelming sorrow—the awful solitude, that reigned within her bosom! How ineffectual all their kind, well meant endeavours! They cannot recall her son from the dead, nor beguile her heart of its woes. Such friendly deeds may sooth an ordinary grief, and heal the wounds of a superficial sorrow. But there is a grief so deep and violent, that to attempt its comfort, is to mock and goad it. The softest hand that would wipe away the gushing tears, or bind up the broken heart, gives pain. Would you have access to such a heart, your sympathy must be deep and silent. Into the current of its feelings you must throw your own; your tears must fall as fast and free, and sighs and lamentations break your silence.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF THE REV. SAMUEL LEE.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—As "the memory of the just is blessed," especially to those who desire to follow his footsteps to "glory, and honour, and immortality," I have, for some time, been desirous to preserve from oblivion the remembrance of that righteous man, the Rev. Samuel Lee: and under a conviction that I can no longer procrastinate without omitting an important duty, seeing none other has undertaken it, I now draw a few prominent fea-

tures of his character, principally from my personal knowledge and distinct remembrance of him, and respectfully submit them to your observation and disposal. Should you exhibit them to the world, and should they meet the eye of his relatives and acquaintance, I feel an assurance that they cannot fail to renew those feelings and convictions, which his example and admonitions often urged upon their hearts and consciences. Stimulated by this prospect, I must recall the scenes and comforts of Christian companionship and comfort, in months and years now swallowed up in eternity, with inexpressible delight.

Mr. Lee was a native of Bucks County, Pennsylvania : but at the time of his death, and for many years before, he resided in Brooke County, New Virginia ; where he followed a respectable trade, with great industry and extensive patronage ; which, together with the farming business, carried on by his sons, brought him in a handsome living, and enabled him to sustain a respectable standing among all classes of society around him.

As to his parentage, we know but little,—only that his father and mother were members of the society of Friends, and lived according to the “strictest sect” of their profession ; in which profession they nurtured their children, training them in all the formalities of ordinary morality. His mother was left a widow, and died in peace, in his own house, at a good old age. But, notwithstanding the prejudice of education in favour of Quakerism, when he was brought to experience the power of redeeming grace, and the pleasures of divine love, he renounced the *bare profession and form* of religion, as deceptive and dangerous ; and ever after *persevered* in this aversion ; warning all, from his own experience, not to satisfy themselves in any thing short of the indwelling *power* of Christianity, nor suffer any to seduce them by the vain philosophy, that *morality is religion*. He knew by sad experience, (the best of tutors to some,) the dangerousness of indulging in fond hopes of heaven, on the principle of human works, while the whole heart, and soul, and mind, are estranged from God, and utterly hostile to the divine administration. He thought this exterior part of religion *alone*, merely a badge of contradistinction from paganism.

Had it entered the writer's mind, during his converse with that good man, that he should be honoured with the privilege of offering a tribute of respect and veneration to his life and character, he would have been ambitious to learn more of him, from himself, and from his family. But we certainly know enough of his harmless life, and blameless reputation, to evince the superior excellency of the Christian religion. With this itself we should feel gratified, had we not another item pertaining to his memory.

In the days of his youth, Mr. Lee became awakened and converted to God, under the Methodist ministry. Or rather, the

first time he ever heard a Methodist preach the gospel, he was convinced of sin ; and never gave himself rest, until he found pardon through the blood of atonement. But, deep and genuine as the experience of his justification was, he neither rested in it, nor felt contented. He was convinced that the great work of holiness was incomplete ;—that God was not “*all, and in all,*” to him. He often enjoyed much of the love common to young Christians : many were the pleasing manifestations of heavenly grace, made to him in the first days of his espousal to God : but still there was an anxious desire, and a conscious necessity, for something more. Under this deep and rational conviction for holiness of heart, he betook himself to constant, regular retirement, in the lonely woods, and there, before God on his knees, and sometimes on his face, he poured out his complaints and necessities into the compassionate bosom of his Redeemer, in “*wrestling faith, and agonizing prayer.*” In this holy exercise he continued for *months*, until he had beaten *paths* to the lonely retirements, whither he resorted to meet the Holy One of Israel, to hold communion with him, and to obtain the fulfilment of his gracious promise to “*cleanse from all unrighteousness.*” This was one of his favourite employments ever after, until his Lord and Saviour called him higher, to pursue a loftier theme with rejoicing millions round his throne. But while he thus sought that “*perfect love*” which “*casteth out fear,*” he *fasted* regularly and religiously, and, with strictness and conscientious punctuality, attended upon every means of grace, and discharged every known duty to God and man ; until it pleased the Lord to overwhelm his longing, struggling soul, with the fulness of his sanctifying grace, and “*create in*” him “*a clean heart,*” and renew his spirit in the divine image. A heavenly calm then took possession of his peaceful breast, which he had no language to express. All he saw, all he felt, and tasted, and knew, was God. No great ecstasy, such as he had often enjoyed before ; but a pleasing intercourse with God all the day long, and uninterrupted “*joy in the Holy Ghost.*” Yet afterwards he was frequently more abundantly enraptured than ever before. This perfect love so entirely pervaded his powers, that even sometimes when looking up to heaven for the divine benediction on the comforts of life, at table, he had such overpowering manifestations of the Divinity, that he fell prostrate, and lay speechless at the feet of his adorable Saviour. This circumstance we had from his own lips : for many were the sweet moments we spent with him on this delightful theme : and many a child of God was filled with “*joy unspeakable,*” while he dwelt upon it, in public and in private ; while that “*simplicity and godly sincerity,*” for which he was noted as a Christian believer, fixed conviction in his hearers, of the truth of his professions, and the actual certainty of his spiritual attainments. Oh blessed reli-

gion! oh perfect love! who can secure and possess thee too early, or enjoy thee in too great abundance, when, the more we have, the more safe, happy, and useful we must be! This experience did not disdain the light, nor shrink from the strictest scrutiny. It shone forth by its own lustre, through the holy example of its recipient, to his family and all around him, even to the utmost bounds of his acquaintance: so that the most profligate and outbreacking sinners of his neighbourhood, though they sometimes persecuted him for his zeal in the gospel, and his pointed reproofs of sin, were constrained to acknowledge, as they always did in their deliberate moments, that he was "a good man." That pre-eminent degree of peace and love which he enjoyed, made him so cheerful and agreeable at all times, that his company was the delight of the righteous, and the entertainment and edification of all who sought the Lord. Blessed indeed were that neighbourhood, and that family, which enjoyed the society, the admonitions, the example, and the prayers, of such a "partaker of the divine nature;" and dreadful beyond description must that damnation be, which *they* shall endure who remain uninfluenced thereby. His cheerfulness was sometimes misconstrued for levity, by those who think *religion is melancholy*, and by some who sought an occasion of *censure* against him, as an apology for their disobedience to his admonitions: but the discerning believer had no such uncharitable apprehensions; though it was always manifest that his natural temperament was lively and cheerful.

By an unfortunate circumstance which occurred between some of his family and several wicked strangers, Mr. Lee was constrained to interfere as a defender of the innocent against abusive treatment; and the arch adversary of souls, taking the advantage of the occasion, deprived him, for several years, of the evidence of his sanctification. But at a camp meeting on Casleman's Run, in an adjacent neighbourhood, under a sermon preached by the Rev. Asa Shinn, on sanctification, the Lord, in his great love, restored to him the evidence which he had forfeited by unbelief, and for the loss of which he had spent several years in mourning and heaviness. And often did he, after his restoration, give glory to God for this instrument of his deliverance. From what we have learned, he retained, from that time to the close of life, both the *blessing* and the *evidence* of it, in their *full energy*; "rejoicing" continually "in the hope of the glory of God." This holy flame was most fervent in class meeting, to which he was peculiarly attached, and in which he was always most blessed himself, and most edifying to others. In this happy place, and in one of his happiest seasons, the writer recollects to have had the *first communion* with him, a few days after he obtained the forgiveness of his sins; and he thought, "surely this is heaven!"

Long did the Holy Spirit whisper to Mr. Lee, in emphasis distinct

and resistless, that there was "a dispensation of the gospel committed" unto him ; and long did he refuse to bear the cross, and ponder the path of his feet ; lest he should run before he was sent. But he did not always pacify the clearest dictates of conscience ; nor silence the calls of the Spirit, as many have done, by tamely submitting to the dictates of flesh and blood : for, although he long remained silent before the public, on the great subject of the gospel message, he finally consented to go at God's command, and "preach the unsearchable riches of Christ" to perishing sinners ; and accordingly obtained a license from the church ; and, for about twelve years, "exercised" himself to retain "a conscience void of offence towards God and man."

As a preacher, Mr. Lee's talents were respectable and useful, though he did not possess them in a pre-eminent degree. Polemical divinity, declamation, and exhortation, were his principal themes in the pulpit. He generally made out what he took in hand, especially against the Calvinistic system, which he believed to be *dangerous* to the souls of men. He was not so celebrated for systematic preaching as many are ; but his sermons contained no less sound divinity, good judgment, or spirituality. In declamation he certainly *excelled* : for he seldom employed it, on any occasion, or on any subject, without rousing up dormant passions. If he declaimed against the vices and follies of men, and particularly those of his own neighbourhood, his words were commonly with power and energy, striking home conviction of the truths on which he dwelt : though indeed many "rejected the counsel of God against themselves," and (to their condemnation, I fear it will be proclaimed as on the house top in the last day) sometimes indulged in angry passions against the speaker. In exhortation he was very energetic and powerful ; and always had some of the choice passages of Scripture at hand, to apply in every case. This was one of his *strong holds*, and in it he was truly a "son of thunder." When he dwelt on the more pleasing subject of his mission, the mighty power of awakening grace was often felt, and flames of purest love glowed in the believer's bosom ; while his countenance, tones, gestures, and whole appearance, made the most lively and pathetic display of that victorious faith and perfect love, which animated all his powers. I can never forget his zeal and spirituality, while he proclaimed in the ears of listening sinners—"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man," and many other similar passages. And will not many who heard him repeat—"Look unto me, all ye ends of the earth, and be ye saved," remember too, and howl in bitter anguish, in the dreary regions of eternal death, for rejecting his entreaties, and resisting the Saviour whom he held forth to them on the overtures of

reconciliation? And when the keenest horrors of vengeful wrath shall prey upon them, and the undying worm of a guilty conscience shall gnaw them, and all the ghastly sons of night, the ministers of divine justice, shall swarm around them; then, with lamentation, shall they cry out, "Oh that we had but received the precious word of the gospel, when it was proclaimed to us by that messenger of Christ! But now, alas! alas! his skirts are clear of our blood, and he is saved, and we are *lost, lost for ever!*"

We have said that Mr. Lee was a "son of thunder." Had you heard him "cry aloud, and spare not;" had you heard him "smite with his hand, and stamp with his foot," and "lift up his voice like a trumpet," you would have acquiesced in the sentiment. A favourite text with him was, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways: for why will ye die, oh house of Israel." And his comment on this passage was *irresistible*, against the reprobation plan.

The toil and anxious solicitude of this pious "preacher of righteousness," for the salvation of precious and immortal souls, were not in vain. He lived to see several seals to his ministry; among whom was a young gentleman of respectability, who attended one of his wood meetings, to criticise the old gentleman's language. But God sent an arrow, while his servant drew the bow; and fear and trembling, and "the pains of hell, got hold on him;" and he never rested until he found redemption in the blood of Jesus. The same gentleman is now the Rev. Dr. S****h, a respectable preacher, and practitioner of medicine; whom the Lord has raised up to fill the vacant station of our glorified father in Israel. The writer too remembers, with gratitude and thanksgiving to God and his servant, many of his sermons, exhortations, counsels, and prayers; in the latter of which he was no less powerful and successful, than in any of the former. The good he did was measurably hid from his knowledge, for wiser purposes than we can scan. But in the great day he shall know the "children whom God has given" him.

In the duties of his "high and holy calling," Mr. Lee was indefatigable, though he did not often labour out of his own neighbourhood. For many years he had regular preaching in his own dwelling house, both on the sabbath and other days of the week. And although he was generally expected to officiate on the sabbath day, (the circuit preachers attended only on other days of the week,) yet he always retained a respectable congregation. When there was a house of worship erected several miles distant, by Mr. C. H. G——t, and the preaching was removed to it, he still followed up the appointment, (though he was growing old, and was a cripple, from an accidental wound,) and preached once in

two weeks, regularly, and often every sabbath; after which he uniformly met society, unless he had assistance. He sometimes rode several miles to hold meetings in the evening, and would always return the same night, to be at his occupation the next morning.

Zealous, and faithful, and holy, as Mr. Lee was, he was tempted sorely, to fear that his call to the ministry was not genuine; because he had received no more souls for his hire. And this stratagem was of so long continuance, that he was, finally, almost brought to the alternative of resigning his official authority, and preaching the gospel no more. This gloomy and malevolent scheme of Satan, was much darkened by the impolite and very exceptionable conduct of a few hearers, who uniformly became restless, and produced restlessness in others, during divine service; and sometimes impudently murmured against the speaker, as they left the congregation, for his pointed remarks to them. It was so ordered by Providence, however, that he heard the experience of the Rev. Mr. M'K——e on the same subject; and when he found that so good a man, and so excellent a minister, was tempted after the same manner, the scheme of the tempter was thwarted, and his mind perfectly satisfied that *he* might be so tempted, and yet have a genuine call from Heaven to minister in holy things.

Like the rest of human race, this happy man was mortal: his destiny was, not to abide on earth for ever; nor was it a suitable dwelling place for him. He had long been "devoted to the skies:" his portion and his *all* were there. He knew that it was "far better" for him to "depart and be with Christ." His heart was not on earth; and as he drew nearer his Father's house, his soul felt more of the power of dying love. His last affliction was severe, but of short duration. He was taken ill about 12 o'clock at night, and the next morning at 7 o'clock expired. After he was taken so dangerously ill, he sent for his children, and gave them all his last and dying admonition, and exhorted his companion to "give up all, and cleave to the Lord." He said, if he had any enemies on earth, he freely forgave them all. For some time he had had a presentiment of his departure, which he now gave his family to understand, and added, that he should not long be with them. When he had finished his moving address to each one of his children, and his afflicted consort, he addressed himself to the enemy of souls, in the language of a victor who had fought, and conquered, and taken great spoil from his foe: and bidding defiance to his last fiery darts, he turned over on his right side, with a pleasant smile on his countenance, which was common to him when in an ecstasy of joy, and fell asleep in the Redeemer, without a struggle or a groan. He died on the 3d day of March, 1821, in the 35th year of his Christian life, and about the 12th of his ministry; leaving behind him, to mourn his loss, an aged

widow, who was long his "companion in tribulation, and in the kingdom and patience of Jesus Christ," and five children, not one of whom, we fear, is following his father's footsteps in the way to life eternal. May they speedily repent, and turn to God, and meet their father in the mansions of endless bliss, whither he is gone to enjoy his reward.

His funeral sermon was preached by the Rev. Thomas Beeks, whose confidence *in*, and love *for* him, were such, that we understood he even *desired* the pleasant task. "He rests from his labours, and his works, which do follow him." With thee, oh righteous Lée, may we rest in the "bosom of our God," when our work is done! and with thee commingle our joyful songs in the loud sounding hallelujahs of the upper sanctuary!

Hail! fansom'd spirit hail! thy race is run;
Thy battle's fought,—the crown of life is won!
"Oh may we catch thy *manile*, nobly trace
Thy every footstep through the realms of grace!
And when we quit this animated clod,
Like thee, adore the Lamb, and soar to God!"

Sussex Co., (Va.) July 15, 1827.

TITUS.

MEMOIR OF MRS. ANNA MATILDA MOORE.

Communicated for the Methodist Magazine by her husband, Rev. Jacob Moore.

MRS. ANNA MATILDA MOORE, was the only surviving child of Edward and Matilda Anderson. She was a native of Chester town, Md., was born March 12, 1803, and departed this life August 26, 1827. From her childhood she was respectful, affectionate, and obedient to her parents; and amiable in her life and manners above what is common. She was educated and brought up with a strict and scrupulous regard to her spiritual and eternal interests; and her attainments were above the ordinary character—such as to render her an interesting, an agreeable, and a useful member of society. Perhaps there is scarcely any station that a female is called to occupy, but what she was qualified to fill. Her mind was naturally shrewd and discriminating; and it was highly cultivated by reading and improvement. In her disposition she was so modest, and in her deportment so retiring, that it was necessary to be well acquainted with her in order to be able to estimate her worth; yet her manners were so affable, and her behaviour so sweet and conciliating, that she was calculated to render all about her agreeable and happy. Even before she embraced religion she was almost every way lovely—lovely in her person, lovely in her conduct, lovely in her manners, and lovely in her life. But oh! how much more lovely when she put on the Lord Jesus, and became adorned with the hidden man of the heart, even a meek, a quiet, and a heavenly spirit, which in the sight of God is of great price! Then she exhibited all that is calculated to ornament and embellish the female character.

She professed to obtain salvation by the remission of her sins, when she was about nineteen years of age. In the summer of 1822 she attended a camp meeting, in company with her parents, in Queen Ann's county, nearly opposite Chestertown. At this meeting she resolved to give her heart wholly to God, and seek the salvation of her soul by faith in the blood of Christ. She had been convinced of sin some time before : at this meeting her convictions became more pungent, and after a severe and persevering struggle, she was brought into the liberty of the children of God, and enabled in her heart to call Jesus Lord by the Holy Ghost. This was an event in her life which she recollected with emotions of pleasure, and conversed about with great delight. Except some unpleasant exercises and temptations, which her mind was laid under soon after her conversion, she had uninterrupted peace for several months, and felt her whole soul given up to God. Her parents, who had always been deeply concerned for her welfare, seemed now to take a double interest in her ; and their godly example, pious precepts, faithful prayers, and wholesome instruction, tended greatly to confirm her in the faith of the gospel, and facilitate her progress in the divine life. She became a decided and uniform Christian, and her advancement towards a state of maturity in religious experience was rapid.

From her conversion till her death, she was uniform and upright in her conduct, and adorned the gospel of God her Saviour in all her deportment. She took great delight in reading the Scriptures, and in hearing the gospel preached, and read and prayed much in private by rule and system. She was regular and diligent in attending her class meetings ; though, as she often stated, it was a considerable cross to her to speak among those, whom she believed to have more experience in the deep things of God. But her tremours did not prevent her from discharging her duty. She believed the way of the cross to be the way to the crown, and experienced that Christian fellowship and conference were calculated to promote Christian love and affection. She was among the foremost to aid in promoting the interests of religious and charitable institutions ; and was, for some time, an active and zealous member and officer of the Bible and Sunday school societies in Chestertown.

She informed me that the first religious impressions, that proved to be lasting, she received through the instrumentality of a dream, concerning her grandfather, Dr. James Anderson, the elder, whose death had taken place some time before. She thought he stood by her, and admonished her of the necessity of preparing for eternity. She was much attached to him, and it is said he had a great affection for her, and perhaps on this account the dream made the deeper impression.

The doctor was a physician of great eminence, and a Christian

of the first class. He is reported to have been a man of great literary and intellectual, as well as religious and professional endowments. He embraced religion in early life, and attached himself to what were then the Methodist societies, in connexion with Mr. Wesley, now the Methodist Episcopal Church, of which he continued to be a member till his death, a period of upwards of forty years. At that time Methodism was in its infancy in this section of the country, and he had to share his portion of the difficulties and persecutions common to the Methodists in those days. But he was decisive and persevering, and became an habitual Christian, and a burning and shining light. His house was an asylum for the ministers of the gospel upwards of forty years; and his charity to the poor was extensive. Such was his liberality in supporting the gospel, and relieving the wants of the needy around him, that from a large and lucrative practice, he reserved little more than enough to support his family in a plain way, and educate his children.

Methodism in Chestertown was very closely connected with the doctor, and the different branches of his family, for a long time; and until lately they formed no inconsiderable part of the society in the village. Within the last few years several have gone to their reward in heaven, and others have moved away; so that only two or three families of the pious part of the doctor's descendants remain in the place.

We have two churches at this time in Chestertown, one for the whites, and one for the coloured; and the congregations are large, respectable, and prosperous. There has been a good revival in them, and considerable acquisition to the societies during the last summer. The village is included in Kent circuit, which embraces that tract of country lying between the Chester and Sassafras rivers. This circuit was formed in 1774, was the first formed on the peninsula, and about the eighth that was formed on the continent. There is still living in the village, a lady who embraced religion, and became a member of the societies fifty-four years ago. She is the widow of the Rev. John Smith, who was received into the travelling connexion in 1784, and died in the same connexion in 1813. Old mother Smith informed me but a few days ago, that she joined the first class that was formed on the circuit, which was organized at her mother's house. At that time there were but ten preachers in the connexion, and between eleven and twelve hundred members belonging to the societies in this country. She has lived to see the preachers multiplied to upwards of fifteen hundred, and the members to upwards of three hundred and eighty thousand; and in all probability an equal number of such as were awakened and converted through the instrumentality of the Methodists have entered into their reward. "This is the Lord's doing, and it is marvellous in our eyes." The

old lady is upwards of seventy-three years of age, is much enfeebled by a succession of paralytic shocks, and is waiting patiently till her change shall come, that she may join the hundreds of thousands who have entered into rest since she commenced her Christian journey.

It is to be presumed that Kent circuit at first included a much larger extent of territory than it does at this time ; as it was supplied with three or four preachers annually for several years, and was the only circuit on the peninsula till 1778, when Caroline was added. In a very few years the work was so extended through this region, that Delaware, Sussex, Dorchester, Talbot, and Somerset circuits were taken in. Mr. Asbury and old father Garrettson were among the principal instruments in forming these circuits. They encountered many difficulties, and suffered much persecution for the sake of their divine Master. Not more than three miles from where I write, the latter was whipped, and thrown from his horse, and almost deprived of life for the testimony of Jesus. But how has the state of things changed ! There are now on the peninsula two presiding elders' districts, fifteen circuits, about forty preachers belonging to the travelling connexion, and nearly twenty thousand members belonging to the church, white and coloured.

A sketch of Methodism in the peninsula, from the commencement till the present time, furnished for the Magazine, would be a desideratum. Scarcely any thing affords more interest than such sketches as have been furnished by Theophilus Arminius and other brethren. And besides, they will furnish data for those who in future may write Methodist history. At this time materials might be collected for tolerably satisfactory sketches, as there are still living, on almost all the circuits, some persons whose membership is nearly or quite coeval with the rise of Methodism in their respective neighbourhoods. The longer it is delayed the more difficult it will be. As a church we ought to awake up to this subject, in every part of the connexion. Our religious periodicals, and other sources, will furnish the materials of our history from the present time onward ; but nearly up to the present period materials are scarce, and must continue to be so, in regard to our past history, if a general effort be not made soon. It is to be hoped that some person who has opportunity, leisure, and qualifications, will undertake to furnish a sketch of our rise, progress, and success, in this region.*

But to return to the principal subject of this memoir. I became personally acquainted with her at her father's house, between two and three years ago ; and from the commencement we contracted

* We fully agree in this sentiment, and hope the writer, or some one else equally able, will set about the work immediately. Such historical sketches are read with great interest and profit.—*Editors.*

a regard for each other, and formed a friendship, that I have no doubt will be lasting as eternity, if I should be so happy as to meet her in the kingdom of God. The family possessed a charm which became irresistible ; they had made me welcome to their hospitable mansion ;—which had for several years been an asylum for the ministers of the gospel ;—and I spent many pleasant hours with them, according to my opportunity in performing my different tours round the district. Anna Matilda's friendship and mine advanced by degrees, till the spring of 1826, when I divulged my mind to her on the subject of marriage. After we had deliberately weighed and considered the subject, and prayed and taken counsel, we agreed to add to a union of hearts and affections a union of hands and interests. We believed that our eye was single to the glory of God and our own mutual happiness, "and that we heard a voice behind us, saying, this is the way, walk ye in it." And herein I am sure we were not mistaken.

She was deeply sensible of the importance of marrying in the Lord, and was resolved not to be united to any man, unless he was first united to Christ. In this weighty matter it was her primary object to be joined to one that would help her to serve God, and encourage her to persevere in her Christian course. For she often remarked that she believed if she had married a man of no religion, she should have backslidden from God, and, in all probability, have lost her soul. Some time before our union, a friend informed her, that a report was in circulation that an attachment existed between her and a Mr. —, a person destitute of religion. She replied, "*No ! whenever I marry, it will be for eternity as well as time !*" But notwithstanding the correctness of her views and the sincerity of her intentions, in regard to this subject, her motives were impugned, and she was charged with being under the influence of base and grovelling principles, principles of which she was *incapable*. But so it is predicted, "They that will live godly in Christ Jesus shall suffer persecution." If he who was holy, harmless, undefiled, and separate from sinners, did not escape slander and defamation, how shall even the most innocent and upright of his followers escape ?

Our engagement was finally ratified on the 12th of September, 1826. We received each other as a blessing from the Lord, and felt that we loved each other for the sake of him who married human nature, that he might redeem a lost world. Our happiness was complete. Oh ! 'twas too complete to be lasting. We read together, and sung together, and prayed together, and conversed together, and endeavoured to serve God together. Our happiness appeared to be more than human ; I really thought that in a high degree it was spiritual and divine. But so far as it depended upon our union, our friendship, and our mutual assistance, so far it depended upon the life of a mortal creature, and was derived through

a human medium, and was liable every hour to be interrupted by the cold hand of death. It has been interrupted, after I had enjoyed her society but a little more than eleven months, and she is removed to the society of immortals.

Her aims, her wishes, her views, and her pursuits, seemed to be so congenial with my own; and she so far surpassed every thing I had expected in a creature encompassed about with infirmity, that frequently my heart would melt within me, and my eyes overflow with tears of gratitude to God for such a friend. She was one of the purest diamonds of the deepest water, selected, and now laid up with the jewels of her Master.

She manifested a deep solicitude for my usefulness, and the interests of Zion. She often encouraged me amidst the arduous toils and labours of the ministry, and greatly rejoiced at the prosperity of religion.

For several months before her death, she had strong presentiments that her time was short. It was the topic of frequent conversation: and she seemed to speak of it almost as though she was certain she should not live long, notwithstanding she enjoyed good health. She stated her wishes respecting her infant, if it should survive her, and desired me to be buried by her at my death. She made several other dying requests,—though she was in life and health,—for all which she assigned reasons. After she had communicated her wishes to me, she informed her mother that she had made her will, and assigned as a reason for doing so, that she believed she should not live long. A preparation for her change was the subject of almost daily conversation. She spoke of an entire fitness for heaven with great solicitude, and for several months appeared to be earnestly groaning for full redemption in the blood of Christ. Indeed her life seemed to be a constant effort to please her God first, and then her husband and her parents.

Her constitutional habit, together with the humbling views she had of herself, and the exalted conceptions she entertained of the grandeurs of the Godhead, of the purity of the divine law, and of that holiness without which none shall see the Lord, induced her, notwithstanding the sweetness of her tempers, the spirituality of her conversation, and her evident growth in grace, in some instances, to hesitate respecting her religious attainments, and lament that she was not more conformed to the will and image of God. At other times she would express herself with more confidence, and her joys would appear to rise almost to raptures.

The last conversation we had on the subject of Christian experience, was on the second night previous to her death. We entered into each other's feelings, and conversed closely and without reserve. She wept and made supplication, and her whole soul appeared to agonize for all the fulness of the grace of Christ: and a more sincere soul I think I never met with. After this I had no

opportunity to converse with her : she was soon taken unwell, and for thirty hours endured the most excruciating pain ; when she was delivered of a fine son. She survived about an hour, and sunk down into the arms of death, on Sunday morning, Aug. 26, 1827. The next day her funeral was attended, and an appropriate discourse was delivered on the occasion, at her father's dwelling, in Queen Ann's, to a mourning audience, by the Rev. Thomas Smith, from " I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day," 2 Tim. iv, 7, 8. Her remains were deposited in the Methodist burying ground at Church hill, to be raised at the last day, in honour and glory, and in union with the soul to be immortalized for ever.

" She then, new rising from the tomb,
With lustre brighter far shall shine,
Revive with ever during bloom,
Safe from diseases and decline."

MISCELLANEOUS.

CHRISTIAN PERFECTION.

(Concluded from page 105.)

BUT that the really godly and sincere may not come under such a censure,—for some I know, have opposed the name, while they substantially held the thing,—let us consider what is the ground of that prejudice that opposes what the Scriptures so frequently mention, and what Jesus Christ so solemnly inculcates. When St. Paul says, he " warns every man, and teaches every man in all wisdom, that he may present every man perfect in Christ Jesus,"—he must mean something. What then is this something? It must mean that " holiness without which no man shall see the Lord." Call it by what name we please, it must imply the pardon of all transgression, and the removal of the whole body of sin and death ; for this must take place before we can be " like him," and " see him as he is," in the effulgence of his own glory. This fitness then, to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of Christian perfection. Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the blood that bought our peace, and cleanseth from all unrighteousness,—I would gladly adopt and use it. Even the word perfection has, in some relations, so many qualifications and abatements that cannot comport with that full and glorious salvation recommended in the gospel, and bought and sealed by the blood of the cross, that I would gladly lay it by, and employ a word more positive and unequivocal in its meaning, and more worthy of the merit of the infinite atonement of Christ, and of the energy of his almighty Spirit : but there is none in our language ; which I deplore as an inconvenience and a loss.

Why then are there so many,

even among sincere and godly ministers and people, who are so much opposed to the term, and so much alarmed at the profession? I answer,—1. Because they think no man can be fully saved from sin in this life. I ask, where is this, in unequivocal words, written in the New Testament? Where, in that book, is it intimated that sin is never wholly destroyed till death takes place, and the soul and the body are separated?—No where. In the popish baseless doctrine of purgatory, this doctrine, with more rational consequences, is held. This doctrine allows, that so inveterate is sin, that it cannot be wholly destroyed even in death, and that a penal fire, in a middle state between heaven and hell, is necessary to atone for that which the blood of Christ had not cancelled; and to purge from that, which the energy of the Almighty Spirit had not cleansed before death.

Even papists could not see that a moral evil was detained in the soul, through its physical connexion with the body; and that it required the dissolution of this physical connexion, before the moral contagion could be removed. Protestants, who profess, and most certainly possess, a better faith, are they alone that maintain the death bed purgatory: and how positively do they hold out death as the complete deliverer from all corruption, and the final destroyer of sin, as if it were revealed in every page of the Bible; whereas there is not one passage in the sacred volume, that says any such thing. Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers: for, if the last remains of all the indwelling sin of all believers is

to be destroyed by death, (and a fearful mass this will make,) then, death that removes it, must be the highest benefactor of mankind. The truth is, he is neither the cause nor the means of its destruction. It is the blood of Jesus alone that cleanseth from all unrighteousness.

2. It is supposed that indwelling sin is useful even to true believers; “because it humbles them, and keeps them low in their own estimation.” A little examination will show that this is contrary to the fact. It is generally, if not universally, allowed, that pride is of the essence of sin, if not its very essence; and the root whence all moral obliquity flows. How then can pride humble us? Is not this absurd? Where is there a sincere Christian, be his creed what it may, that does not deplore his proud, rebellious, and unsubdued heart and will, as the cause of all his wretchedness; the thing that mars his best sacrifices, and prevents his communion with God? How often do such people say or sing, both in their public and private devotions,—

“But pride, that busy sin,
Spoils all that I perform!”

Were there no pride, there would be no sin; and the heart from which it is cast out, has the humility, meekness, and gentleness of Christ implanted in its stead.

But still it is alleged as an indubitable fact, that, “a man is humbled under a sense of indwelling sin.” I grant that they who see, and feel, and deplore, their indwelling sin, are humbled: but is it the sin that humbles them? No: it is the grace of God, that shows and condemns the sin, that humbles us. Neither the devil nor his work will ever show themselves. Pride works frequently under a dense mask, and will often assume the

garb of humility: how true is that saying, and of how many is it the language!

"Proud. I am my wants to see,
Proud of my humility."

And, to conceal his working, even Satan himself is transformed into an angel of light. It appears then, that we attribute this boasted humiliation to a wrong cause: we never are humbled under a sense of indwelling sin, till the Spirit of God drags it to the light, and shows us, not only its horrid deformity, but its hostility to God; and he manifests it, that he may take it away: but a false opinion causes many to hug the monster, and to contemplate their chains with complacency!

3. It has been objected to this perfection, this perfect work of God in the soul, that, "the greater sense we have of our own sinfulness, the more will Christ be exalted in the eye of the soul: for if the thing were possible, that a man might be cleansed from all sin in this life, he would feel no need of a Saviour; Christ would be undervalued by him, as no longer needing his saving power." This objection mistakes the whole state of the case. How is Christ exalted in the view of the soul? How is it that he becomes precious to us? Is it not from a sense of what he has done for us; and what he has done in us? Did any man ever love God, till he had felt that God loved him? Do we not love him because he first loved us? Is it the name Jesus, that is precious to us? or Jesus the Saviour, saving us from our sins? Is all our confidence placed in him, because of some one saving act? or, because of his continual operation as the Saviour? Can any effect subsist without its cause? Must not the cause continue to operate in order to main-

tain the effect? Do we value a good cause more for the instantaneous production of a good and important effect, than we do for its continual energy, exerted to maintain that good and important effect? All these questions can be answered by a child. What is it that cleanseth the soul, and destroys sin? Is it not the mighty power of the grace of God? What is it that keeps the soul clean? Is it not that same power dwelling in us? No more can an effect subsist without its cause, than a sanctified soul abide in holiness without the indwelling Sanctifier. When Christ casts out the strong armed man, he takes away that armour in which he trusted; he spoils his goods; he cleanses and enters into the house; so that the heart becomes the habitation of God through the Spirit. Can then a man undervalue that Christ, who not only blotted out his iniquity, but cleansed his soul from all sin; and whose presence and inward mighty working, constitute all his happiness?—Impossible! Jesus was never so highly valued, so intensely loved, so affectionately obeyed, as now. The great Saviour has not his highest glory from his atoning and redeeming acts, but from the manifestation of his saving power.

He was incarnated, suffered, died, and rose again from the dead, that he might make an atonement for the world, and save his people from their sins. It is only when "the thoughts of our hearts are purified by the inspiration of his Holy Spirit, that we perfectly love him, and worthily magnify his name." We never properly know his worth, nor feel our obligation to him, till we feel that he has blotted out our sin, and healed the infected streams of our fallen nature. Now, only,

can the saved soul sing the new song,—“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion for ever and ever. Amen,” Rev. i, 5, 6.

4. “But the persons who profess to have been made thus perfect, are proud and supercilious, and their whole conduct says to their neighbours, “Stand by, I am holier than thou.” No person that acts so, has ever received this grace. He is either a hypocrite, or a self-deceiver. Those who have received it, are full of meekness, gentleness, and long suffering: they love God with all their hearts; they love even their enemies; love the whole human family, and are servants of all. They know, they have nothing but what they have received. In the splendour of God’s holiness, they feel themselves absorbed. They have neither light, power, love, nor happiness, but from their indwelling Saviour. Their holiness, though it fills the soul, yet is only a drop from the infinite ocean. The flame of their love, though it penetrates their whole being, is only a spark from the incomprehensible Sun of righteousness. In a spirit, and in a way, which none but themselves can fully comprehend and feel, they can say or sing,—

“I loath myself when God I see,
And into nothing fall;
Content that Christ exalted be,
And God is all in all.”

It has been no small mercy to me, that in the course of my religious life, I have met with many persons who professed that the blood of Christ had saved them from all sin; and whose profession was sustained by an immaculate life: but I never knew one of them that was not of the spirit as above

described. They were men of the strongest faith, the purest love, the holiest affections, the most obedient lives, and the most useful in society. I have seen such walking with God for many years: and as I had the privilege of observing their walk in life, so have I been privileged with their testimony at death, when their sun appeared to grow broader and brighter at its setting; and though they came through great tribulation, they found that their robes were washed and made white through the blood of the Lamb. They fully witnessed the grand effects which in this life flow from justification, adoption, and sanctification: viz. assurance of God’s love; peace of conscience; joy in the Holy Ghost; increase of grace; and perseverance in the same to the end of their lives. Oh God! let my death be like that of these righteous; and let my end be like theirs! Amen.

5. It is scarcely worth mentioning another objection that has been started by the ignorant, the worthless, and the wicked: “The people that profess this, leave Christ out of the question: they either think that they have purified their own hearts, or that they have gained their pretended perfection by their own merits.”—Nothing can be more false than this calumny. I know the people well, in whose creed the doctrine of salvation from all sin in this life, is a prominent article. But that people hold most conscientiously, that all our salvation, from the first dawn of light in the soul, to its entry into the kingdom of glory, is all by and through Christ. He alone convinces the soul of sin, justifies the ungodly, sanctifies the unholy, preserves in the state of salvation, and brings to everlasting blessedness. No soul ever was, or can be, saved, but

through his agony and bloody sweat, his cross and passion, his death and burial, his glorious resurrection and ascension, and continued intercession at the right hand of God.

We have sung, and we will sing unto the end,—

“Jesus’ blood, through earth and skies,
Mercy! free, boundless mercy! cries.”

If men would but spend as much time in fervently calling upon God to cleanse the blood that he has not cleansed, as they spend in decrying this doctrine, what a glorious state of the church should we soon witness! Instead of compounding with iniquity, and tormenting their minds to find out with how little grace they may be saved, they would renounce the devil and all his works; and be determined never to rest till they had found that he had bruised him under their feet, and that the blood of Christ had cleansed them from all unrighteousness. Why is it that men will not try how far God will save them? nor leave off praying and believing for more and more, till they find that God has held his hand. When they find that their agonizing faith and prayer receive no farther answer, then, and not till then, they may conclude, that God will be no farther gracious, and that he will not save to the uttermost, them who come unto him through Christ Jesus.

6. But it is farther objected, that even St. Paul himself denies this doctrine of perfection,—disclaiming it in reference to himself: “Not as though I had already attained, either were already perfect; but I follow after,” Phil. iii, 12. This place is mistaken: the apostle is not speaking of his restoration to the image of God; but to his completing his ministerial course, and receiving the crown of martyr-

dom; as I have fully shown in my Notes on this place, and to which I must beg to refer the reader.

7. There is another point that has been produced, at least indirectly, in the form of an objection to this doctrine: “Where are those adult, those perfect Christians?—We know none such: but we have heard that some persons professing those extraordinary degrees of holiness have become scandalous in their lives.”—When a question of this kind is asked by one who fears God, and earnestly desires his salvation, and only wishes to have full evidence that the thing is attainable, that he may shake himself from the dust and arise and go up to possess the good land, it deserves to be seriously answered. To such I would say, There may be several even in the circle of your own religious acquaintance, whose evil tempers and unholy affections God has destroyed, and having filled them with his own holiness, they are enabled to love him with all their heart, soul, mind, and strength; and their neighbour as themselves. But such make no public professions: their conduct, their spirit, the whole tenor of their life, is their testimony. Again, there may be none such among your religious acquaintance, because they do not know their privilege, or they unfortunately sit under a ministry where the doctrine is decried; and in such congregations and churches, holiness never abounds: men are too apt to be slothful, and unfaithful to the grace they have received: they need not their minister’s exhortations to beware of looking for, or expecting, a heart purified from all unrighteousness. Striving, or agonizing to enter in at the strait gate, is not pleasant work to flesh and blood; and they are glad to have any thing

to countenance their spiritual indolence; and such ministers have always a powerful coadjutor; the father of lies, and the spirit of error, will work in the unrenowned heart, filling it with darkness and prejudice and unbelief: no wonder then that in such places, and under such a ministry, there is no man that can be presented perfect in Christ Jesus. But wherever the trumpet gives a certain sound, and the people go forth to battle; headed by the Captain of their salvation; there the foe is routed, and genuine believers are brought into the liberty of the children of God.

As to some having professed to have received this salvation, and afterwards become scandalous in their lives, (though in all my long ministerial labours, and extensive religious acquaintance, I never found but one example,) I would just observe, that they might possibly have been deceived; thought they had what they had not; or they might have become unfaithful to that grace and lost it; and this is possible through the whole range of a state of probation. There have been angels who kept not their first estate; and we all know, to our cost, that he who was the head and fountain of the whole family, who was made in the image and likeness of God, sinned against God, and fell from that state. And so may any of his descendants fall from any degree of the grace of God while in their state of probation; and any man, and every man must fall, whenever he or they cease to watch unto prayer, and cease to be workers together with God. Faith must ever be kept in lively exercise, working by love; and that love is only safe, when found exerting its energies in the path of obedience. An objection of this kind against the doctrine of

Christian perfection, will apply as forcibly against the whole revelation of God, as it can do against one of the doctrines, because that revelation brings the account of the defection of angels and of the fall of man. The truth is, no doctrine of God stands upon the knowledge, experience, faithfulness, or unfaithfulness of man: it stands on the veracity of God who gave it. If there were not a man to be found who was justified freely through the redemption that is by Jesus; yet the doctrine of justification by faith is true; for it is a doctrine that stands on the truth of God. And suppose not one could be found in all the churches of Christ, whose heart was purified from all unrighteousness; and who loved God and man with all his regenerated powers; yet the doctrine of Christian perfection would still be true; for Christ was manifested that he might destroy the work of the devil; and his blood cleanseth from all unrighteousness. And suppose every man be a liar, God is true.

It is not the profession of a doctrine that establishes its truth; it is the truth of God, from which it has proceeded. Man's experience may illustrate it; but it is God's truth that confirms it.

In all cases of this nature, we must for ever cease from man, implicitly credit God's testimony, and look to him, in and through whom all the promises of God are yea and amen.—*Dr. Adam Clarke.*

A SHORT MAXIM FROM AN OLD WRITER.

HE that believeth the gospel with hearty love and liking, as the most excellent truth, will certainly, with the like heartiness, believe on Christ for his salvation.

REVIEW.

Inaugural Address delivered before the board of trustees of Madison College, Uniontown, Pennsylvania, Sept. 15, 1827. By the Rev. H. B. BASCOM, Principal. pp. 40.

IGNORANCE and irreligion seem to stamp man's natural character. To raise him, therefore, to his true dignity in the scale of creation, learning and religion must lend their combined influence. All those advantages which civilized man has over the mere barbarian, result from education; but to render him fit to act his part with becoming dignity as a rational accountable being, religion must exert its hallowing and controlling influence on his heart and life. A mere capacity to learn, to reason conclusively from existing facts, is that which distinguishes the human from the brute creation; for all those higher distinctions he is indebted to the arts, to habits, to the moral and intellectual refinements of civilized life.

Among philosophers it has been a question, which is susceptible of the greatest sum of human happiness, the civilized man or the mere barbarian. Whether the untutored Indian, who lounges under the shadow of his forests in the hot summer's day, or thoughtlessly prostrates himself on the banks of the flowing streams from which he has slaked his thirst, and depending upon the precariousness of the chase for his temporary support, enjoys more substantial bliss, than the man whose mental improvement, and other advantages of civilized life, create those more refined sensibilities on which the various objects around him play and exert their influence. Though this question may be thought not to admit of an easy solution, yet we think it may be safely decided in favour of civilized life, especially if virtue, in the best sense of that word, be

added to other advantages. It is true, in respect to the enjoyments of refined life, one who had filled up the measure of his days with them as fully, doubtless, as any that ever preceded or followed him, has left this melancholy reflection, as the result of his long and painful experience:—"Vanity of vanities, all is vanity and vexation of spirit." Has not the same melancholy note vibrated upon the heart of every sensualist throughout every generation? Solomon, who uttered those words, was a king. He therefore enjoyed all the pleasures that the most sumptuous court could afford. How much those in more retired situations may exceed him in real enjoyment, can be learned only by mingling in their society, and listening to their tales of sorrow or of joy. After all, however, do not most of those doleful complaints arise either from that excessive indulgence which produces satiety, or from too intently beholding the dark side of the picture of human life?

In spite of all the fluctuations of life, the ebbing and flowing of human passions, and the heart sickening tales of disappointed love or ambition, there seems to be an infallible test by which we may ascertain, with tolerable exactness, whether the pleasures of this life do not more than counterbalance its pains. In the midst of the labours, the pains, the disappointments, to which mankind are occasionally subjected, there are few only who will not prefer the lengthening out of life to death, even in its mildest form. And the few exceptions to this general rule, in which suicide has been called to

aid in violently terminating the days of the pining life-weary mortal, so far from weakening the strength of the argument, only tend to give it the greater force. The horror felt by the survivors, whenever self murder is committed, whatever may have been the circumstances under which the crime was perpetrated, is proof that the common sentiment of mankind decides in favour of our position, namely, that after all the doleful lamentations of the discontented, arising from mortified ambition or disappointed love, that the real pleasures of life are more in number than its pains; and that consequently we greatly prefer its continuance to its extinction, however much we may at times sigh and groan under its pains and burdens.

Indeed to decide otherwise would be to accuse our Maker. It cannot be denied without impiety, that the happiness of all rational creatures is the final cause of their existence; as it unquestionably is also of all the dispensations of God towards them. Moved to action by a motive so benevolent, the Author of our existence has endued us with a capacity for pleasure, and also surrounded us with all those objects with which that capacity may be filled, and which are calculated to administer to our enjoyment, to gratify every reasonable desire, so that nothing should be wanting on His part to our complete happiness. If we are not happy, therefore, it is our own fault. Misery results from a perverted use of God's blessings. Our depraved appetites assume a lordly influence over our judgments, and convert the means of happiness into instruments of cruelty and misery. Whenever the law of our nature is contravened by a wrong use of any of our powers, by an

excessive indulgence in any of the lawful enjoyments of life, or a too scrupulous refraining from them, we suffer the penalty, pain and misery, in exact proportion to our aberrations from the straight forward path of duty.

Thus endowed and thus surrounded, he whose capacity is the most comprehensive, can take the largest range of thought, is susceptible of the largest measure of enjoyment. It is true, that which makes us susceptible of pleasure, renders us liable to pain. Hence those persons whose imagination is lively, who are possessed of a sprightly and active disposition, seizing an object with avidity, are often exposed to those acute sensations of pain, which produce the most exquisite sorrow, while others, less sensitive, remain unmoved, though surrounded by the same circumstances. Their pleasures, however, are proportionally great. And who that has ever felt the pleasures arising from pure friendship, from contemplating the beauty of truth, the sublimity of nature, the exquisite order and harmony of the universe, and above all, the perfections of the great Author of our being, though sometimes interrupted by pain and sorrow, would wish to exchange it for the morbid insensibility of the stoic, the apathy of the narrow hearted misanthrope, or the stupid enjoyments of the brute?

To man, therefore, civilized, refined by the fire of Christianity, belong those pure joys, those lasting pleasures, for which he was made. Let his capacity be improved by education; and he shall soar aloft, rising to those pure regions of intellectual enjoyments, which are his proper element, not, in the mean time, disdaining to "gather up the fragments" of

pleasure which are strewn along the path of this life. He eats and drinks to live, and enjoys with a glad and thankful heart, "the fruit of his labour."

But what is education? Is it not all that mental discipline, which, commenced by the tuition of a judicious nurse, is carried forward by the wisdom and tenderness of the intelligent mother, and progresses under the guidance of the more experienced teacher, until childhood is exchanged for manhood? The tongue of the child is first taught to lisp in broken accents, to him indeed unintelligible, until his mind, buoyant and elastic, receives the impressions the words are designed to make; and then bending under the influence of surrounding objects, made intelligible and instructive by the daily lessons of a wise instructor, he is finally loaded with a rich cluster of various knowledge. It then becomes the pupil himself to arrange in due order, as a careful mechanic would his tools, the several species of knowledge he has acquired, that when circumstances shall call for its exercise, it may be at ready command. Education, therefore, takes a wide range. The vast field opened for improvement cannot be surveyed in a moment. Neither will its rich treasures be laid open by a slight and superficial survey. It comprehends all that is done for the person over and above what nature and his own energies might have accomplished. The materials formed by the God of nature, are taken in hand by this skilful moral architect, tested in the crucible of a strict and vigilant course of instruction, and finally prepared to fill up with exactness some of the niches in the temple of science. Let those who prefer ignorance to knowledge, barbarism to the refinements of civilized life,

under the pleasing dream that the former, because they are the most congenial to the sluggish nature of fallen man, are to be preferred, banish themselves to the forests of the untaught Indian, and regale themselves with his pipe and string of wampum, lounge with him in blessed indolence, or hunt with him for a pastime; but let them not forget that they must also suffer with him when he is hungry or naked, fight with him when he becomes revengeful, and finally die with him,—not knowing whither he is going, or what he is to be, a crawling reptile or a bird of flight, a prowling beast of the forest, or a shrub on which another beast may browse—when he can no longer live to enjoy the supreme delights of heathenism and barbarity.

We have dwelt the longer on this subject because there are many who would start at the idea of preferring, in theory, the ignorance and brutish enjoyments of barbarians to the more refined pleasures of civilized life, nevertheless give partial effect to the absurd maxim by their conduct. Instead of improving their faculties according to their capacity and opportunities, while away their time in mental indolence, and are seldom roused to action, except it be to declaim against education. On this subject, without ever suspecting that they are degrading themselves to the level of those very barbarians whom they affect to despise, they betray a zeal worthy a better cause. Indeed they do not despise learning. This they think they have. They are willing too that there should be learned lawyers, physicians, &c; but learned ministers their very soul abhors. Here, in the pulpit, the more ignorance is put, the brighter it shines! Much learning makes the preacher mad!

Was there ever such a paradox ! fitter for a heathen temple than for a Christian church.

We do not, indeed, intend to affirm, that what is called a classical education is essential to a gospel minister. In doing this we should contradict all our former professions. But neither do we mean to say it is useless. This would be more preposterous still. There are, however, other ways of acquiring knowledge. And these ways are within the reach of every person desirous of availing himself of their advantages. Let him, therefore, who would not be justly despised for want of respecting himself, earnestly acquaint himself with all those branches of knowledge which *are* essential to his usefulness in life ; and then let him apply it with all the might God has given him to experimental and practical purposes ; then shall he shine as a brilliant star in the church of God.

Neither has our church been inattentive to the importance of this subject. Though we have not engaged in it with all that united zeal and perseverance which indicate a determination to ensure success, insulated and partial attempts have been made to found schools and to establish colleges. But from the partial failures of some of these literary institutions, some have drawn the conclusion, that attention to these things was not within the legitimate sphere of our operations ; that our calling was of a more peculiar and appropriate character ; that to awaken and convert sinners was our more especial duty.

How far facts may warrant this conclusion we will not now inquire. That a gracious Providence has seen fit to use our ministry for the purpose of rousing a slumbering world seems indisputable. That

this, however, is its exclusive calling, is not equally clear.

At an early period of Mr. Wesley's ministerial labours, he founded a school at Kingswood, designed chiefly for the benefit of those itinerant preachers, whose calling would not allow them to attend to the education of their own children. It still stands as a monument of the wisdom and benevolence of its founder. Latterly a kindred institution, called Woodhouse Grove School, has been established by the Wesleyan Methodist Conference in England. These two nurseries of religion and learning have been, and are still, of vast utility to the rising generation of that connexion.

Nor have the American Methodists been indifferent to a subject of such magnitude. No sooner had Dr. Coke succeeded in organizing the societies in this country into a separate church, than he, seconded with the endeavours of bishop Asbury, proceeded to establish a seminary of learning, which, from the names of its two principal founders, was called Cokesbury college. How far this might have answered the design of its benevolent founders and patrons, had its permanency been secured, we cannot tell. Whether from the wicked act of some malignant incendiary, or from some other cause, an inscrutable Providence permitted this edifice to become a prey to the devouring flames. A second soon after shared the same melancholy fate. Under an apprehension that the undertaking was frowned upon by the Being who holds the destinies of the world in his hand, the noble project was abandoned. Whether this abandonment was in obedience to His will, or whether it was an improper yielding to a despair engendered by supersti-

tion, instead of receiving these afflictive visitations as trials of faith and patience, we presume not to say.

After this, Mr. Asbury turned his attention to the establishment of district schools. But neither did these prosper to any considerable extent.

Latterly, however, a more general spirit has been manifested for the establishment of these nurseries of learning and religion, though we are sorry to add, that even some of these have not escaped the opposition of those, whose narrow minds wish to keep every thing within the bounds of their own little circumference. Since the year 1817, academies, under Methodist patronage and control, have been commenced in Newmarket, New Hampshire; (since removed to Wilbraham, Massachusetts;) in New-York city; Cazenovia, N. Y.; White Plains, N. Y.; Bucksport, Maine; Washington, Mississippi; and at Athens, Georgia. And what is cause of much encouragement, gracious revivals of religion have been witnessed in some of these institutions.

While these more humble institutions were springing up to bless the rising generation, some of our brethren in the west, with a spirit which we hope will excite emulation in other portions of our country, founded a college in Augusta, Kentucky. We are glad to learn that it is now in successful operation. Madison college, of which the author of the address before us is the principal, has been recently established under the patronage of the Pittsburgh conference.

It is no small gratification to be thus assured, that a desire for literary improvement is extending itself. Though, as before stated, we do not believe a collegiate educa-

tion should be considered a *sine qua non* to a gospel ministry, and it therefore is not the professed object of these literary institutions to educate men for the ministry of the gospel—yet we think it, when sanctified by grace, and wielded by “the sword of the Spirit,” a most powerful and useful auxiliary to a right understanding and true application of the word of God. Had there been no learned men in the church, truly learned in the oriental languages, we might even now be worshipping a wafer god, and paying sacrilegious homage to the manes of departed saints, as well as slaves to a corrupted and designing priesthood. The holy Scriptures would have been “a sealed book” to this day. And were solid learning now banished from the church, who would be able to silence the numerous cavils of infidels and semi infidels who are perpetually swarming in the world, and repeating their often repelled onsets upon the orthodox faith? With what tenfold avidity would they seize, did ignorance allow them, the opportunity of hinting at the corrupt practices of the translators, to make the sacred text of the originals bend to their particular creed. Thank God! that the sun of science, rendered the more luminous by the rays it borrowed from the “Sun of righteousness,” which arose in our hemisphere at the memorable era of the reformation, has continued to ascend our horizon with increasing lustre, and is still sending its enlightening beams over the extended plain of gospel truth, scattering the mists of error, and conducting the numerous pilgrims in their march to the “city of God, the new Jerusalem.” May neither ignorance nor fanaticism ever obscure its light!

Having been thus carried along

in our remarks so far beyond what we intended when we began writing, we have not room for many extracts from the address; which, from the specimens we shall give, may cause the reader to regret that we have substituted so many of our own reflections for our author's. We promise him more, however, in our next number.

After some appropriate remarks on the importance and progress of education in general, the author thus expresses himself on the utility of language:—

“Among all the natural gifts of God to man, language stands pre-eminent. This remark extends not only to *vocal*, or articulate language; but especially, to what is denominated *legible* or *written* language. Without language, we should be ignorant of the world's eventful story. Without it, we can have no conception of social happiness—knowledge would be confined to sensation, and man could claim no higher distinction than that of the brute—the wisdom of the past would be lost for ever; and posterity would derive no advantages from the consciousness and achievements of the present generation—the chain of cause and effect would be broken; and the succession of events in the light of history, dissolved for ever—era would have no connexion with era, nor pole with pole—creation would be without a record, and man without a guide—unity would be wrested from nature, and analogy from providence—all communion between mind and mind would be limited to the laws of instinct—heaven and earth would be aliens; and the one would be silent, because the other would be dumb! But, possessed, as we are, of this peculiar and distinguishing advantage, stability is given to the operations of human intellect—language is the living image, the speaking organ, or written instrument of the mind. Our thoughts and purposes, our hopes and fears, our deeds and doings, receive, by means of *legible* language, an adamant, a time enduring existence. Language has been very justly distinguished as the *barometer* of society. From its perfection or imperfection, in different

ages and parts of the world, we can pretty accurately judge of the improvement or barbarism of the people. The *mechanism* of language is a subject which does not properly fall within the province of the present discourse. We may be permitted, however, to remark, in reference to what are styled the *dead languages*, that a competent knowledge of them is highly interesting, and in many instances indispensably needful.

“The Hebrew, the primitive language of man, the original source, and therefore the most ancient and the most sacred of all languages, deserves peculiar attention as the great fountain of *oriental* literature, and it is somewhat remarkable that the analogy between the English language and the Hebrew, is greater than that of either Greek or Latin. We speak now of the *structure* of the languages. The Greek language possesses a vehemence, a terseness, a copiousness, universally admired by all competent judges,—while the Latin, if no other advantages were derived from its study, serves as an admirable *praxis*, in forming habits of close reflection and analytical investigation; but in addition to this, it admits of a dignity of enunciation and a loftiness of accent, not to be found in any other language. If we may rely upon those who have given their lives to the study of these languages, there is a vividness, a luxuriance of expression in them, not to be found in any of the more modern languages, of the polyglot earth. The French may boast of its prettiness and harmony—the Italian its delicacy and touching mellowness—the English its strength and well known perspicuity;—but the overpowering force and enrapturing swell of Isaiah, of Demosthenes, and of Cicero, are still wanting.

“Again, these languages constitute the only genuine and certain key to the records of antiquity, and the learning of past ages. It is worthy of remark, also, that it must be a source of peculiar gratification to the enlightened Christian, to be able to trace the pages of inspiration, in the same languages in which they were originally given to man. Many a valuable, laborious, and highly improved minister of Jesus Christ, has wept over the Hebrew and Greek Scriptures, as a ‘sealed book,’ and almost murmured

against Providence, because he was not able to unlock their sacred treasures! The melodious flow of the Greek, and the chaste majesty of the Latin, have been the subject of panegyric in all ages. Where is the merely English reader, who, in poring over Pope's Homer, Murphy's Tacitus, or Baker's Livy, has not sighed to consult them in the immortal original?—Language is the great vehicle of communication for our ideas. It furnishes a correct representation of our conceptions, as they rise in the mind. It is the source—the parent of conversation and of books; by the one, the intercourse of society is kept up; by the other, we become acquainted with the records and transactions of preceding ages. By the study of *other* languages than our own, we are introduced to the wisdom and opinions, the sons and the natives of distant ages and countries, without any other introduction or interpreter, than a knowledge of the language in which we meet with the record. And, moreover, it greatly facilitates the study of our own language, by bringing *etymology* and *analogy* to the aid of definition and construction—thereby, aiding and strengthening the laws of investigation—and giving force and compass to the mental conceptions of the learner, in the gradual accumulation of useful knowledge. Nevertheless, we must be permitted to state, that we deem *classical* learning of less importance than *scientific*, should necessity compel a choice between the two. That a critical knowledge of the learned languages is absolutely essential to real greatness and extensive usefulness; is a position triumphantly refuted, in the history of Shakspeare, Washington, Franklin, Drew, Arkwright, and others. Classical attainment, however, is a necessary and powerful auxiliary, in order to the formation and perfection of the literary character. Milton has remarked, with his usual acuteness, that we study the dead languages, 'for the sake of the solid things they contain.'

"We must protest however against a practice which we fear is but too prevalent in the institutions of this country. We allude to the negligence or oversight, by which so many young men retire from respectable seats of learning, with *some* knowledge of the dead languages, but very little of their

own, and also the practice of confining the attention of the student, during almost the entire of his collegiate term, to a knowledge of *past* ages and events, to the shameful neglect of the *present* history of the world and its passing occurrences. It is true, as Cicero says, that 'not to know what has been transacted in former times, is always to remain a child.'—But at the same time, we deem it important that a knowledge of *science* and of *life* should be mutual and correlative; each should support and improve the other. Many heroes and giants in literature become contemptible, because they show themselves inexcusably ignorant of what every man ought to know in relation to the multifarious concerns of human life. They may despise the common herd of mankind, for want of learning, but they are themselves despised in return, for want of sagacity and address, in getting through the world without an *affectation* of privilege and consequence, which truth and common sense should always detest. We would submit another remark here:—Superficial learning is usually the bane of real merit; and especially, it contributes to the damage of literature, in the estimation of unlettered common sense people. We allude to the multitude of literary sparks and gallants, with which our world is filled; men, whose parrot powers have enabled them to store their memories with a few scraps of borrowed Latin, and some of the technical verbiage of the schools; and who, therefore, endeavour, by their garrulous prating, to make all with whom they have to do, think them extremely wise. There are others, who have made it their business to attend to the *smaller* things—the pegs, and knobs, and tiles—omitting things of more importance in the architecture of language—they devote themselves to the shadowy *niceties*, and attenuated *prettinesses* of style, as well as to puerile distinctions, about the laws of mind, the logomachies of science, and the canons of criticism; and seem for ever to overlook the intellectual reach, the imaginative grasp, the bold discursion, and impulsive energy: without which there is, and *can* be, no real greatness. It might be useful to suggest here, that it is possible to make a *good* use of language without, in every instance, making a *grammatical* use

of it; and a man may be extensively acquainted with the whole *encyclopædia* of science, without having minutely attended to all the latent laws and principles of systematic association. Few men ever made a better use of language, than Dr. Johnson, Mr. Addison, Dr. Blair, and sir Walter Scott; although it is known, that they have all, in their best productions, occasionally fallen into violations of syntax: and yet, no one who is not *paid* for finding fault, would ever think of detracting from the merits of these distinguished benefactors of the English language.

Before we dismiss this subject, it is worthy of notice, that, however estimable a knowledge of the dead languages may be, it is only subsidiary to the attainment of a good education.—We are not to *think* and *converse* in Greek and Latin; and no man deserves the title of a *scholar*, without being accurately instructed in the knowledge of his own native language; for language is not only the medium of communication, but the great instrument of thought. It must be self-evident to every one, that we think through the medium of language, as it exists in the mind. In the same pro-

portion, therefore, that we cultivate justness of expression in language, we facilitate the important work and labour of thought and reflection. We may, also, add here, that in the acquisition of science and general learning, Greece and Rome should not be the exclusive models of literary ambition. We would have enough of the *leaven* of antiquity to prevent a distempered precocity in modern erudition; but would not advise so much devotion to what *has* been, as to prevent a proper and extensive acquaintance with what *now* exists. We would, likewise, discourage a too *miscellaneous* course of application, as tending (as all superfluity must) to mental debility, and often terminating in intellectual poverty. He who thinks he can make himself acquainted with all the *bulky tomes*, written and accessible, on the subjects of history, antiquities, government, religion, law, taste, criticism, and general philology—has undertaken a task, which a life of ten centuries could not accomplish.—Much, therefore, will depend upon a judicious selection of standard elementary works on these various topics, both at school and subsequently."

(To be continued.)

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

SHORT SKETCHES

Of Revivals of Religion among the Methodists in the Western Country, and a characteristic view of the Western people, their manners, customs, &c; with some hints to emigrants.

NO. XX.—FIRST SERIES CLOSED.

Thus heavenward all things tend. For all were once
Perfect, and all must at length be restored.
—So God has greatly purposed. *Tush.*

HAVING concluded our reflections, it may not be amiss to embrace a subject, which for many years has borne with much weight upon my mind, viz. the character, and a descriptive view of the temperament and disposition of the western people. It is absolutely necessary that an emigrant should study the character of a people among whom he purposes casting his lot. It is highly important that he should acquire a knowledge of the people in the first instance; for many unfortunate circumstances have occurred from the want of such information. Dr. Franklin was well employed when he gave

the European emigrant a dissertation on this subject, while he was in England. Yet with those who have never travelled among the western people, and otherwise tolerably intelligent, there appears to be an infatuated ignorance prevailing, though not to the same extent as it did in Europe; but to us it is more astonishing, as we all form one confederated republic. The Atlantic states have assumed the European habit to us; and to realize the American character of Franklin's day, we must cross the mountains.

If we expect to find on crossing the mountains a people either illiterate or ignorant as a body, we will most assuredly, in many instances, be happily disappointed. It too often happens, that one puffed up with self impor-

tance, and possessing a conceited and heated imagination, will form wild conjectures as to men and things. We have been amused at the bewildered mind of such, with the "whys" and "wherefores;" and one of the most ridiculous whims of some, is to endeavour to press every thing into their own mould; and shape it, be it what it may, if possible, after their own manner, custom, or operation, forgetting that "we have to take the world as it is, and not as we would have it to be."* The fact is, an emigrant should come forth as an inquirer, and set himself down to learn at the threshold of experience. On this rock thousands have been injured, and none have suffered more than the English emigrants. Oh! with what poignant grief have I heard the English emigrant exclaim with the bitterest invectives on his own course and conduct, as to this particular. Conceiving that he knew every thing, when he came here to test his experience, he soon found that he "knew nothing." This circumstance I have found too to have its bearings upon American emigrants from different states; upon families, upon individuals, and upon preachers also. How often have I heard the old settler complaining, (who having himself learned by *experience*) of the impertinent conduct of an emigrant, who sometimes carries his local policy through all the ramifications of his life, and often into the religious society, as well as elsewhere, he wishing every thing done, as he saw it done in Boston, New-York, Philadelphia, Baltimore, and very often "Old England" and "Ireland!" as if men who have to act, and reflect upon the circumstances of the case, different from any ever before presented except among themselves, are to be governed by acts and doings of people in the moon!

In regard to learning, we will not perhaps find any considerable portion of them professors of the *dead* languages; but in many places we may hear most of the *living* languages of the present age spoken. As to the English language, our mother tongue,

* The writer is fully apprized that he has used great freedom, as well as plainness of language, on this occasion; but this is absolutely necessary. If some people will not gain knowledge in any other way, if they get it at all (without seeking it) it must be by "hard blows."

we will find it in the west, generally spoken, and particularly pronounced, with more propriety, by the great mass of society, than in any other part of the United States; nay, than in England itself: for two Yorkshiremen visited the writer; being absent, his companion informed him on his return, that two *Dutchmen* had called, that could not speak a word of English! Indeed it was difficult to understand them. Our assertion as to this fact may appear strange, nevertheless it is true. A people that are thus thrown together check each other, in regard to what we may, for the want of a more proper term, call *provincialisms*. The New Englanders soon learn to pronounce the letter "c" with propriety, and the Southerner the letter "r." The Irish pronunciation, particularly those from the north of Ireland, is very difficult to be removed; but their offspring make excellent speakers; their elocution is good, and from this class we have gathered orators for both the *bar* and the *pulpit*. The former had the ascendancy at first for oratory; the latter, of late, has far eclipsed it. This remark is equally forcible as to the Germans. The English population as well as the French, with some exceptions as to both, have been very unprofitable. The Scotch form an excellent character as to many particulars, but possess frequently too much stiffness in their intercourse with society. As to any other class of Europeans, they fall pretty much on the side of the French and Germans.

The Virginian was the most prominent character in the west. The emigrant retained his character for hospitality and an undisguised intercourse with society, more fully than has been remarked of the cotemporary offspring of his native state: but there are many grades of this description of people as well as others.† Maryland partakes pretty much of the Virginia cast; Pennsylvania, a close, yet a thriving

† A gentleman, a Virginian, a physician of eminence who was educated in Paris, visited a western state many years ago, and lost all his money by gambling, (playing at cards.) Meeting a friend on the mountains on his return, he was thus addressed: "Well, doctor, you have been to see the new country." "Yes," replied the doctor, biting his lips, "it is a new country, it is true; but there are some of the oldest people in it that I ever saw."

people; the New Jersey, the Pennsylvanian on a small scale. The New-Yorkers are bold and enterprising; the New Englanders are an industrious and trading people. The Southerners form a variety of character, formed by the different grades of society; industrious and economical, yet not so full of enterprise as our northern population. Yet all these descriptions of people generally harmonize, when thrown together. If therefore the intercourse of society has a tendency to improve the mind, and to enlarge the understanding; and if intermarriages are calculated to improve the human species, by forming connexions with those of different countries, then these people are in the fairest way of becoming the most renowned race that have peopled the world!

A population of a much less mixture raised our revolutionary heroes and heroines: the parents of that indescrivable people were of the plain, sober, and industrious class of population. Looking next* to the great shocks which society is yet to sustain (from luxury) which it is feared will soon break in upon our country, our eastern population will have long yielded to the *destroyer*, before its baneful influence will be very generally felt in this western region. True, the city of New Orleans, and such places, may have some influence upon the morals of the people, in some particulars, but not to any great extent. Our highland population will never agree to exchange the blooming cheek and glow of healthful life, for all the wealth of that rich emporium of western commerce.

In regard to religion, the great source of consolation to man in life, and his crown of rejoicing in death, our prospect, from what has already been remarked, is hopeful; and we trust that as to this particular our lot among mortals will be desirable. We therefore ought to be thankful.* The great convulsions, by war and commotions, will not, from the nature of

this country, materially affect them; seated as they are in this region, apparently an extensive valley; springs of water, and rivers for navigation; rich soil and salubrious climate, thickly populating. First through Kentucky, then through this great valley, the gospel was spread when a western wilderness, particularly by the Methodist preachers: first the local, who planted societies; then the travelling preachers, who extended their range and enlarged their borders. The latter were young men, the first principally from Virginia and Maryland. If indeed they had their difficulties, they had their joys also; for the pleasure of the Lord prospered in their hands. And great indeed have been the glorious displays of gospel grace under their ministry. Both these descriptions of preachers have wonderfully increased in numbers.†

† A DIALOGUE.

There have been many attempts made in the east to send out young men to the west as missionaries. These have done but very poor business, and to use plain language, were of more *expense* than *profit*. In 1819, travelling through Ohio, I put up at an inn, and after supper an elderly gentleman dressed in black appeared very inquisitive. The following dialogue ensued:

Missionary. I presume, sir, that you are a religious character? (having asked a blessing.)

Theophilus. Yes, sir, I profess to be such.

M. I presume, sir, you belong to some order?

Th. Yes, sir, I am an Episcopalian, but a friend to all religious orders.

M. I suppose, sir, that you are of the clerical order; have you many of your persuasion in this country?

Th. I was baptized in the Protestant Episcopal Church myself, together with my relatives, who pretty generally have joined the Methodist Episcopal Church.

M. Then, sir, I suppose you belong to the clergy of that order?

Th. We have two sorts of clergy in that church; *regulars* and *irregulars*.

M. What, have you some of the *Arian* and *Socinian* orders?

Th. No, sir; thank God, we have no such heresies in our church. We have travelling and local preachers; the *regulars* and *irregulars*. The former have to go where they are sent; the latter where they please. I belong to the latter, and travel on my own business.

M. I am a missionary, sir, from Massachusetts, and am on my way to Illinois; and I have understood that we have not a regular preacher in all that country. Are you acquainted with that country?

Th. Perhaps, sir, it was fortunate for you

* The reader must bear in mind, that the writer is now closing his first series of essays, embracing the country watered by a part of the Ohio river, and has not yet followed up the new states below, nor the country on the Mississippi. Yet it already appears that kind heaven is visiting a considerable portion of the country over which we have already passed, with showers of divine grace.

The Lord for many years has raised up preachers from among the people themselves; these preachers, thus raised among the people, have so strong an influence upon the affections of those who have brought them forward in the service of the Lord, that no foreigner can supplant them. It is natural that our affections should flow towards those that we have nursed. Many years ago, three or four eastern local preachers had concluded among themselves in their simplicity, that these young backwoods preachers were mere novices, and measuring, perhaps, their own stature too high, they all dwindled away into obscurity. This fact adduces to us the propriety of taking proper dimensions of ourselves, as well as of others. At an early day, a young Kentucky lawyer made a tour through the United States, and visited the cities. His servant mounted and he on foot, traversed the streets of the city of New-York. Going down to the dock or wharf to see the vessels; stopping and peeping into the vessels as he advanced, he was desecrated by a sailor, who cried out, "Did you ever see a ship?" Daviess* coolly replied, "Did you ever see a buffalo?" Thus the lawyer and sailor were at quits. We find, if men have not seen all the world, at sea, the land

traveller can as to some important matters, have seen something equally marvellous.†

It is not the design of the people of the west to ape any thing great, other than their own actions and exertions manifest. Their public enterprises must speak for themselves: and they prefer in the general,—yea, greatly prefer,—the *useful* to the *shining* or showy talent. These remarks are made rather to open the way, than to discourage the pious minister, whose soul palpitates to traverse our delightful regions, and to sound the blessed gospel to listening and attentive multitudes. We wish all of every description to be apprised, that we have an enlightened and intelligent people, and I wish I could say that they were as good as they are wise. The rage for wealth, I fear, is too much the busy employment of the great majority to enable them either to cultivate their hearts or minds, in order to be more useful in society. Yet we rejoice that the gospel has done wonders, and is still doing great things towards meliorating the condition of the sons and daughters of men in this new world.

I cannot perhaps give a better view of my subject, than by closing this number with a piece, that came to hand in a Cincinnati paper while I

that we have fallen in together to night. I am an extensive traveller, have a settlement in that country, intend to reside there myself, and can give you some information on that score. Day before yesterday I left a Methodist preacher, Mr. Samuel Parker, who was a missionary in that country, and presiding elder, ten years ago! and am acquainted with others; bishop McKendree, and Mr. Walker and others, who have travelled through that country previously to Mr. Parker. I was informed by Mr. Parker, that when he travelled there he found many of your sheep in the wilderness, who had been near twenty years without a shepherd, (Presbyterians,) while your old priests were sleeping at their posts, in the east: that he had penned seventy of them in one settlement!

M. Well, if they have good pasture, may the Lord bless them.

T. H. I hope he will. Bishop McKendree and Mr. Walker visited this country and Missouri too in 1807. Mr. Parker was among these people, and through the Missouri country, at the commencement of the war. I saw him on his return; his clothes were worn threadbare, his coat soiled with grease, assisting the people to make their escape from the fury of the Indians! Now, sir, I can assure you, that you are too late. There is an order of Cumberland Presbyterians, which body I

presume you have no knowledge of: but of your order there is no church. Some young men, as missionaries, have been travelling through that country, but sir, I repeat it, your sheep have been "*penned*," while you have been slumbering in the east. These Methodist preachers have gone forth, and your sheep have received them gladly as their spiritual guides. (Here the conversation took another turn.) After, however, urging the old gentleman to go on, and having given him the necessary instructions as to his route, &c, I never could learn that he had visited the country. So much for missionaries. One young man stayed at V——s in Indiana, until his bills were protested, as I was informed. The reports of those missionaries have in too many instances, been a *burlesque* upon the western people.

* This was Col. Jos. H. Daviess, who fell at the battle of Tippecanoe.

† The Rev. Dr. Joseph Doddridge, in his "Notes on the settlement of the Western Country," very justly remarks, that a western settler of forty years of age may, from what he has seen and experienced in this region, more than an "old country" inhabitant, double his years. He was then fifty years of age, and thus concluded, in a comparative point of view, he might say that he was "one hundred years" old.

REVIVALS.

SINCE our last number went to press, the accounts of revivals in various parts of our country have been no less numerous than formerly, and we hope they may continue to gladden the hearts of our readers.

Huntsville District.—Extract of a letter from the Rev. Wm. M'Mahon, presiding elder of the Huntsville district, dated Jan. 22, 1828: "We had twenty-six camp meetings during the year, and more than eight hundred souls professed religion, including the mission in the Cherokee nation. Many of our people have fallen victims to death during the last sickly season; but, notwithstanding the great number of deaths among the members, I have not heard of one who did not die in peace. I think the work of vital godliness is deepening and reviving in our church on this district generally."

Cumberland Circuit, Md.—Extract of a letter from the Rev. J. Berkley, dated Jan. 8, 1828: "At our camp meeting, in September last, the Lord was present to own his blessed word, to wound and to heal the broken hearted. Thirty-six then found peace with God, and joined our church. With still increasing pleasure we would inform you of the result of our quarterly meeting, which has just closed, having continued in this place for four days, the last two evenings of which rejoiced our hearts, and God and angels shared our felicity. The altar was crowded with mourning souls who felt the import of the words of Jesus, 'Ye must be born again.' Having been directed to the 'Lamb of God,' they all found him able and willing to take away the sins of the world."

Sweden Circuit.—Extract of a letter from the Rev. J. Copeland, dated Feb. 6, 1828: "This section of our common Zion lies immediately west of Rochester, and embraces a most pleasant and flourishing territory of country. Though hitherto it has not distinguished itself for religious enterprise, it now no longer remains small among the thousands of Judah. The Lord has poured forth his Spirit upon his servants and hand maidens, and in the refreshing shower we abundantly rejoice. Since the last conference about one hundred have been added to the number of the faithful, and many

more are inquiring for the highway that is trodden by the ransomed of the Lord.

"The cause of sabbath schools has not been overlooked. Three societies auxiliary to the Sunday School Union of the M. E. Church, have been formed; and in this department, I trust, our labours have not been in vain."

Augusta, Ky.—Letter from the Rev. Martin Ruter, dated Feb. 1, 1828: "We have very animating news from Augusta college. Above sixty persons have been received into our church as the fruit of this gracious work, consisting of students of the college and citizens of the town, but the larger portion of students. Above thirty of our students are from the states of Louisiana and Mississippi, and came more than a thousand miles to attend the seminary at Augusta, many of them leaving religious parents and friends at home, who sent them away with earnest prayers for their welfare. Several of these have found in this distant land the 'pearl of great price,' and the reviving news of it will soon reach their homes. The work is increasing, and we have strong hopes that it will spread not only through all ranks in the college, but among all the inhabitants of the place. Several of the most respectable citizens are among the converts, and others are awakened."

Union Church, Philadelphia.—Extract of a letter from T. S., dated Feb. 10, 1828: "A revival of religion commenced in the Union Church in this city, about three months since, and from that time scarcely a sabbath has passed away in which we have not seen from eight to fifteen added to the church, most of whom profess justifying faith, and the rest are seeking earnestly after it. One hundred and fifty at least have been added to the visible church, and perhaps as many more are now inquiring the way to Zion, with their faces thitherward."

Auburn, N. Y.—The Rev. M. Tooker writes, that a gracious revival is progressing in that village—that thirteen have been received as probationers into the church.

Chickasawha Circuit.—Extract of a letter from the Rev. O. L. Nash, dated Jan. 5, 1828: "During the last year, upwards of three hundred were added

to the church; and near, or perhaps more than that number, found peace to their souls. Oh that a Saviour's kingdom may come, his will be done, his power to save be felt by all, until every house shall be a house of prayer, and every heart a temple for the Holy Ghost."

Edenton.—Extract of a letter from the Rev. A. Harrell, dated February 2, 1828: "Edenton has been favoured with a gale of divine grace. The number of twenty-three, under its melting influence, have been snatched from the degenerate crowd, to sit together in heavenly places, and to dwell beneath the peaceful rays of an eternal heaven. These have joined the Methodist Church, and are at present bending their course to glory and to God.

"Elizabeth has also been blessed with a drop from this cloud of mercy. About the same number have been rescued from the same torrent of corruption, to feel the energies of converting grace, and to triumph in prospect of their heavenly home."

Baltimore.—A letter from one of our correspondents in that city, dated Feb. 20, 1818, contains the following: "P. S. A glorious work of religion has commenced on this station. Meetings are held four and five nights in the week, in Eutaw-street Church. It is not unusual to see its altar crowded around with mourners, while in different parts of the house numbers are found under the awakening influences of the Holy Spirit, or groaning for full salvation. A two-days meeting was held in this church on Sunday and Monday last. This was a memorable season—days of jubilee to many precious souls."

Extract of a letter from the Rev. James M. Hanson, dated Feb. 29: "The number of conversions, we are not prepared to give with exactness, but are well persuaded they considerably exceed one hundred. The work appears to be deep and genuine, and the accounts which the favoured subjects of it give are highly satisfactory, and in the strictest accordance with the word of God. In this mighty outpouring of the divine Spirit, we have been peculiarly gratified in seeing a number, who are heads of families, awakened and converted, and in one instance, to see a whole family, consisting of five or six persons, brought

to rejoice in the pardoning love and mercy of God."

West Jersey District.—The Rev. C. Pitman, under date of February 6, informs us that "the work of the Lord on this district is considerably on the advance. Our quarterly meetings are numerously attended. Our love feasts are increasingly lively and spiritual; and what is still more encouraging, sinners are flocking home to God as doves to their windows. We have the prospect of a considerable increase this year."

Charleston, Indiana.—The Rev. G. Locke, after detailing the circumstances of the rise and progress of the work, observes: "What number professed to find 'peace with God,' I am unprepared to say. One hundred and seventeen, (including those who were received at the quarterly meeting,) presented themselves as candidates for church membership. The number has since increased to one hundred and fifty."

Northeast Circuit.—Extract of a letter from W. B. Mack, jun., dated Feb. 8, 1828: "A great work of reformation has been going forward on this circuit, which has not been confined to age or sex. The rich as well as the poor have found favour with God. Some, who for a long time have been strong advocates for Universalism, renounced their false hope, and sought and obtained a new one, through grace; and are now contending for the faith once delivered to the saints."

Burlington Circuit, Vt.—Extract of a letter from the Rev. Joshua Poor, dated Feb. 19, 1828: "A young man who had been awakened at a camp meeting held in Stowe last September, belonging to the north east part of Cambridge, on his return home burdened and heavy laden, resolved on seeking rest to his soul. God was pleased soon, through the instrumentality of his Spirit, to remove the cause of his unpleasant sensations. And now we are permitted in that very neighbourhood to join with more than one hundred who have since learned to lisp, with joy, the Saviour's name. We have formed a new society at that place, of sixty members, and several have joined other denominations."

Troy, N. Y.—Letter from the Rev. S. Martindale, dated March 5, 1828: "Our prospects in this city are good, the brethren are much united, the

congregations large and increasing, and God is pouring out his Spirit upon us gloriously. Upwards of sixty have found peace with God, through our Lord Jesus Christ, during the last ten days, and eighty-three have been added to the church in this place, since conference; but the principal part have joined the last month. In the neighbourhood of our church, at the Factory, all business was laid aside for a number of days, the factories were stopped, and meetings held night and day. The work is still going on."

Shelbyville, Ky.—Letter from the Rev. John Tevis, dated Feb. 11, 1828: "You will no doubt rejoice to hear of the prosperity of the church of God in this place. The Lord is doing great things for us. In the course of a few weeks about thirty persons have been

added to our Zion, a number of whom have been happily translated into the kingdom of the Redeemer. The knowledge of salvation in the remission of sin given them by the Spirit of adoption, has generally been clear and satisfactory to themselves, and their holy obedience evinces to all around that they are created anew in Christ Jesus unto good works. Many in our town are now serious, and appear to be inquiring what they must do to be saved."

Newark, N. J.—Letter from the Rev. J. Rusling, dated March 2, 1828: "In this village we have abundant cause for thankfulness. God has revived his work among us graciously, and in a short space of time we have made an accession to the Methodist E. Church in Newark, of seventy souls."

OBITUARY.

DEATH OF MR. PETER WHEELER.

To the Editors of the Methodist Magazine.

DEAR BRETHREN:—In presenting you with the following memoir, I have two objects in view. The first is, to preserve from the ravages of time some of the most prominent events in the history of a respectable family; which, if not soon recorded, will sink into oblivion; but which, if preserved, will no doubt be read by their descendants of future generations with more or less interest. And while perusing the history of their ancestors, and reviewing the merciful dealings of Providence towards them, will probably be induced to imitate that piety which led their forefathers to Abraham's bosom. The second object is, to give, for the encouragement of the pious, a brief sketch of the religious history of an individual, who lived an exemplary life, died a triumphant death, and, without doubt, has had a glorious admission into those mansions where the good and the wicked alike cease to trouble, and the weary are at rest.

Martin Wheeler, the father of Peter, was born in the county of Kilkenny, Ireland, March 7, 1753, of Catholic parentage. Although he made no profession of religion until a late period in life, yet he had often good impressions; but, as he remarked to the writer, they were always worn off by frequenting wicked company. In the

year 1770 he emigrated to America; and at the commencement of the revolutionary war, he enlisted in the service of his adopted country, under captain Smith. (now general Smith of Baltimore,) and served four years in the regular army. During this time he was taken prisoner by the enemy, and while in their custody he sustained many privations and afflictions; but ultimately made his escape by passing from Long Island in the night, to the Jersey shore, by means of a canoe that he found floating on the tide.

In the year 1787 he married Christiana Sanders, of Loudon county, Va., by whom he had six sons and five daughters, who all lived to the years of maturity. He removed to Frederick county in 1782; to Hampshire in 1792; to Crawford, Pa., in 1800; and to Muskingum county, Ohio, in 1816. He had his house burned, with all its effects, in 1787. Through all these peregrinations, and through all the diversity of his fortune, God still pursued him with the call and solicitations of his grace. But it was not until the sixty-eighth year of his age, in the county of Muskingum and state of Ohio, that he found the pearl of great price.

It is a remark we have frequently made, that there were more of the

early emigrants to this country, who embraced religion in advanced life,—more who came in at the eleventh hour,—than in the older and more populous settled parts of the United States. One principal reason of this, probably, is, those early settlers, having torn themselves away from the scenes of their nativity, from those to whom they were related by the ties of consanguinity, from all their former associations and connexions, and settled down in the western wilds, they had to sustain many hardships, and endure many privations, before their establishments could be made. The mind thus severed from those objects on which it used to dwell, and in which it sought its only good, naturally looks around for some new object, on which it might repose for happiness. But the man found himself situated in the midst of strangers, and surrounded with the forbidding prospects of a new and unfurnished settlement; or with all the hideousness and gloom of solitary and impenetrable forests. Religion then presented itself to the forlorn settler, as the only comforter, and was by him frequently embraced, when perhaps it would not have been, under different circumstances. Hence, it was no uncommon thing, in the early settling of this country, to see the aged sinner, whose head was blanched with the frost of sixty or eighty winters, prostrate at the altar of God, imploring his pardoning grace. Thus it was at least with Martin Wheeler.

Operating with the above cause, were the afflictions and the deaths of several of his children; which the old man considered as a judgment on him for his neglect of religion. Margaret died 15th Feb., 1821; Susan the 13th of June, the same year; William the 10th of June, 1822; Sarah the 19th of Feb., 1823; Peter the 25th of July, 1824; and John the 15th of March, 1825. Thus death, like a mighty torrent, swept away six of the family in less than five years. But to surviving friends it is a matter of cheering consolation, that ere they left this theatre of action, they all gave evidence of an interest in the Son of God. At the death of Susan, in 1821, the old gentleman and his whole family, consisting of the companion of his youth, his living sons and daughters, together with a number of grandchildren, all joined the Methodist Church; of which

they every one, who remain alive, continue to be respectable members; and through their aid and influence, have contributed to erect a meeting house, called after their own name, and to the raising a society, among the most respectable on the circuit; although, previous to the conversion of the family, there was neither meeting house nor society in the neighbourhood.

The settlement and population of the western country is unparalleled in the annals of history. The state of Ohio, for instance, which thirty years ago was a wild forest, and where nought was to be heard but the hoot of the owl, the prowling of the wolf, or the yell of the savage, now presents us with a population of a million of souls, and exhibits flourishing villages and populous cities, with all the stir and din of the commercial, agricultural, and the manufacturing interests. In addition to these, and what is far better, religion has raised her thousand altars; and the voice of *glory to God!* may be heard, from every hill and every valley: so that *the wilderness and the solitary places have become glad, and the desert has rejoiced and blossomed as the rose.* Most certainly, respect is due to those ancient families, who, from their first settlement in the forests of the west, have thrown their example and influence into the scale of religion; and who have done so much in clearing up the heritage of the Lord. Generations unborn will be benefitted by their deeds of piety. It is, therefore, but the tribute due to their memory, to make honourable mention of them on the pages of history; for the righteous are to be had in everlasting remembrance.

Peter, who is more particularly the subject of this memoir, was born May 4, 1793, in Hampshire county, Va. He was raised with his father, in the occupations of husbandry. No remarkable providence happened him, in the progress of life. He always conducted himself with uprightness, and was naturally disposed to sobriety. About four years before his death he became serious; but one year had rolled away, ere he became established in the faith of the gospel. At a camp meeting in the neighbourhood of Zanesville, he found relief to his troubled mind. There the shackles and the fetters of unbelief fell asunder; and he was

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brought into the liberty of the children of God. From that time he endeavoured to live a pious and holy life, and continued until the day of his death to retain the testimony of a good conscience, and to evidence by a godly conversation that he had learned of Christ. He married on the 3d day of August, 1823, Miss Rebecca Thompson, with whom he was not permitted to live quite one year; for on the 11th of July following he was taken with that fever which, in the course of fifteen days, terminated his earthly career.

From the very commencement of his illness he was wholly given up to God, and perfectly resigned to his will. He constantly exhorted all around to vigilance and perseverance in the discharge of their religious duties. While his friends were weeping at the thoughts of his death, he gently reproved them, by asking, if it should not be rather matter of rejoicing, that God had so powerfully blessed him with the lively prospects of eternal fe-

licity, as he was passing the dark and gloomy vale of death? He added, "I have enjoyed as much happiness, with an affectionate companion, and tender relations, as falls to the lot of man; but if it be the will of Providence to take me from them, I cheerfully submit."

Through the course of his sickness his mind was once tortured with temptation, and overcast with darkness; but the cloud was soon dispelled, and a continual flow of peace and confidence succeeded, until his spirit was taken to God who gave it. On the 25th day of July, 1824, he departed this life, without a struggle or a groan, in the triumphs of a living faith. Few have been favoured with brighter manifestations, and more divine consolation in the hour of death, than Peter Wheeler.

I am yours respectfully, &c.

C. SPRINGER.

Five miles west of Zanesville, }
Ohio, February 23, 1828. }

POETRY.

For the Methodist Magazine.

IN MEMORY OF THE LATE VENERABLE FREEBORN GARRETTSON.

To Mrs. C. G.—from her friend G. C.

On Thou, before whose glorious face
The angelic hosts all wondering stand,
Who while on thee with joy they gaze,
And wait to hear thy just command;
Their joy to do thy sovereign will;
They chant thy praise, and serve thee still.

And if thy saints on earth should need
Some kind assistance from thy throne,
With what incomparable speed

To those who in affliction groan
They haste; and soon their aid impart,
Defend the head, and cheer the heart.

Thus to thy servant, now no more
With us on earth, but gone from hence,
At home or when on Scotia's shore,
A thousand times in his defence
On wings of love they quick descended,
And all his dangerous steps attended.

When sailing o'er the mighty deep,
Or steering through the rising floods,
Or when enclosed in balmy sleep,
Or walking through the infested woods;
Or wandering o'er the uncultured moor,
To preach the gospel to the poor.

But Moses like, on Pisgah's height,
He view'd the promise from afar,
Rejoiced to see the increasing light,
More cheering than the morning star,

Which ushers in the glorious day,
When night and shadows flee away.

He gloried in his Saviour's cross,
And freely spake of Jesus' love;
Counted his richest gain but loss,
And sought his rest in heaven above:
The sinner warn'd where'er he came,
And cried to all, "Behold the Lamb!"

The Lord, well pleased, his labours own'd,
And crown'd them with a vast success;
Thousands that grace and mercy found
Which leads to life and happiness,
By 'tending to the gracious word,
Preach'd by this servant of the Lord.

But ah! what myst'ries now appear,
Too deep for mortals to unfold:
The anxious eye, the list'ning ear,
Receives what ne'er before was told,
Sad tidings of our friend's remove
From earth, to join the hosts above.

Our loss is his eternal gain;
He now has reach'd that blissful shore,
Where labour, toil, distress, and pain,
Shall mingle with his joys no more:
His tears for ever wiped away,
His clouds absorb'd in endless day: [gain'd;
With him the battle's fought, the victory
The prize is won, eternal life obtain'd!

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FOR MAY, 1828.

[VOL. 11.]

DIVINITY.

CHRIST RAISING THE WIDOW'S SON: A SERMON.

(Concluded from page 128.)

AND here we may observe, fifthly, that the most hopeless cases are not beyond the reach, nor unnoticed by the mercy of heaven. This truth is very strikingly illustrated in the sacred volume. Thus when Hagar, abandoning herself to despair, lays her pining infant under the shadow of a friendly shrub, and withdraws herself to a distance, that she may not be overwhelmed with anguish by its dying moans;—here in the midst of a solitude disturbed only by her wailings, and the plaintive moanings of her suffering child,—where no human eye could pity, and no hand relieve—the cry of her distress ascended to heaven; and “God opened her eyes, and she saw a well of water; and she went and filled the bottle with water and gave the lad to drink.” And the afflicted Job, whose language was, “My breath is corrupt, my days are extinct, the graves are ready for me;” was nevertheless delivered from all his fears. “And the Lord turned the captivity of Job, and blessed his latter end more than his beginning.” Thus in several instances was David delivered contrary to human expectation, from the hand of Saul and other foes. Thus, to the languishing and dejected Elijah, while, far from the abode of man, he slept under a juniper tree in the solitary desert, an angel from heaven brought unexpected relief. Unexpected, too, was the deliverance of Daniel and the Hebrew brethren, the one from the den of ferocious lions, the other from the devouring flame. And so unlooked for was the liberation of the Jews from the Babylonian captivity, that they could hardly credit the astonishing fact. “When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad.” Oh yes: the Bible is full of these merciful dealings of God, and shows us clearly how deep an interest he takes in the welfare of his people. Time would fail us to mention the numerous cases of his gracious interposition. Let it suffice that we see the fact illustrated in the case of the afflicted widow. The body of her son, arrayed in sepulchral vestments, is laid upon the bier; and the sad procession, with slow and solemn step moved forward towards the place of interment. Perhaps she was thinking of the lonely silence—of the ruin and desolation of the grave:—that a few moments would hide from her eyes, all that she held dear on

the earth, and the lovely form of her son would soon be reduced to a heap of hateful dust. Perhaps her soul was filled with wonder at the mysterious ways of Providence ;—that the stroke of death, passing over the numerous offspring of her neighbours, should light in blighting storm upon her one lonely “olive plant,” and desolate her hopes for ever. Perhaps she was indulging the fruitless wish that she had died in his stead, or hoping that the hour might be near when her dust should mingle with his in the unbroken sleep of death. But whatever were the emotions of her soul, certainly no hope that her son should live again this side of the resurrection, could possibly find its way into her troubled bosom to still its tumult. Ah, no ! When death chills the vital current, he chills it for ever. When he stills the trembling pulse, who shall renew its vibrations ? Ah ! “there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up ; so man lieth down and riseth not : till the heavens be no more, they shall not awake, nor be raised out of their sleep.” Oh, no. Such a thought sought no entrance into her troubled mind. God had taken away her son, and she looked not for his restoration. She could expect no relief but from the consolations of religion, from the lenient hand of time, or from the quiet of the grave. Yet, often, the blessings which we least expect are nigh at hand. In the midst of her distress, the pitying eye of God beheld her, and the melting compassion of Jesus hastened to her relief. The merciful Saviour had directed his steps towards the city of Nain, just in time to meet this solemn assembly to the best advantage. As he drew near he beheld this weeping mother : he was himself a son : and though his mercy needed nought to quicken it, yet, possibly, he remembered his own mother, and those predicted sufferings which were to pierce her heart as a sword, when she should be called to weep over his lifeless and lacerated form. And “he had compassion on her, and he said unto her, weep not.” This is not the address of cold stoical philosophy ; nor of morose, unfeeling religion. It is not the reproof of the ascetic, nor the forbidding sternness of the misanthrope. Nor is it the empty consolation of one whose words are kind, but whose deeds are weak and powerless. For mark, “He came and touched the bier ; and they that bare him stood still. And he said, young man, I say unto thee, arise ! And he that was dead sat up and began to speak. And he delivered him to his mother.” How unexpected—how overwhelming must have been her bliss !

"Amazed, and scarce believing what she heard,
Joy seized her wither'd veins, and the bright gleam
Of setting life shone on her evening hours."

Such interpositions as this, however, are not now to be expected. "It is appointed unto man once to die;" and when the spirit has once forsaken its prison we need not look for its return. The mother may weep as she closes the faded eye of her child in the long last sleep of death; her looks may linger with melancholy fondness upon the shrouded body still lovely in its ruins; she may impress the last warm kiss of bleeding love upon the cold unconscious lips: for she knows full well that those eyes will never open upon her more, nor those silent lips again be tremulous with the "sweet music of speech." She "shall go to him, but he shall not return to" her. She must turn her imploring eye elsewhere, and seek other balsam for her bleeding heart. Nor need she seek in vain. Religion is at hand to administer its consolations. By it the weeping eyes can be directed to heaven, and their sad expression changed into that of pious resignation. This can transform the repinings of the heart into emotions of humble love, and the exercise of filial trust in God. Under the influence of its heavenly inspirations, the tumult of the soul shall be hushed into silence, and grief forget its throbbings: the sighs of discontent shall vanish, and the tranquil voice of devotion breathe forth the strains of pious acquiescence, "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The afflictions which Heaven sends are disciplinary. He would correct our follies, not destroy us. The hand which desolates our earthly prospects, though hid within the drapery of darkness and of mystery, is our Father's hand: and those very dispensations under which we mourn and languish, and at which we are too frequently tempted to repine, are dealt out to us in mercy. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Yes, he smites; but it is with the rod of love. Our sins and follies have awakened his displeasure; but "in the midst of wrath he remembers mercy." And he knows how to uphold those upon whom he bestows his merciful corrections. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our feeble frame; he remembereth that we are dust." In all our distresses we may lift our hearts to the Lord, and find him to be "a friend that sticketh closer than a brother." "The Lord of hosts is with us; the God of Jacob is our refuge." He is "a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." To the self same Saviour who raised the widow's son, and healed the widow's broken heart, every afflicted one may look for relief. Though many centuries have elapsed since that

event, yet his merciful disposition remains unaltered and unalterable, "*Jesus Christ, the same yesterday, to day, and for ever.*"

Let us therefore observe, lastly, the interesting character of the Saviour.

It was predicted of Jesus that he should bear our griefs, and carry our sorrows. His errand into this world of sin and wo, was "to preach the gospel to the poor; to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." Mercy dwelt in his bosom; compassion beamed from his eyes; his lips distilled the soothing balm of consolation and peace; and his beneficent hand scattered widely around, life and health and happiness. To him the weeping eye shall not vainly turn its implorings: the broken, bleeding heart, that looks to him, shall not be disappointed of its hope. His ear catches the faintest accents of sorrow; and his mercy will effectually relieve the soul that casts its griefs upon him. And his power is equal to his mercy. Observe him closely: he claims our devout attention. In his address there is a majesty that awes, —a power that nature feels through all her varied forms. We see him walking on the midnight waves heedless of their roaring. Beneath his step the yielding flood becomes firm as the solid earth. The angry tempest obeys his rebuke, and the turmoil of the troubled sea is lulled into immediate peace. At his word the scales of darkness fall from the blinded eye, and the more benighted soul is aroused from its despair, or awakened from the deep slumbers of spiritual death. His touch purifies the corrupted fountain of disease, restoring health to the infected and soundness to the lame. At his chiding the convulsed bosom is dispossessed of the usurping demon, and serenity and peace regain their happy influence. The grave, which hath triumphed over the mighty, listens to his commanding voice, and yields its sleeping dead. The shadows of death flee away from his presence, and death himself trembles for his dominion, while life and happiness and glory spring up around the Saviour. Listening multitudes hang with breathless silence upon his inimitable and enrapturing eloquence. The thick clouds of mental darkness disappear before the light of his instructions, and the soul is exalted to more than its original dignity. His wise replies, and mild rebukes, seal in speechless silence, and merited confusion, the lips of deriding or of designing men. Craft, malignity, and murderous revenge, awed by his majesty, forget their base designs, and all their purposes are paralyzed in his presence. When he suffers, the angels of heaven forsake their high abodes, and their joyful strains, and hasten with sympathetic reverence to his presence. And when he dies, the heavens are mantled in supernatural gloom; the refulgence of a midday sun is lost in the bosom of mysterious darkness; the earth rocks in its orbit,

and shakes to its foundations ; the rocks burst asunder ; the temple's rended veil discloses the inner sanctuary ; the chambers of the grave are broken open, and the dead arise to testify the might—the majesty of him who dies.

Oh, tell me not that Jesus Christ is merely man ! Shall we reduce a being of such sublime and glorious deeds, to the puny stature and pitiable weakness of a child of earth ? Is he a man who “ grasps the winds in his fists, and holds the waters in the hollow of his hands ? ” Is he a man who detects the lurking guile, and the unformed thoughts of the heart ? he, at whose imperious beck legions of submissive angels wait ;—who guides revolving worlds in their trackless courses ;—and the sceptre of whose power is felt in heaven, throughout earth, and hell ? Oh, no, no. He “ is the image of the invisible God, the first-born of every creature : for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him ; and he is before all things, and by him all things consist.” He is “ Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the ALMIGHTY.” And while I behold him raising this widow's son, thought hurries me on to the future, to that great day, when his voice resounding through earth and sea and hell, shall bring back every departed spirit, and raise every mouldering body ;—when the grave shall be despoiled of its victory, and death be vanquished for ever : when he shall sit in judgment upon the whole race of man, and fix their irrevocable doom. “ Marvel not at this : for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”

But this Saviour is recommended to our notice as the source of spiritual life. That voice which remands the departed spirit back to its forsaken tenement, can also burst the moral fetters of the soul. The touch that can remove the veil of blindness from the corporeal vision, can open the soul's interior eye, and admit into its dark and polluted recesses the light and the purity of heaven. For, “ whether is easier to say, thy sins be forgiven thee, or to say, rise up and walk ? ” “ Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins ; and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.” To save the souls of men was his errand into this world. For this he suffered and died, and now intercedes at the right hand of God.

Where is the soul that feels its guilt and thrall ? Where the broken and contrite heart ? Go, humble mourner, to this Friend

of sinners; go, he invites thee;—"Come unto me all ye that labour and are heavy laden, and I will give you rest." Go, cast thyself upon his mercy, and he "will in no wise cast thee out." "Believe in the Lord Jesus Christ, and thou shalt be saved." And where is the guilty sinner whose eye is fast closed in the sleep of spiritual death;—over whose soul the gathering tempest hangs? Oh "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And where is that believer in whose heart still lurks the evil of unsubdued sin?—who groans to bear the likeness of his Lord, to be "pure even as he is pure?" Let him go to this fountain of purity: for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And where is the man who would give purity and dignity to his benevolent deeds? Let him go and learn of Jesus—follow the Saviour's steps, and learn from him the happy art, and the blessedness of doing good.

"Now unto *Him* that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,—to the *only wise* God our SAVIOUR, be glory and majesty, dominion and power, both now and ever. Amen."

BIOGRAPHY.

MEMOIR OF THE REV. JAMES THOMAS.

To the Editors of the Methodist Magazine.

DEAR BRETHREN—I forward you the following account of our deceased brother Thomas. By inserting it in the Magazine you will oblige his surviving friends, and perhaps confer a favour on many of your readers.

Centreville, Md., Feb. 27, 1828.

JACOB MOORE.

THE Rev. James Thomas was born in Queen Ann's county, Maryland, April 22, 1765. In early life he was awakened to a sense of his guilt and danger by sin, through the instrumentality of the gospel, as preached by the Methodists. When he was about sixteen years of age he embraced religion, and attached himself to what were then the Methodist societies, in connexion with Mr. John Wesley, now the Methodist Episcopal Church.

In 1788 Mr. Thomas was received into the travelling connexion on trial, and was appointed to Fairfax circuit in Virginia, where,—if we may judge from the face of the minutes,—his labours, and the labours of his colleague, were crowned with considerable success, as they returned to the conference an increase of nearly two hundred members. In 1789 he was appointed to the charge of Alleghany circuit in Virginia, and in 1790 to Milford circuit in the state of Delaware. This year he was ordained deacon. In 1791 he was stationed on Queen Ann's circuit, Md., the place of his nativity. Probably about this time Queen Ann's circuit was

formed, as this is the first year that it appears on the minutes. Perhaps it was formed principally from Kent, Talbot, and Caroline circuits. In 1792 he was appointed to the charge of Annessex circuit, Md. In 1793 he was ordained an elder, and volunteered to go to the Wyoming country, where he was appointed to the Tioga circuit. There were but about seventy members belonging to the circuit, and the county was but newly settled, on which account his sufferings and privations, as a Christian missionary, were, no doubt, very considerable. In this country he laboured two years, and then returned to Maryland. About this time he married a lady by the name of Mary Wright, and located. Some two or three years after he lost his wife, and in 1797 he was again married, to a sister of the hon. Samuel Stevens, late governor of Maryland.

He continued to labour with diligence as a located preacher, till April 1827, when he was readmitted into the travelling connexion by the Philadelphia conference, convened at Smyrna, Del. He received the relation of supernumerary, and was appointed with brothers Warfield and Thompson to Talbot circuit. Brother Warfield's health had so far declined as to make it necessary for him to take some respite and undergo a course of medicine. The charge of the circuit devolved upon brother Thomas, which he filled much to the satisfaction of the people. On the lower part of the circuit the work had broken out the year before, under the ministrations of brothers Reed and Scott, and was progressing rapidly: it seemed to increase and spread under the ministrations of brothers Warfield, Thomas, and Thompson, and scores at St. Michaels and on the bay side were awakened, converted, and added to the church. Brother Thomas, though at this time upwards of sixty-two years of age, appears to have entered into the spirit of the work with all his heart. Ordinarily he was deliberate and slow in his ministrations, but not inanimate. During the last year of his life he appeared to have renewed his spiritual vigour, and his soul was uncommonly alive to God.

He was a man of great Christian plainness and simplicity, and at the same time a man of much ministerial gravity and dignity. He was remarkably dignified in his personal appearance; so much so, that one of the preachers at the Smyrna conference observed, "that he was very much like, what he had in his own mind conceived, of the personal appearance of the patriarch Abraham." As a minister of the Lord Jesus he was acceptable and useful. He was deeply read in the holy Scriptures, and was able to employ them with skill and success in the service of practical and experimental divinity, subjects upon which he generally discoursed.

He continued to labour on Talbot circuit until late in the month of September, when he was attacked with the bilious fever, which very soon assumed a typhoid character: his head became very

much affected, and he lost his speech, and apparently his reason, for several days before his death. In this condition he remained until he died, without recovering either his reason or his speech ; in consequence of which he left no verbal testimony of his triumph in death. But upon this subject there can be no doubt ; for he was a righteous man, and of course died the death of the righteous, and his end was glorious.

He departed this life October 6, 1827, in the sixty-third year of his age. He has left a widow and four children, to mourn his loss. May they follow him as he followed Christ, that finally a triumphant entrance may be ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ ! Amen.

For the Methodist Magazine.

MEMOIR OF THE REV. GEORGE ATKIN.

GEORGE ATKIN, the subject of this memoir, was born in the town of High Hall, county of Lincolnshire, England, April 16, 1793. His father emigrated to the United States of America, and settled in New-York, when our beloved brother was about seven years of age. He remained a few years, and then removed to the state of Ohio, where he is now living.

From childhood our departed brother was remarkable for his habits of sobriety and correctness ; though much more so after his conversion, which took place in his twelfth year.

In the twenty-first year of his age, he removed to Kentucky, where he was profitably employed as an English teacher for three or four years. In this employ, however, he did not feel satisfied. The great Head of the church had called him to occupy a more important field of labour. He entered the travelling connexion, as an itinerant preacher, in the year 1818, and was appointed to travel on Lexington circuit. He was not only well received among the people, but was greatly useful in the discharge of his important duties. Many will long remember, with feelings of gratitude, the exertions he made to build up Zion, and promote her dearest interests. At that time, the Holston, Tennessee, and Kentucky conferences, were one ; and he was appointed to travel, in 1819, the Knox circuit. Here his health failed him, and he saw proper to change his situation in life, by uniting himself in matrimony to Emily Thatcher ; and also his relation to the Methodist Church, by requesting and obtaining a location. His constitution was naturally delicate ; and, on experience, was found unable to sustain the arduous labours of a travelling preacher : nevertheless he laboured with success, and much to the satisfaction of his brethren. His soul was too much engaged in the work, to willingly recede from any profitable station, so long as he could perform its duties. He thought it prudent, however, to settle himself in Knoxville. Here he remained, usefully employed, not only as a local preacher,

but as a teacher of the common useful branches of an English education, for seven years.

His health gradually improving, as he thought, he re-entered the travelling connexion in the year 1826. The first year he received no appointment, it being in contemplation to employ him as principal of an English school, under the direction of the conference: the school, however, not succeeding, he was stationed for the next year (1827) in the town of Abingdon, Va. Here he ended his course, as a Christian minister of his piety is always certain to do, in the triumphs of victorious faith, at the house of colonel Francis Smith, August 29, 1827: Though he did not live to see all the fruits of his labours in Abingdon, they have been considerable. He organized the society as a station, and by constant and zealous efforts in public, and in private families, much good was effected, and, we trust, will still grow out of his appointment to that place.

His talents as a preacher were of the argumentative and persuasive kind. In these he excelled most of his brethren with whom we are acquainted. He was affectionate and kind as a husband and father, agreeable as a companion, and benevolent as a Christian, whenever he could be so.

He has left a bereaved companion and six small children to lament his loss. But the sorrows of bereavement are in part assuaged by the consoling thought, that his spirit now rests in the bosom of Abraham.

THOMAS STRINGFIELD.

MISCELLANEOUS.

ON COLONIZING THE INDIANS.

A Letter from James Wadsworth, Esq. of the state of New-York, to Daniel Webster, Esq., Member of Congress.

SIR: I read many years since in a number of the North American Review, an article on the situation of the Indians dispersed over the reservations in the state of Massachusetts. I cannot now lay my hand on the number; I believe it was in 1812 or 1813. The writer takes a rapid view of the Indians from the time of Cotton Mather, when, if I recollect, there were thirty or forty regular churches. From that period to the present, the state has supported one or two clergymen, and several school-masters, on each reservation.—But notwithstanding the labours

prompted by the pious zeal and benevolence of our forefathers, the Indians have been gradually, but regularly, sinking in moral character; and the reviewer describes them, in 1812, as a miserable race—part negro—part white—and part Indian—too degraded to be described. This, I believe, is a faithful picture of the Indians in Connecticut and Rhode Island; and I have no hesitation in saying, that the Indians on the reservations in this state, are rapidly approximating to the same degraded condition.

The writer, if I recollect, con-

siders the case a remediless one, and advises the application of the funds given for the support of the Indians to other objects. The article referred to, drew my attention to the state of the Indians many years since, and I still entertain a confident opinion that the red man is as susceptible of civilization as the white man. The fault is not the Indians'. It is for want of an intelligent course of treatment on the part of the white man. There has been real honest zeal enough expended; but it has been zeal without thought or intelligence, and the experiment, it must be confessed, has hitherto totally failed.

We have been training the Indians on the reservations in New England for a hundred years, and they have fallen to a pitch of degradation too painful to be described. The Indians in this state have been under the same course of treatment for forty or fifty years; and in half a century more, they will well compare with their brethren in New England. Are we then to abandon our red brethren, and consider their civilization as a hopeless case? By no means. Let us rather examine and ascertain what are the elements of civilization. By what process has the white man of England been raised from his semi-barbarous state at the time of the Roman invasion, to his present comparatively improved and refined state? I am sensible that the discussion of this subject cannot be comprised in a letter. If Cesar, when he invaded England, had introduced, instead of a military government, monitorial schools, a free press, the constitution and laws of England modified to the then state of society, and the benign principles of Christianity, how soon would these all-controlling

causes have changed the character of our savage ancestors? Man, whether red or white, is the creature of law and education. To show that our training of the Indians has not been judicious, let us take one or two single cases. Suppose, immediately after the extinction of the Indian title, and on the first settlement of Oneida county, N. Y., a respectable Indian family had been allowed by law to retain and hold, in fee simple, a lot of one hundred acres. Suppose the adjoining lot purchased and occupied by a respectable New England farmer. My object is to ascertain whether an Indian family, placed in this situation, which at first view will be considered highly favourable to its improvement, would become refined and elevated in their moral habits. Examine, if you please, the early progress of the New England farmers and the Indian family. Say the children of each are about the same age. I will allow that the Indian children will copy after, and attain tolerable proficiency in the operations on the farms and in the houses of their New England neighbours. Suppose the children of the Indian and New England families of an age to go into society, will the children of each mingle in society on equal terms? A step farther—will the New England farmers give their daughters to the Indians' sons in marriage? In this stage, and indeed in every stage of this experiment, will not the Indian family perceive, and be made to feel, that they belong to a degraded caste in society? and will not moral abasement immediately follow? I need not follow up this experiment to the inevitable degradation of the daughters and sons of the Indian family, when they will become hewers of wood and drawers of

water to their neighbours. In this case I have considered what I believe are essential to the civilization of man, the holding of land in severalty; but which, of itself, though an essential, is not sufficient to produce the great result. From this view of a single family, we will pass to an Indian reservation, surrounded by farms inhabited by a white population. The Indians are at once deprived of hunting, the great resource for subsistence in a savage state. They hold their lands in common, and not in severalty. They are sensible, and realize that the educated white man can at any time purchase their improvements by direct or indirect means of their chiefs. The Indian is a tenant at sufferance. He is cut off from the great stimuli of exertion to the white man, the enjoyment of comforts arising from protected industry, and the rights and accumulation of property—the distinctions arising from personal considerations, and the possession of property, and the desire so powerful in the white man, but not felt by the red man, in his savage state, of transmitting his inheritance to his children. The Indians find themselves a unit in a vast community, and a degraded race, despised by that community. Would not the white man, in the same situation, immediately sink into abasement? Would not the white man, equally deprived of incentives to exertion, seek solace and forgetfulness of his wretchedness in intoxication? Here, I ask, is it not perfectly idle to expect persevering labour—a regard for the rights of property, while he possesses no rights himself, no enlightened moral or religious views, nor an elevated tone of character, to grow out of this state of society?

I will now submit for your consideration an outline of a system, which, if carried into honest and thorough execution, will, it appears evident to me, raise the Indian to the dignity of a civilized man. Set apart a tract of country, say forty or fifty miles square, at Green bay, on the west shore of lake Michigan. Grant this tract in fee simple to the Indians who still linger with the white population in the eastern and middle states. This is certainly but a small pittance for the mighty empire which the white man has obtained possession of, by what means this is not the place to inquire. Divide this territory into townships, and subdivide the townships into lots of one hundred acres each. Give to every family of Indians which remain with us a modified or regulated title to one or two hundred acres; the land to be inalienable in trust, or in any other manner, to the white man, but inheritable at once, and alienable, after a certain number of years, to Indians. Give this people a territorial government, and a code of laws adapted to the first stages of civilization. Give them the power of making their own laws after a certain period. Give them the right of sending immediately a delegate to congress—I beg you not to be startled at this proposition—there are many Indian chiefs who would not disgrace the floor of congress. I need not go farther into the details of the form of government and code of laws suited to the rude character of an Indian population—a commissioner vested with ample powers would be necessary for many years. Provision ought to be made for moniforial schools and clergymen; the latter would no doubt be supported for many years by our charitable societies. If it be asked, what more does your plan

contemplate than is done already for the Indians of the reservations, I answer, it removes the insuperable obstacle to improvement, the degradation of caste. It gives to the Indian the same incentives to exertion which lead the white man to incessant toil and effort, both bodily and mental. A taste of the comforts arising from industry and the possession of property, will lead the Indian, step by step, to the same exertions as are made by the white man.* I have not spoken, perhaps, sufficiently of the effects of education and knowledge on the human mind, and of the new sources of intellectual, moral, social, and religious enjoyment, which a new and improved state of society will gradually open to the Indian's mind. The desire of giving to his children the fruits of his industry, so intense in the white man, will immediately follow the power of accomplishing its object. May I beg of you to give your mind for a few hours to this subject: what we are doing now, and what our pious fathers have been doing for two hundred years, is literally a waste of time and money. To persevere in this course is unbefitting the intelligence of the age

* "The pursuit of wealth, that is, the endeavour to accumulate the means of future subsistence and enjoyment; is to the mass of mankind the great source of moral improvement; when does a labourer become sober and industrious, attentive to his health and to his character? As soon as he begins to save," etc.—See Westminster Review, No. 15, for July, 1827, p. 186.

we live in. After examining this subject, it is impossible to doubt that the Indian can be civilized, possessing, as he does, native faculties of mind and body fully equal to the white man. The intellectual endowments of the human mind are not impaired in the savage state. I do not speak of the mongrel state of society on the reservations.

The outline which I have suggested may be very imperfect and defective; but if gentlemen at the seat of government will give their hearts and minds to this subject, I feel a perfect confidence in their conviction, that a grant in fee simple of a moderate tract of country, a territorial government, and code of laws judiciously framed, will lead immediately to a melioration, and in thirty or forty years to the civilization of the red men of America.

I need not ask whether this return, so perfectly within our means, so insignificant to us, so all important to the Indian, is not due from the white man.

I will add but a single remark. I imagine a territory, populated by Indians, in the enjoyment of the rights and privileges of American citizens—speaking, writing, and thinking in the English language—where will you look as readily as to this territory, for your future Homers, Miltons, and Shakspeares?

I am, sir, &c,

(Signed) JAMES WADSWORTH.
Hon. D. Webster.

REVIEW.

Inaugural Address delivered before the board of trustees of Madison College, Uniontown, Pennsylvania, Sept. 15, 1827. By the Rev. H. B. BASCOM, Principal. pp. 40.

(Concluded from page 154.)

EDUCATION, rightly conducted, is so important in itself, and so intimately connected with the preservation and perpetuity of the civil and religious institutions of our

country, that we cannot but rejoice at every effort to extend its benefits.

American youth are doubtless destined, in the order of God's

providence, to act a conspicuous part on the theatre of life. Though we have long been the object of scorn by some European writers, who have proudly assumed the chair of literary criticism, and claimed to themselves the right of denouncing our civil and literary character, yet we trust a redeeming spirit is abroad, which, at no distant period, will exempt our countrymen from any just reproach, and enable them to rival their elder brethren in the various departments of science. It cannot, indeed, be expected that children should equal their parents before the former have attained to manhood. It is equally true, that parents who live to feel the infirmities attendant upon old age, cannot hope always to outstrip their children. The time must come when the vigour of manhood will triumph over the usual imbecilities of a second childhood.

In a national point of view we are in our infancy. In our calculations, however, on the state of our improvements, it should be remembered that the present race of Americans have not arisen by a gradual ascent from a state of barbarism. Our forefathers, who came from the old continent and settled the wilds of America, brought with them learning and experience, much of the political and religious wisdom of the countries of their birth. And that spirit of religious and civil freedom which actuated their bosoms in their own country, served at once as a pretext to their rulers to oppress them at home, and to induce them to emigrate to this country. They came, therefore, prepared to found communities, civil and religious, on those principles admirably calculated to foster human genius, and to call into action the intellectual powers of man.

The privations, also, which they endured, cut off, after their arrival, in a great measure from the resources of the mother countries, impelled them to provide for themselves. Under these circumstances, so favourable to the growth of the human intellect, so well calculated to call into requisition all its energies, our ancestors laid the foundation for that political fabric which is becoming more and more the admiration of strangers and foreigners, and which has proved such a shelter for the oppressed, and such a safeguard to civil and religious liberty. Hence the stability and flourishing state of our civil, literary, and religious institutions. They did not spring up in a night—a night of ignorance and barbarism. They were the work of men inspired with a spirit of wisdom, of forethought, improving upon a knowledge of past events, of the wisdom of other countries and of past ages, actuated too by an ardent thirst for the pure waters of political and religious liberty. This spirit they infused into all their institutions. Under the blessing of that benignant Being, who, we doubt not, first gave a direction to the events which peopled this country, a progress, at once rapid and strong, has been witnessed in the population, the literature, and the religious improvement of our citizens. If the spirit of faction do not interrupt the harmony of our political councils, nor the spirit of fanaticism infuse itself into our religious movements, may we not hope that the same almighty Being who first gave us our national existence, will continue to smile on us, in carrying forward and completing the mighty fabric first reared and placed upon its foundation by our pious and patriotic ancestors!

America presents every thing upon a grand scale. The manner of its discovery was an instance of the moral sublime, seldom equalled. And every subsequent event in its history creates mingled emotions of wonder and gratitude. Nor is its natural state less wonderful. Embracing in its ample territories almost every clime, from the extreme southern to its extreme northern latitude, its diversified scenery, grand and beautiful, fills the eye of the traveller with awe and delight, and inspires the mind of the philosopher with the profoundest thought, while it invites his minutest investigation. Its lofty mountains, deep valleys, extended plains, and gently rolling hills—its majestic rivers, and inland seas—all formed upon the grandest scale of magnificence—seem to indicate that its munificent Creator designed it for some illustrious display of his perfections. While the mind wanders over these richly variegated sceneries, and more especially when the traveller surveys them as he passes through the country, his senses regaled and enlivened by the fragrance exhaled from the numerous flowers which adorn the banks of the rivers, or beautify the shores of the lakes, or hang pendant from the slopes of the hills and mountains, or ascend in sweet exhalations from the fertile valleys, he is ready to exclaim, "How wonderful are these thy works, oh God! In wisdom hast thou made them all."

Why should we suppose that the inhabitants of this country, so richly furnished by the God of nature, so improved by the hand of industry, blessed with civil, literary, and religious institutions, so admirably calculated to improve and invigorate the human intellect, should be doomed to an inferiority in in-

tellectual and religious attainments to their trans-atlantic sires! All they have to do to put to silence such an insinuation, is to act well their part in the drama of human life. Let them forsake neither the God nor the institutions of their fathers. Let them keep at an equal distance from a haughty contempt of others, and a despicable opinion of themselves. While they guard against the luxury, the effeminacy, and the pride of the old world, let them imitate its virtues, emulate its learning, and borrow from it all those maxims which, in spite of their defects, have raised them to glory and renown among the nations.

Under these views, who does not rejoice at the multiplication of literary institutions in our country? Though it is possible so to multiply them as to render them inefficient, as yet we apprehend no danger from that circumstance. Rival institutions, standing on their own merits, under a judicious management, may "provoke one another to love and good works."

It is, however, particularly important, that they should be as much under religious control as possible. The principles and habits of our youth should be run in the gospel mould. Religion certainly should not be considered only as an incidental appendage to our colleges, but as essentially interwoven into their constitutions, and made to stand forth prominently, in bold relief, in all their statutes, their faculties, their teachings, and their practice.

On this account, we are not perfectly satisfied with all our literary institutions. Pure and undefiled religion does not sufficiently announce itself as their guardian angel. It is not discarded. It is not treated with cold neglect. But it

is not, at the same time, made the soul and life of these institutions. Without this, it is in vain to think of maintaining pure morality. The latter can only live and grow in connexion with the former. That the tree of knowledge may thrive, it must not only be planted in a luxuriant soil, and protected from the haunts of the beasts of prey, but it must be constantly watered "with the dew of heaven." Human culture may give an inclination to its fruitful boughs, but it must be "rooted and grounded" on the Lord Jesus Christ, the Rock of eternal truth. Religion is the "greater," and learning the "lesser light." Let them both shine, and shed their combined light upon this western hemisphere, and its sons shall be safely conducted to "glory, honour, and immortality." Success, therefore, to every attempt to pour upon our infant country the pure rays emitted from those lights!

In our former number we promised our readers some more extracts from the Discourse before us; which the more we read the more we admire. The following, on the "*present prospects of literature throughout the world*," we doubt not, will be read with interest and pleasure:

"We proceed to notice the *present prospects of literature throughout the world*. These fully justify the estimate we have placed upon its value. The prevalence, to an unprecedented extent, of the useful arts throughout the civilized world, and their recent introduction among scores of savage nations, strongly evince the cultivation and growth of science. For the sciences are properly the basis of the arts, although in some instances the arts precede them in the order of time, and lead to their discovery. If we go back to the *origin*, the *genesis* of scientific knowledge, and trace its varied progress amid all its fluctuating fortunes, we shall be astonished at its

present extent and perfection. The spirit of enterprise and the ardour of research are abroad in the earth; former discoveries are improved upon, and new paths and fields are exploring—each generation is more active and inquisitive than its predecessor, and the splendid march of mind bids fair greatly to lessen the sum of human evil, and meliorate the condition of the human race. The wide diffusion of knowledge is the characteristic of the age. The aspects of the moral world indicate with encouraging distinctness, that a new and nobler era in the progress of knowledge is opening upon mankind. We apply this remark with peculiar pride to our own country. The literary character of the United States is rapidly improving, its eastern and northern sections are vying with Europe in the erection and endowment of colleges and universities; and science even in the *valley of the west* can boast her schools and scholars, where but a half century ago, unvisited by the foot of civilized man, the silence of the unbroken wilderness was only disturbed by the scream of the panther and the yell of the savage.

"And we feel a daring consciousness—an almost prophetic persuasion, that should we add to an indulgence in the lofty aims of an imperishable ambition, corresponding vigour and skill of effort, this country is destined, at no distant period, to rise and take its stand among the lettered nations of the old world. Religion and science are, already, taught in one hundred and forty different dialects: hand in hand, united in immortal wedlock, they are every where extending their empire, and multiplying their votaries. The collective mind of universal man seems to have caught the 'classic contagion'—and it is diffusing itself with epidemic energy, over sea and land. We are aware, however, that the progress of knowledge will be opposed. Ignorance, tyranny, and tyrants, have always been opposed to light and knowledge: and as Caligula wished to destroy the works of Homer, Livy, and Virgil, so have these, whether in church or in state, aimed at the defeat of every essay, calculated to inspire a love of liberty, equality, and virtue. It is, indeed, to be regretted, that even in this age of moral illumination and virtuous chivalry, there are the incurious and the careless, who take no

interest in the improvement and march of mind—and whose only pleasure appears to be derived from an ignorance of duty. Swayed in the lower ranks of society by a love of things present, and in the higher by the *mania* of property, if they can only 'eat, drink, and be merry'—if they can hoard wealth, count the miser's gains, and revel in luxury, it is all they care for. These haters of knowledge—these contempters of wisdom—these drudges of avarice and cupidity, at once the curse and the nuisance of society, could have seen at Alexandria and at Rome, without emotion or a tear, the long regretted monuments of genius and glory, perish in the flames. 'Away with your learning,' is an argument with which we are met on every side. And this language of Mecca, this motto of the Vatican, comes from an American, a Christian, the father of a group of children, flanking his door and yard: some of whom will probably go from the *galloves* to the *bar of God*, or rot in the penitentiary cells of their country, for the want of *that* education, which the *meanness* of an unnatural father has *murderously* withheld from the 'children of his own bowels!'

"In proportion, therefore, to the love you bear your children—in proportion to the ardour with which you long for their happiness—by how much you desire them to live respectably and usefully, and hand their names down to posterity, as worthy the brotherhood of man—by so much, will you endeavour by day and by night, and by all the means in your power, to furnish their youthful and elastic minds with the fundamental principles of a good education—of virtue, morality, and religion. In this event, natural talent will evolve—the intellectual faculties and moral powers, rooted in nature and cherished by art, will be brought into successful and beneficial action. If it be asked, then, why we contend for education, and how we account for its present rapid and increasing diffusion—we answer—because it is essential to human happiness; it is the declared will of God; and is destined, in many important points of view, to harbingering the promised era, the concluding epoch of the world, when the splendid objects of education and religion shall, every where, be realized to man.

"A thousand physical and moral

causes are now in successful operation, to produce these grand results: and the intellectual topographer, in casting his eye over the face of the earth, can already see, that the first and the fondest feelings of the human heart, in every civilized nation, are co-operating with the designs and arrangements of Providence, in the accomplishment of heaven's beneficent and unfolding purposes to man. The history even of our own times has demonstrated, that the telescope is a more powerful weapon than the cannon; and that knowledge is more triumphant than arms, in the conquest of human pride and passion. The observations of the philosopher, as well as the notices of Scripture, unite in giving assurance to man, that the ultimate regeneration of his race will depend upon the operation of principles, too sublime and heavenly in their nature and origin, to derive any lustre from the 'altar of Hannibal, or the victor standard of Scipio Africanus!' It would seem, however, that in the moral government of the world, owing to the wickedness of man, military science is occasionally in providential demand; and the retributive justice of heaven employs the evils of war as the means of final good to the human family. War, therefore, may be productive of good, as an *instrument* and *scourge* in the hand of God. Viewed in any other light, it is to be deprecated as a universal curse; and when the purposes of this world's chastisement shall have been effected by it, it shall subside for ever.

"Let freedom and science, virtue and religion, continue their march; let the deep rooted and fondly cherished principles of civil and religious liberty, continue to flourish in this country, in the South American republics, in England, in the German empire, and in Greece: and the time is not very far remote, when *these*, and the *opposing* elements of ignorance and despotism will meet in some decisive struggle, or a succession of them, and the conflict will be like the meeting of adverse comets—the shock will convulse the world; but it will prepare the way for its regeneration, at the same time—and the fearful elemental strife will terminate in the consummation of the wishes of philanthropy and the hopes of religion!

"Of the *union of science and reli-*

gion, we have, perhaps, already said enough. It is the design of the *one* and the *other*, to improve the condition of man, and further his happiness. Science will impart more *enlarged* views of the nature, character, and operations of the Deity. The vast, the stupendous *whole* of his creation, will be presented to the eye of the observer—and the *varieties* of the universe will, impressively, adumbrate the *grandeur* and the *resources* of the great Father of all. The laws and phenomena of nature unfold to the eye of science the constant agency of the Creator, and present us with a thousand proofs of our entire dependence upon his superior power. Science, by spreading out before us the unbounded range of being, affords us a corresponding survey of the empire of Jehovah; and without a knowledge of the *extent* of his dominions, it is impossible, rightly, to conceive of his character and claims. Science successfully enlarges our views of the plans and operations of Providence—past, present, and to come—in relation to the physical and moral concerns of the world. It produces an expansion of mind, a liberality of sentiment, a generousness of feeling, seldom to be met with in any other connexion—in *reference* to the *works* and *ways* of God, and the *opinions* and *actions* of men. It induces modesty of understanding, humility of heart—furnishes powerful motives to piety, and leads to the love and contemplation of the Creator—a knowledge of *whom*, and of *whose* works, constitutes the *soul* and *sum* of science. The well instructed pupil of religion and science walks abroad upon the earth; he surveys the works and the wonders of created and uncreated nature; God is in all, and all in God; and he listens to the lessons of virtue and piety, published by the all-subduing spectacle—the blended voice of confederated worlds! Such, therefore, is the tranquil grandeur of a well educated mind; the whole store house of knowledge lies at the feet of the Christian philosopher—and the fundamental resources of the human understanding, are ever ready to relieve and supply him, in every emergence. He must, and will, in common with others, be subject to the ordinary and allotted evils of life—the ills and depressions incident to humanity; from these vir-

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tue itself pleads no exemption; for even, 'The Eolian harp, that heaven's pure breezes fill,' 'must breathe, at times, a *melancholy* strain.' But in every vicissitude of weal or of woe, he stands like ocean's rock, breasting the rage of the billow, and the wrath of the sky—secure in the possession of a good, worthy indeed of the Giver—which earth, elements, and fortune, are as unable to *destroy*, as they were originally to bestow!"

In another part of the discourse, the author informs us that one branch of education, intended to be pursued in Madison college, is the art of agriculture. We are particularly pleased to find that this branch of human industry, so essential to the comfortable subsistence of man, is to be connected with an institution, which we hope is a young Hercules, arising in the west, that will yet acquire such gigantic strength as to destroy the serpents of luxury and effeminacy, already entwining themselves around the trunks of many of our hopeful youth. Why should agrarian pursuits be confined to the rustic? Why should not husbandry be taught as an art, as well as other professions? Besides the general utility of this pursuit, does not every body know that manual labour contributes to the health and vigour of mind as well as body? And as athletic exercises merely subserve no useful purpose except simply to invigorate the faculties, let the useful art of husbandry supersede them. To fit their youth for war, the ancient Greeks and Romans instituted the *athlata*, in which their youth vied with each other for the mastery, until the exercise was reduced to system, taught by experienced masters according to established rules, and the most skilful and successful of the competitors for gymnastic exercises and military fame received

an honorary crown, and in many cases were supported with splendour the remainder of life. Now let agriculture be reduced to a science, let it be taught in all our seminaries, that our youth may be taught to till the ground, and thus cultivate a knowledge of one of the most useful arts, while their physical and mental powers are strengthened by the labour. Then shall they come forth from our seats of learning with their minds enriched with science, and their bodies fitted to endure hardship, while the exercise of both may be made subservient to the purposes of life.

We give the following extracts on the plan and prospects of the college over which our author is appointed to preside—sincerely hoping that he may realize that patronage and support which is essential to ensure success, and which, if we may judge from the character of this discourse before us, he is so justly entitled.

“A few concluding remarks, and we have done. Of our infant seminary it becomes us to speak with modesty, although authorized to indulge in the language of hope. As it respects the character of *Madison college*, called, by permission, after the venerable ex-president Madison, of Virginia; and the principles upon which it is established, we have to remark, that it is purely and exclusively a *literary* institution; we do not, we will not, compound with any thing *sectarian* or *selfish*. It is true, the institution has been established under the patronage of the Pittsburgh Annual Conference of the Methodist Episcopal Church; and to that enterprising body, as well as to other sources, we look for fiscal and other aid; but as the authorized agent and representative of that body, I am instructed to pledge their *public faith*, that the only object we have in view, is to promote the interests of religion and science, upon *broad* and *liberal* principles, and upon a plan excluding all local, sectional, or party

interests. With regard to the course of study, and method of instruction, adopted in this institution, the necessity of *detail* is, in a great measure, superseded, by the publication of the laws of the college, in which is contained an outline of the system of education intended to be pursued. Our observations, therefore, will be general, and of a miscellaneous character.

“In conducting this seminary, we shall adopt no hackneyed original—we shall endeavour to disabuse education of some of its errors and defects—we shall scrupulously avail ourselves of the best ancient models of instruction, as well as of the most judicious modern improvements. Some of our maxims, not usual in the literary institutions of this country, have been taken from the Fellenberg, and some from the Pestalozzian schools of Switzerland.

“Ours is properly the *inductive*—the *analytic* system; for we deem it a *desideratum* in the history of education, that some plan be adopted by the teacher, for the purpose of rendering the processes of education throughout, an *intellectual labour*, and not a bare effort of memory and imitation, without reflection and analysis. The use of words without proper inquiry into their meaning, is worse than absolute ignorance, for it burdens the mind and memory with *wares* which cannot possibly be of any service to the learner.

“In the art of instruction, *simplicity of plan* and *perspicuity of style* are of great importance. Nothing can be more detrimental to correct habits of thinking, than the ‘Gothic jargon’ of indefinite technicalities, too often employed by the scientific teacher, without sense or meaning; and it often happens that the pupil is longer ascertaining the signification of a single *barbarous* term, than he would have been in mastering the whole connexion in which it is found, had it been presented in the language and liveliness of common sense. We have no hesitation in supposing, that, were the sciences disburdened of their present unnatural and superfluous nomenclature, they would be learned much more readily, and in nearly half the time. This remark applies with peculiar force, to almost all the natural sciences. The evil of which we complain, leads moreover, in but too many

instances, to pedantry and affectation in the teacher, and to superficial smartness and quackery in his pupils. Sensible teachers charged with the instruction of youth in the present state of literature, will avoid this evil in the best way they can. The maxim of *Lavoisier* is a good one: 'Let the word produce the *idea*, and the *idea* be a picture of the *fact*.' 'Ideas first, and then words,' says *Rousseau*; or rather, in the intellectual creations of education, the word and the idea should co-exist in the mind.—We mean, without any sensible interval in the order of time. If some method of study and instruction could be adopted in our schools, by which a thorough knowledge of valuable learning could be compassed, and at the same time abridge the ordinary drudgery of protracted voluminous reading and application—a great part of which, in many departments of learning, is to little or no purpose—it would certainly be desirable. This, however, appears to be impracticable in the present state of systematic education, and it remains, therefore, for those who are entrusted with the instruction of youth, to conduct them by as direct methods as possible, to the attainment of the great objects contemplated in a classical, liberal education. Even in the incipient stages of education, the young student should be taught to weigh and estimate as he proceeds, and attend, at least to some extent, to the structure and anatomy of language, however plain and simple in its forms. No student, in our judgment, should be put to learning the dead languages, without some acquaintance with his own; nor should the grammar of any language be systematically attempted, until the pupil can read it fluently, and has some knowledge of its meaning and general structure. At a subsequent period, the pupil will much more readily acquire a critical knowledge of grammatical construction, and will be infinitely more apt to retain this knowledge, than if acquired at an earlier period. We lay it down, therefore, as a maxim in education, that a general knowledge of language ought always to precede grammatical analysis. Meanwhile it should not be forgotten, either by the teacher or the student, that even what is called a liberal education, is not intended to perfect the learner in the acquisition,

either of the languages or the sciences, but only to prepare him to instruct himself, and finish his education subsequently.

"On the subject of *discipline* and incentives to *industry* and *good order* in this institution, we submit one general remark.

"In those institutions where proper attention is not paid to discipline, and where instruction is not imparted with delight and vigour, instead of an effective seminary of learning, we are usually presented with an *infirmary of sickly and debilitated minds*, without any encouraging marks of intellectual culture and unfolding genius. The mind, like the body, requires vigour of discipline, in order to proper expansion—both are slow in arriving at maturity, and rapid in their decays, unless properly managed. In this institution we intend to govern by *fixed laws*, known to, and subscribed by the students, at the time of matriculating. In the administration of these laws, we shall be uniform and impartial; and we feel confident that authority, influence, and courtesy, combined, will secure the affection and fidelity of the students. We intend to avoid extremes. It is not our design to introduce the 'pungent girdle' of *Paschal*, but we shall early and duly apprise our students, that they do not enter here, nor shall they remain here, to *play* and to *sin*. Believing that education is important; that its claims are paramount; that it tends greatly to increase the sum of useful enjoyment; persuaded that the masters of education should *lead*, instead of *following* the minds of those entrusted to their care; it shall be our aim and business to create, as far as possible, an insatiable thirst for mental accumulation in all the progressive stages of liberal study.

"As it respects *economy*, it will only be necessary to say, that thoughtless *expenditure* is the ruin of literary institutions. We have, therefore, resolved upon reducing it to its *minimum*—and we shall make our means extend as far, and accomplish as much, as possible. We recommend that this maxim be most scrupulously adhered to, in the fiscal management of the college.

"*Gentlemen of the board of trustees*: To you, as the corporation of *Madison college*, we naturally look with confi-

dence and peculiar solicitude. Upon your wisdom, prudence, and management, the success of the institution mainly depends. Having every assurance of your disposition and ability, to govern this infant seat of learning judiciously, and render it respectable in the judgment of your contemporaries, and in the estimation of posterity—we can only tender you our thanks, ask your assistance, and bid you 'God speed.'

"To the gentlemen of the faculty: Upon whom will devolve more immediately the *details* of collegiate instruction—we need not name our expectations. Of you, gentlemen, it will be expected, that you watch over the morals, and budding genius, of those committed to your charge, as Aurelia did over the infant years of Julius Cesar, or as the mother of the Gracchii watched over the juvenile hours of her illustrious sons. To *those* who have presented themselves, on this occasion, as the *students* of Madison college, we cannot refrain from offering a few remarks.

"Young gentlemen: We shall expect from you *sobriety* and *decorum*, on all occasions. We shall also expect in you all a *love* of learning. In order to this, diligence will be essential; and a well chosen application of your time will be imperiously necessary. The circle of fashionable levity and dissipation must be avoided; or you will occupy the back ground among your fellows, in academic attainments; and the finger of public scorn will be pointed at you, as college loungers, as literary sluggards, as students of idle habits and dwarfish intellects. Let not these things be said of *you*; of *any* who are hereafter to be known as the *alumni* of Madison college. Let the *present* be with you the *rival* of the *future*. Time hastens on rapid wing, and soon your hours are numbered forever. Occupy your moments, therefore, as they fly—and prepare yourselves for usefulness and for immortality! Education you will find to be a self-rewarding toil. You will be introduced to the great and the good of every age and every clime. Some portions of your study will fill you with the love of virtue—and other portions will teach you to abhor vice, as the ruin of your best interests, and the overthrow of your fairest prospects. Among the classics you will be called upon to study, in this institution, are

Ovid, Virgil, Livy, Cicero, Horace, Lucian, Sallust, Homer, Terrence, Tacitus, Quintilian, Longinus, Demosthenes, Herodotus, Xenophon, and Thucydides—the most approved classics of Grecian and Roman antiquity, ordinarily used in modern seminaries. The exceptionable parts of the works of these celebrated models of taste and composition will be carefully excluded; but you will find much to admire, and much that is worthy of imitation. Even here, you may wander with Homer, upon the banks of the Simois and the Scamander—you may gaze on the beautiful Helen and enraged Achilles. The chiefs of Greece and Troy will engage in mortal combat before you—and you will dissolve in tears at the meeting of Hector and Andromache. Herodotus will introduce you to the millions of barbarians, following the standard of Xerxes. The brave Leonidas, and his Spartan band, will dispute the passage of Thermopylæ before your eyes. *Victory* will disgrace Persia, and *defeat* bring glory to Greece! Horace and Virgil will introduce you to the Palatine and Capitolium of Rome; they will conduct you along the banks of the Po, adorned on either side by the meadows of Mantua—and you shall regale and delight yourselves amid the enchanting groves of Umbria! Go on, then, young gentlemen, and seek a deserved and well merited celebrity; and if you cannot reach the summit of Parnassus, linger at its foot, and imbibe the streams of knowledge and science as they gurgie by!

"On the subject of *local facilities* connected with this college, much might be said, but the information is accessible elsewhere. We are aware, that distant only about fifty miles, there are three other respectable institutions, in many respects of kindred character with our own. And *long* may they be *sustained*, and *crowded* with the aspiring youth of our country! There is one advantage, however, attending a *reasonable* multiplication of colleges. The *localities* of habit, of association, of prejudice, and of neighbourhood, will always bring students to one institution, who would never go or be sent to another. The result is, a larger number of the youth of our country are educated—and if they be educated, and *well* educated, we care not where nor by whom. The mem-

bers of the corporation of this institution have been selected from four different states—a majority of them resident in this state, and the remaining number in Virginia, Maryland, and Ohio.

“The agricultural department is exciting considerable interest, and students have already entered at the distance of several hundred miles. No section of the United States is more healthy, and the country all around is proverbially fine and picturesque. Even the site selected affords facilities of no ordinary kind: and should the principle of *association* lead any of you at this moment to reflect upon the *Trusculan villas* of classic memory—the academy, the lyceum, the Alban mount, the gardens of Sallust, or even the babbling rill that used to sooth the ear of Cicero, after the toils of the forum—that same principle will direct your attention *here* to the mountain, the vale, the plain, the heavens, and the wild cascade with echo undefined;’ in a word, with *scenery*, all of whose diversities are *classic*

“And here, amid the cheerfulness of country, solitude, and village comfort, the student will find himself *shut in* with his book and his study—surrounded by a plain, sensible, and unpretending population, devoted principally to the interests of agriculture and manufactures. He will have but little to tempt him from the duties and studies assigned him. And like the young *Agricola* at *Massilia*, he can happily blend in the language of

Tacitus, ‘the refinements of Greece with the sober manners of provincial economy.’

“*Here*, then, may *science* come and fix her throne—and long may it be thronged with ardent and aspiring votaries! and as the *muses* once communed with the *Aschraen* shepherd, upon mount *Helicon*, so may they come and commune with the youth destined to be instructed here!

“*Friends and patrons of Madison college*: Let religion, virtue, freedom, and literature, be our motto. Religion shall always have our fond and first regards. To virtue let us consecrate the hours of our being. Let the principles and institutions of religious, civil, and social freedom, duly balanced and rightly proportioned, be cherished by vigorous effort, and the plenitude of our resources; while literature shall extend its mild and improving influence over all the hours and movements of our existence! Thus we shall descend to our graves in peace, conscious that we have contributed to the best means and methods of human happiness—and that long before posterity shall realize the final evolution of the plans of Providence, in relation to our fallen world, the *beacon fires* we have attempted to kindle, in our humble spheres of action, will every where be lighted up, upon the continents of the earth and the islands of the ocean; and shall diffuse their rich and mingled radiance over the vast map of the nations!”

From Dealtry's Sermons.

TRUE DEVOTIONAL FERVOUR.

BUT why do I speak of David or St. Paul? They show us but imperfectly the way in which God is to be sanctified; after all their attainments in spiritual knowledge, and all their manifestations vouchsafed to them of the majesty and holiness of God, they were still only as in the outward courts of that temple within which his glory is enshrined, and were longing ardently for larger views, and more abundant revelations. Would you see how the Lord ought to be sanctified? let then the curtain be drawn aside, which hides the view

of the most holy place; let us go within the veil; let us follow the enraptured prophet to contemplate the visions of God; and what do we behold there among the sons of light, the pure spirits of immortality? The Lord sitting upon his throne, high and lifted up, and his train filling the temple; above it standing the seraphim, the burning ones, each having six wings; with twain covering their faces, as unable to look upon the brightness which surrounded the throne, and filled with reverential awe in the presence of their God; and with

twain covering their feet, to denote the depth of their humility, and their unworthiness to be employed in his service; *and with twain flying*, thus proclaiming their readiness to obey him. *And one crieth unto another and saith, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.* And is it thus, then, ye sons of light, that elevated as ye are above the condition of humanity, uncontaminated by sin, unassailed by temptations, unredeemed by the blood of the eternal Son of the Father—is it thus that ye veil your faces before the glory of the divine presence, and attest your humility, and declare your obedience, and extol the holiness of the Most High? What then should be the depth of that reverence, and the nature of that adoration, with which we, the guilty offspring of transgression, with subjects for gratitude and love which angels feel not, and cannot feel, should come nigh unto the Lord! When we can say that *Christ hath loved us, and washed us from our sins in his own blood*, and of enemies and aliens hath made us **KINGS AND PRIESTS UNTO GOD**; how should our adoration take, if possible, a yet higher tone than theirs, and the voices of the seraphim themselves be lost in the louder praises of the ransomed and the redeemed of the Lamb!

There is, with careless and unreflecting minds, an easy way of avoiding all conclusions which tend to the enforcement of a holy life, or to the demand of holy worship, by setting forth the conditions and circumstances of men upon earth. "You make no allowance," it is said, "for human infirmities and the necessarily distracting cares and occupations of this world's pursuits, or you would never expect that man is to conduct him-

self in any respect here as he will among the inhabitants of heaven, when his views will be enlarged, and his faculties refined, and his soul purified from the dross of earthly contaminations. What resemblance can there be between the people of this world, and the inhabitants of the world of light?"

In reply to such observations we would state, that while we admit to the full extent the infirmities of human nature, and not only acknowledge but contend that this life is a scene of probation, and that, so long as we continue upon earth, we shall never be perfect like the inhabitants of heaven, yet is it incumbent upon each of us to cultivate as much as possible the spirit and the dispositions to be found in those pure and peaceful regions: and no reasoning, grounded upon human infirmities or human trials, with a view to qualify the duty which we owe to the Almighty, or to defend any mode of worship which does not sanctify God in them that come nigh him, will bear the test of fair examination. When we hear a good man under the Old Testament dispensation, or a true Christian in later days, speaking of his trials and his weakness, we know that his language is consistent with the purest spirit of devotion, and the most sincere dedication of himself to the service of God; and that while it denotes his own deep humility, it implies also an ardent aspiration after views more exalted, and affections more heavenly, and worship more worthy of the Lord; but to plead the infirmities of our nature, or the concerns of this life, as an excuse for coming nigh to God with cold hearts and wandering desires, and unhumiliated and irreverent dispositions, is to set aside every conclusion of sound reason.

If we acknowledge the power and holiness of the Supreme Being, and consider the relation which we bear to him, is it possible, we may ask, that we can be too devoted in our services, too fervent in our prayers, too earnest in our praises? The question is not whether our hearts can burn with holy love like the seraphim, or our lips, like those of the prophet, can be touched as with a live coal from the altar; but whether, upon the plainest principles of duty, it is not incumbent upon us to summon to the service of God all the powers of the mind, and to dedicate to him those *bodies and spirits which are his*? Has God said, and that not merely in the way of peremptory command, but because his holy nature absolutely requires it, *I will be sanctified in them that come nigh me*; and are we to delude ourselves with the notion that the worship of the heart is of little moment in his sight or that he will accept of an inferior oblation? Whence is it, my brethren, that the service of our Creator, that sacred employment of the hallowed courts of the Lord, which seems to bring together in the common sacrifice of praise and thanksgiving the whole family of his household, both in heaven and in earth, should with so many of us amount to little more than a service of compliment, without any exercise of faith, any warmth of love, any aspirations of affectionate desire towards that high and holy One, whose name we invoke, and to whom we proffer our allegiance? Whence is it that the soul, which was created in the image of God, and which once delighted to converse with him, and which, when refreshed and invigorated by the life-giving air, from the mercy seat, becomes endowed with new energies, and can mount up with wings as an eagle, so often appears as with pinions flagging and broken, weak-hearted, spiritless, faint, with no tendencies heavenward, no delight in the fellowship of the saints, no thirst for divine communications, no pleasure in meditation on the things of God; contented, as it should seem, to merge the realities of the spiritual life in a routine of ordinances and forms, in themselves a dead letter, if unaccompanied by grace and power from on high? Whence is it in all cases where God is not sanctified in them that come nigh him, that to such persons the worship is unblest? Is it not because there is wanting the preparation of the heart? Is it not because men go to the house of God, without having qualified themselves to profit by the ordinance, and especially without serious meditation upon the holiness of him to whom they profess to offer up their petitions? Would an earthly potentate consider himself honoured by the civil professions of men, whose whole conduct declared that they had little respect for his person, and little regard for his authority? And is it with such hollow and unmeaning ceremony that we treat him who is the *blessed and only Potentate*, the Creator, Preserver, and Judge of the world? Can this be the import of the solemn declaration, *I will be sanctified in them that come nigh me*?

Whether we contemplate the character of Almighty God, the precepts which he has given for our observance, or the example of saints and angels; they all urge upon us the duty of meeting him in the institutions of his worship with the deepest reverence, and the most active devotion of every faculty of the soul. May the spirit thus inculcated, and thus set before us, be universal in the assemblies

of his people! May the ministers of Christ present before God no other fire than that which they have taken from the altar! May the people be filled with a due sense of his holiness and majesty, and come near him by the mediation of his Son, through faith in his name, with whose dispositions of reverence and godly fear, which the visible symbols of his presence could not fail to inspire! For be it impressed upon every heart which is capable of being moved by a sense of the divine presence, that God marks all the wanderings of our minds, and hears every sigh of the contrite, and observes every heavenward affection, and that through the intercession of him who made atonement for transgressors, he reveals his loving kindness to them that fear him: on these he confers benefits according to the sure testimony of his holy word, even with prodigality of blessing: such is the favour with which he regards the spirit of reverential fear, that the sacred writers seem almost at a loss for expressions to describe it in all its fulness, and all its variety of application. *The secret of the Lord, they tell us, is with them that fear him. The eye of the Lord is upon them that fear him: his angel encampeth round about them that fear him: the mercy of the Lord is from everlasting to everlasting upon them that fear him: he will fulfil the desire of them that fear him: his salvation is nigh them that fear him.* Is it thus with his people on this earth? What then will be the manifestations of his love, when, beholding

him in the majesty of his perfections, they sanctify him with that entire devotion, and those nobler ascriptions of praise which belong to the world of glory? In this life it is needful that we be stimulated by motives of fear as well as of higher principles: there is the end of Nadab and Abihu, to show that God is jealous of his honour, and will avenge the breach of it: but the people of that world have holiness inscribed upon their hearts. To be reminded of his majesty they need not, for they ever behold him upon his throne: to be reminded of his purity they need not, for in that region all is pure: to be told of the relation in which he stands to them they need not, for this is the subject of their ceaseless song; and his love is in place of every lower consideration to stimulate them to heavenly musings, filling them with a delight suited to the nobler faculties and capacities of their heavenly natures, as they walk through the boundless fields of their blessed meditations.

Such too in its nature, though lower in degree, is the character of our service on earth! May the Spirit of that Saviour, by whom alone we have the liberty of access to God, purify our minds, and qualify us to worship him in the beauty of holiness! So may we bow with reverence in his holy temple! So may we sanctify him in all his ordinances below, till we are translated into that place where every thought and every feeling is in unison with his glorious perfections, and joy and bliss shall be our portion for ever.

INDIAN ARITHMETIC.

THEIR manner of numbering of all of the tribes with which we evinces the extreme simplicity of have met, numerical terms as far their language. We have asked as a hundred. In some few the

terms are simple as far as ten ; in which tells as far as a hundred. others, six is five one, seven five Some of the tribes are said to be two, and so on. Beyond ten, they perplexed in their attempts to number universally count by the reduplication beyond a hundred. When the question turned upon any point that involved great numbers, we have performed with great dexterity, by a mechanical arithmetic, intricate to explain, but readily comprehended by the eye. The principal operations are bringing the open palms together, and then crossing hands, ' heap !'—*Western Review*.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

For the Methodist Magazine.

AN APPENDIX

To Short Sketches of Revivals of Religion in the Western Country.

NO. I.

CALEB JARVIS TAYLOR and John A. Granade, at the commencement of the work of God in the great revival in the western country which began about 1799 in Kentucky and Tennessee, were our two distinguished western poets. The spiritual songs written by these two holy and evangelical ministers, "fanned" the sacred flame. These songs partook of the spirit of the work, and entered into a description of it. While Mr. Granade's composition would be sung on the one hand. "See how the Scriptures are fulfilling," &c, we would hear Taylor on another subject—

"Come and taste along with me ;
The weary pilgrim's consolation," &c.

Again, we would hear sung Mr. Granade's Zion's light :

"Arise, oh Zion ! rise and shine ;
Behold thy light is come ;
Thy glorious conq'ring King is near,
To take his exiles home.
His trumpet's sounding through the sky
To set poor captives free ;
The day of wonder now is come,
The year of jubilee," &c.

While Taylor chanted to the gentler muse—

"Precious soul, while Jesus calls thee,
Rise and follow his command ;
Rise and leave your sin and folly,
Fly to Christ, the sinner's friend.
Hear his heralds loudly sounding,
Free salvation in his name,
Pard'ning grace and love abounding
Through the merits of the Lamb," &c.
The people among whom this great

work of God was carried on partook of a martial spirit. They were in possession of a country by the valour of their arms, and their military achievements. Hence Granade sung,

"Ye soldiers of Jesus, pray stand to your arms.

Prepare for the battle, the gospel alarms ;
The trumpets are sounding, come, soldiers,
and see

The standard and colours of sweet liberty," &c.

Taylor—

"Hark ! brethren, don't you hear the sound ?
The martial trumpets now are blowing ;
Men in orders listing round,
And soldiers to the standard flowing.
Bounty offer'd, joy and peace ;
To every soldier this is given :
When from toils and war they cease,
A mansion bright, prepared in heaven."

As their songs have been compiled into various collections, they will be known by my selecting the first line, or first verse, and may be referred to. I will now give what has been called the poetry of each.

GRANADE'S ZION TRAVELLER.

"Ye weary, heavy laden'd souls,
Who are oppressed sore ;
Ye travellers through the wilderness
To Canaan's peaceful shore ;
Through chilling winds and beating rains,
The waters deep and cold,
And enemies surrounding you—
Take courage and be bold," &c.

Taylor—

"While sorrows encompass me round,
And endless distresses I see,

Astonish'd I cry, Can a mortal be found,
That's surrounded with troubles like me?
Few hours of peace I enjoy,
And these are succeeded by pain :
If a moment of praising of God I employ,
I have hours and days to complain,"
&c.*

It is true, that the compositions of our poets will not bear severe *criticism*; nor will they be prized by the classic scholar, for that *polish* of style, attributed to poets renowned by fame. But if Ossian could sing to the "whistling wind," and echo to the "craggy rock," our poets, elevated by a loftier theme, sung the Redeemer's grace in the wilderness, where all nature was called to sing his praise! It was well it was so; no other composition of poetry suited the taste of these people so well: and public approbation has given its full sanction to them; as they have been read, sung, and prized, by all classes of Christians, throughout the United States.

The names of these two poets have at length come up in remembrance before us. In order to snatch the memory of the one (Mr. Granade) from oblivion, the writer did in September last (1827) address the Tennessee conference on the subject, and with a

* The writer of this memoir published, in 1810, a collection of spiritual songs. It had an extensive circulation. In 1815, at the close of the war, such was the demand for the work, that it was enlarged, and three thousand copies published, called "The Pilgrim Songster." This Songster has been new modelled, and republished in Philadelphia and Baltimore, and it is believed in New-York also. The songs were *principally* those of Messrs. Granade and Taylor. One particularly, written by Mr. Taylor for the writer of this memoir, describing his youthful Christian experience, the first line of which is, "I love my blessed Saviour: I feel I'm in his favour," &c. This detected the republication, although the compilers neglected to give credit to the proper authors; yet I rejoice in the republication of the songs, as I trust they have done much good. The most of these songs had been "mutilated," or so "garbled," as to bear but little resemblance to the originals, until corrected from the originals for the "Songster."

Such has again been the demand for these songs, that the writer has revised the whole work, and presented it to a needy brother, for republication for his own use. This will be no intrusion on our book concern. Had it occurred to the writer's mind, it would have been presented to our agents; if acceptable, it will be again revised and placed at their disposal.

farther view of rousing the attention of our fathers of that conference to give us a continuation of short sketches, &c, of the great revival of the west, which took its first rise on the boundary lines of Kentucky and Tennessee. It is hoped that this humble request will be attended to.

Several years have elapsed, since the writer determined to sketch some account of our western poet, Mr. C. J. Taylor, and give some brief account of this amiable man and pious Christian minister; but, strange to tell, though long acquainted, and he having confided to the writer his papers at his death; to him, his wife, children, and friends generally, brother Taylor appeared to be a Melchisedec! No one could inform me for a considerable length of time what *state* in the *Union* he claimed as his *native state*! This was not an intentional omission on his part; I only mention it as characteristic of the singular turn of this good man. Having at length, in 1827, got a *clue*, the writer was led to examine his papers, and found that he had corresponded with his friends in St. Mary's county, Maryland, where I have understood he was born. This correspondence led me into the spirit of the man: he was naturally gloomy; yet at times possessed a great flow of spirits. He endeavoured therefore to throw off a recollection of events calculated to depress his spirits. When his mind was drawn to the remembrance of childhood, his reflections on life gave a melancholy turn to his mind. Death, judgment, and eternity, &c. were subjects that rested with awful weight upon his mind.

About the year 1806, he writes to his cousin, Mr. Jenefer Taylor, of St. Mary's county, Maryland, "I only recollect you as a child; and you remember me as a young man. But our situations are materially changed.— You are now in the meridian of life; busied in its pursuits, and (perhaps) pleased with its prospects; while I am travelling down its declivity towards its close, admonished by gray hairs and wrinkles, that I must shortly enter by the gate of death into a world unknown, where the greater part of my former acquaintance and relations are gone."

In another letter of about the same date, (as I suppose,) he writes to his cousin, Mr. William Evans, (I pre-

sume of the same county, but no date or direction given.) "Should you receive these lines, they may bring to your recollection that there was a person called Caleb Jarvis Taylor, who had the honour of being related to you, and frequently the pleasure of your company. The honour he still retains, but the pleasure is now circumstantially denied. I sometimes indeed, in an hour of seclusion from the world's affairs, imagine myself a welcome visitant at your house, or accompany you in your little excursions of fishing, fowling, &c. and talk to you of our former *past times*, till reason represses the airy flights of fancy, and tells me that I am yet in Kentucky, and may probably never pass its bounds. Should we now meet accidentally, I suppose we should scarcely recollect each other,—for I am told that time has improved your person, while her rude hand has been by no means favourable to mine—having bowed my head somewhat lower than nature had placed it, and strowed upon it the *honours* of age pretty liberally. A late corpulency has indeed prevented the existence of many wrinkles; but this is, upon the whole, of no great advantage, as it has loaded my limbs with about fifty weight of useless or superfluous flesh. I am also informed that you have a wife, and have in her proved the truth of Solomon's assertion, "That he who findeth a wife, findeth a good thing." They say yours is handsome, sensible, and virtuous; an assembly of qualifications which seldom meet in the same person. I have also a wife, and though she may not possess the above qualities in as great a degree of perfection as yours, yet I suppose she is far better than I deserve.

"I am too busily engaged in procuring a sufficient support for my family, to spend time in visiting the land of my nativity, though, like most old men, it gives me pleasure to think on it, and my few surviving friends which are yet its inhabitants."

In September last, (1827,) brother Joshua Jones, a local preacher, informed the writer, that he resided in the neighbourhood of brother Taylor for several years;—that brother Taylor was born in St. Mary's county, Maryland; that he became acquainted with him in 1781;—that he was then about 18 years of age, and was a

very moral youth, and of steady habits;—that he embraced religion while he resided in Washington's Bottom, near a place called *Perryopolis*, in Virginia or Pennsylvania.

The next correct account I have of brother Taylor, is from old brother Moses Ellsworth, from near Morgantown, Virginia. In 1827, while travelling through Ohio, I fell in with this old brother, who repeated some of brother Taylor's composition. I requested him to reduce it to writing for me; he did so, making this remark: "I will inform you, that brother Taylor wrote this more than 35 years ago. He was then a schoolmaster near Morgantown, Virginia. *Union* is in Pennsylvania. He was then young.—Yours,

"MOSES ELLSWORTH."

The following is the witty effusion of our poet's mind, sent to the friends at Uniontown, (then Beasontown,) Pennsylvania, as an excuse for not visiting them. This would not have been worthy of notice, were it not that it has some connexion with other cases.

When you this dialogue shall see,
Perhaps, you'll smile and think of me,

'Tis none of my concern—

But a few years, perhaps, may teach,
That you are not yet out of reach
Of Satan's subtle arm.

As Burton, kind, a caution sent
To Banning, as he preaching went,
He thought him quite uncivil,
Because he wish'd him to beware,
And as he travel'd still take care
Of the *white Virginia devil*.

But now, alas! we see him tied
By apron strings unto the bed;
Contracted now his sphere.
From *wood pile* unto fire place
He jogs along, with smiling face;
His text is now, "my dear."

That once illustrious Callahan,
That fear'd not devil, no, nor man,
Has felt the marriage fever;
A gentle fair hangs on his arm—
Thus he cries out, caught by the charm,
"Circuit—farewell—for ever!"

Murphy, a man for Jesus bold,
Does sinners and the devil scold,
And bids them turn or die;
But soon the *fair* attract his mind;
He soon applies, and finds them kind,
And throws his preaching by!

The strongest need a *double guard*,
And men like Paul, it's to be fear'd,
Are in our day uncommon;

Who think it lawful for to wed,
Yet act as though they thought it good
Never to touch a woman.

But lest you should retort on me,
I'll shortly throw my pen away,
And no more touch the matter.
Excuse your friend's impertinence,
His blunders, and his want of sense ;
And when you write, don't flatter.

Should you a leisure moment find,
To favour me with a few lines,
I'd thankfully receive them.
I love the preachers, and the friends,
And hope to meet them in the end,
Where I no more shall leave them.

Give my respects to brother Bonham,
To Hill, Peck, Chambers, and Stoneman,
To brother Matthews too :
To brothers Cook and Connoway ;
I hope they all for me will pray,
That Christ may bring me through.

I should have been at Uniontown, [Season-
But some have brought the tidings [town,]
It was not safe to come ;

And lest the nasty little pox [small pox]
Should chance to catch the poor old fox,
I thought I'd stay at home:

The next place, that I find any correct account of brother Taylor, is in Mason county, Kentucky. From the papers left in my charge at his death, I find a journal exhibiting the exercises of a pious and unusually devotional mind, yet overwhelmed with gloom and great depression of spirits. His journal extends from May to December, 1795; of course he was an early emigrant to the west. Here he taught school and married, and about 1807 removed to Campbell county, and settled on a farm. He wrote many poems from this place, which he styled the Solitary Hills.

THEOPHILUS ARMINIUS.

Newport, Ky., Jan. 7, 1828.

(To be continued.)

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Grand River Mission —Extract of a letter from the Rev. Jos. Messmore, dated March 4, 1828: "As it respects the schools on this mission, I can say, without exaggeration, that they are prospering beyond my expectations. The school at the Upper Mohawk, or Davisville, numbers at present twenty-five scholars, whose proficiency in learning is as follows:—Number who Cypher, write, and read in the

English Reader,	1
Write, and read in do.	8
Read in the Testament,	11
Spell in four syllables,	6
In the alphabet,	1

"The school at the Salt Springs numbers thirty-five, and continues in a state of uninterrupted prosperity. The scholars are making very considerable advances in literature, as will be seen by consulting the following table:

No. in the reading class,	2
Spelling class, four syllables,	6
do. do. two do.	9
do. do. monosyllables,	3
do. a, b, abs,	10
In the alphabet,	4

"The number of scholars in the schools is not only increasing, but they are also making very great improvements in their manners and habits. They punctually attend the

sabbath schools which are regularly kept at both mission houses; and it seldom or never happens that they are unnecessarily absent from the house of prayer, in the time of public worship. The members of the societies are dwelling together in much harmony and love, and the work of God is prospering generally among the natives in a most powerful and interesting manner.

"Since the year commenced, there have been forty-seven Indians and eight whites added to the society—among whom are found some of the most respectable chiefs belonging to the Mohawk, Tuscarora, and Cayuga stations. One of the most efficient instruments that God has used in carrying on this glorious work among this once forsaken people, is a young man by the name of Dockstrider, son of a very respectable Cayuga chief. He experienced religion last June, at a camp meeting held in Hawborough, and since his conversion his exertions in behalf of his own nation and others, have been unintermitted, and have been crowned with abundant success. He is a person of an excellent genius, can read almost any composition in his own or in the Mohawk tongue, fluently, and expresses himself on any subject with a great deal of ease and

eloquence; and such is the energy and seriousness with which he speaks, that his public as well as his private appeals are almost irresistible. His zeal hardly has bounds. Some weeks he has an appointment every night, besides visiting from house to house, and talking and praying with the most he sees. In short, I look upon him to be one of the brightest luminaries that the Head of the church has raised up among the natives to bear witness to the truth in this western world."

Credit Mission.—Extract of a letter from the Rev. James Richardson, dated March 15, 1828: "Since my last communication to you nothing very special has transpired in the mission at this place, except it be the conversion and addition to the church of eight natives of the Chipeway nation, who professed their faith in Christ, and were baptized at our last quarterly meeting. Most of these are the fruits of a mission of three of our Indian brethren, who were sent by brother Case to carry the glad tidings of great joy to their unconverted countrymen in the neighbourhood of the river Sauble and Muncy town. The Indians in this neighbourhood have all, excepting one or two individuals, embraced Christianity, we cannot, therefore, receive any increase of converts but only of those who are brought in from a distance by means of missionary visits from their brethren here, or of the children as they come to adult age. Several such visits have been made this winter to the west and north, and we have reason to believe they have been very beneficial.

"I have the pleasure of informing you that the Indians here under my charge continue steadfast in their profession and enjoyment of religion, and they walk worthy of their high calling and privileges. I think they are examples to others in all godliness and honesty. Humble, meek, patient and loving Christians, with perhaps only one or two exceptions.

"One of our Indian sisters named Polly Ryckman, departed this life last week, in the triumphs of faith in her blessed Redeemer. She was one of those who embraced Christianity among the first at the Grand river, about three years ago; and although before her conversion she was remarkable, even among the Indians, for her drunkenness and vice, yet since that

time she has been as remarkable for her piety and faithfulness. As death approached she continued to rejoice, raising and clapping her hands and praising and blessing God. And we have every reason to believe she adds one more to the number of those who have washed their robes and made them white in the blood of the Lamb, and who are gone to join the song of the redeemed around the throne of the Eternal, by means of the missionary exertions of our church among the long neglected aborigines of our continent. Let the friends of missions rejoice in the glorious prospect which lies before them, and continue their united exertions for the salvation of those thousands of our wilderness who must come to the knowledge of 'the only true God and Jesus Christ whom he has sent,' or perish eternally.

"Our schools here continue to prosper. In the boys' school there are thirty-five under instruction, six of whom are in arithmetic, thirteen in writing, six reading in the English Reader and studying the dictionary, and eleven of the others read in the New Testament. These all spell remarkably well out of the book. There are twenty-eight females in the girls' school, three of whom are in arithmetic, three in the English Reader, and six others in the New Testament. They improve fast in knitting, sewing, &c.

"Our prospects are flattering, and from this nursery we hope to see several, both male and female, become useful and ornamental members of civil and religious society."

Mission at the Muncy towns, on the river Thames, U. C.—Extract of a letter from the Rev. J. Ryerson, dated March 9, 1828: "The 22d of January I again visited the Muncy mission. I arrived there on Tuesday, about eight o'clock, and remained during the night with brother Case, the teacher of the school. On Wednesday morning, accompanied by brother Harris, I went to visit some of the natives in their wigwams, and spent the fore part of the day in travelling from one hut to another, praying with, and giving the inhabitants such religious instruction as I was capable of. They were generally anxious to hear, and some of them were evidently under the influence of awakening grace. Those who have experienced a change, re-

main faithful, and give very promising evidences of becoming useful members of community. At two o'clock P. M. we returned to the mission house, and heard the children recite their lessons, and also examined specimens of their writing. The improvements they are making in these respects are very favourable; and it is very certain that the prospects, both with regard to the school and congregation, are far more favourable than what they have ever been before. Three weeks after this, brother Harris met me on Talbot Street, as I was returning from the west, and informed me, 'that since my visit there, the number of scholars had trebled. So much had the school increased, that they had no room to accommodate any more; and, should there be any additional applications for admission into the school, (except there was an additional house built,) they would have to be rejected.'

"On my route round, I also passed through the Wyandot settlement of Indiana, between Sauvage and Malden. One or two circumstances had transpired, with respect to the Indians of this place, previous to my visiting them the last time, which I beg the indulgence of mentioning. The Roman Catholic priest of Sauvage had called together the principal chiefs, and proposed to build them a house, send them a missionary, &c, provided they would lease him a certain tract of their land for the building, &c, &c. The Indians, being very anxious to have a school among them, that they might learn to read and write, like their brethren at Sandusky, after having had a council on the subject, very generally concluded, (even our friends also,) to accept of the offer, not dreaming that this would interfere with their religious privileges, or prevent them from worshipping God in the way they thought proper. But some Protestant friends, living near the place, and knowing it was a devised plan between the priest and his bishop, for the purpose of expelling us from the place, and also to secure to themselves the two hundred dollars that government gives annually for the instruction of this tribe, interfered, —explained the thing to the Indians, and persuaded them to defer giving a reply until I arrived, and if we could do nothing for them, they might then determine as they thought proper. On

being informed of the state of things, and at the same time being warmly solicited by the preacher and people to do something, if possible, for them, the conflicting feelings of my mind, for a time, were indescribable. On the one hand, I knew the expenditures of the Missionary society considerably exceeded its funds. On the other hand, I thought, Shall we give up these promising plants of Zion, that have been thus far reared in the fruitful soil of an orthodox church, to be trampled under foot by the partisans of Antichrist? No, reverend sir, I thought, this cannot, this must not be; and after having deliberated and advised with my colleagues on the subject, I resolved on trying to put a school in operation, and also, that I would use every means in my power to increase the Missionary society's funds, and then, if they did not afford me assistance, I would defray the expenses myself. Accordingly, plans were concerted for commencing the school. I was informed, that a house could be procured with little or no expense, that would answer for the present. The person we concluded to employ as a teacher, is a young man by the name of M'Gee, who is well qualified for that situation, and who received his religious and literary advantages through the instrumentality of the Sandusky mission. After having made these arrangements, I left the whole in the hands of brother Stomey, (the preacher on the circuit,) and brother Gesty, (a friend living near the place,) for the purpose of having them carried into execution. I have not heard from them since."

Mobile Mission.—Extract of a letter from the Rev. Thomas Burpo, dated March 3. 1828: "I commenced my labours on the first sabbath in January, and have continued them ever since. I am truly gratified to see the number that attend church: three times on the Lord's day we generally have large and attentive congregations. Seriousness is often seen upon many countenances, and not unfrequently under the administration of the word, the hearts of some are touched, while tears of penitence are seen to flow down their cheeks, bespeaking to us that our labour is not in vain. We have our class meetings weekly, and I can truly say they have been blessed in a peculiar manner. Such

in the interest felt in those meetings by the members of the society, that they appear to be impatient for the evening to arrive, when they almost unanimously meet, looking with anxious desire and fervent prayer for a rich and heavenly repast; and thanks be to God, we are not often disappointed. Our first quarterly meeting was held on the second Saturday and Sunday in February. The congregation was unusually large. The sacrament was administered to a great number of communicants. It was truly, for this place, a pleasing scene to see every thing like sectarian feeling laid aside, while Christians of different denominations surrounded the board of the Lord, meekly kneeling on their knees, and there receiving these sacred emblems of the broken body and shed blood of the Lord Jesus Christ. The prospect of religion wears a more favourable aspect in this place than it has at any former period. There have been considerable accessions to the church recently, some of whom are young men of promising talents."

Red Hook Mission.—Extract of a letter from the Rev. J. B. Matthias, dated March 25, 1828: "Upon my return from conference to Rhinebeck, the place in which I reside, Mrs. Garretson very kindly gave me letters of introduction to several persons of distinction, within the bounds of the mission, through whose influence I obtained immediate access to the people. I went on striving to do what good I could, although in indifferent health. I was not without some opposition. As soon as I began to unfold the banner of truth, and to make advances upon the dominions of Satan, he became alarmed. A company of Deists, in the vicinity of Red Hook, appointed one of their number to give a lecture on Deism, in the school house where I was in the habit of preaching. This raised a party against them; the door was locked upon them; they broke it open and admitted their speaker. The trustees of the school house arrested the ring leader, and fined him five dollars. This created a great excitement among the Deists; they mustered their forces, called a school meeting, and succeeded in passing a vote, that the school house should not be appropriated to holding any religious meetings whatever. I, in course, was shut out. My friends, however, soon ob-

tained a house in the neighbourhood to preach in, where I have a good congregation, and am encouraged in my labours by some of the first families in the place. Deism, I rejoice to say, has become more unpopular than ever. I believe I am the first Methodist preacher who has preached in this place.

"My bodily afflictions were so great that at times I could scarcely sit on my horse. I made out, notwithstanding, to preach three times on the sabbath through the summer, and rested during the week, so that I could not extend the mission as much as I desired. But in the fall, my health being much improved, I began to extend the sphere of my labours, and obtained an appointment in Germantown, where I have a large congregation, and likewise in Claremont.

"There is a village within the bounds of my mission, in which I had a great desire to establish an appointment. I at length succeeded, through the influence of some gentlemen, in preaching once in the academy. When I came round again, I found it was closed against me. I applied to the minister of the place to have the doors opened for me, but he declined having any thing to do with it, saying, that there were objections to my preaching there. When I came again to the place, I applied for the use of the district school house—this also was denied me. By this time the people got information of the manner in which I had been treated, and soon provided me a place, in which I have regularly a large congregation.

"The badness of the roads and the weather, this winter, have been somewhat against me. There are, however, some awakenings among us. One has obtained religion and joined the church. Several individuals of distinction, in this mission, have kindly received and entertained me, and aided me with their influence. I cannot deny myself the pleasure of mentioning the names of some of them:—Mr. T——, of Rhinebeck; captain Brown, of Red Hook; Mrs. Montgomery, Mr. Parks, Mr. R. L. L——, Mr. Tenbrook, Dr. Broadhead and family, and Mr. H. C. I have collected for the Missionary Soc. \$63 93: from a lady in Red Hook, to make me a life subscriber of the Missionary Society, \$20."

REVIVALS.

THE Rev. B. Sillick, in a letter dated Pittsfield, Mass., March 18, 1828, says,—“We have received on trial since conference two hundred and ten, the most of whom bid fair for usefulness in the church and for glory. To every society on this circuit more or less have been added. Our prospects are very flattering: sinners are coming to God, both the old and the young professors of religion are pressing after all that mind that was in Christ Jesus.”

Extract of a letter from the Rev. J. J. Emmes, dated Bytown, U. Canada, March 12, 1828: “I would announce to the friends of Zion what the great Head of the church is doing for us in this northern region. Those who are acquainted with this isolated place will surely render the tribute of praise in behalf of this people, when they learn that the good Lord is converting sinners in this place. In Clarendon, sixty miles up the Attawa from Hull, a good work has been going on this winter, and a society of more than twenty members has been collected, principally through the instrumentality of a local preacher and an exhorter. This is a new settlement, settled mostly by emigrants from Ireland.”

Christiansburg Circuit, Va.—Extract of a letter from the Rev. J. A. Gere, dated March 24, 1828: “God has been our trust, and he has triumphed gloriously. Our little circuit has been visited in power, and at some of our appointments, prospects are now more favourable than ever. It is thought, that with prosperity, another year will easily enlarge it to four weeks’ labour. More than one hundred and sixty have been received into society, the most of whom profess to have received the forgiveness of sins; and after allowing for deaths, removals, and apostasy, we have a net increase of more than one hundred and forty. To God alone be all the glory.” About fifty had been added to the society on the station.”

Genesee District.—Extract of a letter from the Rev. A. Abell, dated March 20, 1828: “We have some good times on Genesee district. When I was at Newtown a few weeks ago, the gracious work which commenced there some months since was still progressing, especially in the village.

“Measures are taking to erect a

house, in the village of Newtown, to be dedicated to the worship of the Most High. The Lord has done great things on Bath circuit. Some weeks ago, the preachers informed me that they had received into society, since conference, upwards of two hundred and thirty persons. The gracious work was still progressing. The preachers were in good spirits, continuing, as they had done all the year, to labour with much zeal and success for the salvation of souls.

“The state of things at Rochester continues good, and prospects are very flattering. A second society is soon to be organized, according to law, with a view to erect another house of worship. The present house frequently will not hold near all who assemble for preaching and for prayer meetings.

“When I was last on Nunda circuit, the good and glorious work was still advancing in a powerful and encouraging manner. In the little village, where at present my home is located, (Lima,) and in several neighbourhoods around, there has been a very cheering work of grace going on, for more than two months past. From what I have been able to ascertain, I judge that about seventy have professed to be subjects of a gracious change.”

The Rev. Thomas R. Ruckle, in a letter dated Barnesville, Ohio, March 19, 1828, states, that a powerful work is going forward on that circuit, which commenced at a sacramental occasion. He says that upwards of three hundred have been received on trial since last conference.

Wiscasset, Maine.—Since issuing the number, (says the *Wiscasset Citizen*,) in which we noticed the revival in this place, it has been extended through every age, rank, and sect. There are from one to three well attended meetings every evening, and frequently one during some part of the day, either by the Congregationalist, Baptist, or Methodist societies, or by a union of all; and it gives us pleasure to state, that we have witnessed nothing of the asperity or bitterness of sectarian prejudices. The several officiating clergymen and elders appear to view each other as fellow labourers in the same vineyard; a fact highly creditable to their characters as men and as Christians.

Mount Pleasant Circuit.—The Rev. H. Bartlett, under date of March 29, 1828, writes, that a glorious work of reformation is extending on this circuit. He states that fifty-six have been received as probationers within a short time. "Within three years two churches have been erected; and a parsonage with four acres of land purchased, situated in Mt. Pleasant, which I have found the year past no small accommodation. Let this be done in all our circuits, and it will remove from us many difficulties that we now labour under."

Stroudsburg, Penn.—We are favoured with the gratifying intelligence contained in a letter from the Rev. J. Hevener, dated the 23d March, 1828, that the work of the Lord is prospering gloriously on this circuit. This circuit, in and about which so extensive a field of labour is opening to those who proclaim the glad tidings of salvation, has been organized about eight months. The great difficulties which are always to be encountered in the formation of new circuits, have, in this instance, been fearlessly met, and successfully overcome. There are eleven classes, thirty-five preaching appointments, and nearly one hundred and fifty members, one hundred and twenty-three of whom have joined the circuit since its organization.

Rev. Benj. R. Hoyt writes from Dover, N. H., that the recent conversion of twenty souls and their addition to the church, have animated the hearts of Christians in that place, and led them to hope for still better things.

Rev. E. F. Newell, of Bethel, Me., writes, "Thanks be to God, we are not left desolate on Bethel circuit. Scores have already burst the chains

of guilt, and come into the glorious liberty of the children of God. The work is spreading; truth prevails. May righteousness and truth fill the world. Our prayer is, Thy kingdom come, thy will be done."

Rev. Jos. Ireson, of Hebron, Conn., under date of March 19, 1828, writes, "The Lord has been carrying on a gracious work in Hebron since the commencement of the present year. A number have found Jesus to the joy of their hearts, and still the prospect is flattering. Perhaps I may give you a more particular account of it."

The following shows the *practical* effects of the work of grace on the heart:—"I have just arrived in my circuit, from our late conference, and am now at the house of my old friend, John Stockdale, of Madison county, Virginia. Brother Stockdale has long since manifested an anxious solicitude for the civilization and salvation, not only of the poor and unenlightened part of our own people, but especially of the Indian tribes of this continent; and for this purpose he has often and freely contributed his money. But not satisfied with what he has done, he wishes to do more; and as he thinks that the Missionary Society of the Methodist Episcopal Church is well calculated to accomplish this great and glorious object, he therefore requests me to inform you, that he wishes to be one of the ninety persons, as proposed by an 'Old Methodist' of Tennessee, to pay one hundred dollars into the treasury of the Missionary Society. And he farther states, that if the number proposed should not be made up, he will nevertheless send on his hundred dollars to you in the course of this year. J. C. BALLET."

OBITUARY.

From the Minutes published at Cincinnati for 1827.

DECEASED PREACHERS.

HENRY KNAPP. He was born at Saratoga, New-York, August 9, 1796. He embraced religion when about 19 years of age, and soon afterwards began to exhort sinners to repentance. In 1819, he received license to preach as a local preacher. He joined the travelling connexion, and from 1820, to 1827, inclusive, he travelled Cross Creek, Grand River, Athens, Mercer, New Castle, and North East circuits.

In May, 1827, he was taken ill at a meeting which he attended, and was in a short time so severely afflicted, that his mind became affected. While in a state of delirium his thoughts were continually running upon the Scriptures and religious subjects. When he recovered his reason he sung with fervour, "I see a world of spirits bright," &c. A short time before his death he called for a Bible and hymn book, read

a chapter, sung a hymn, and earnestly prayed. His sufferings were severe; but he bore them with Christian fortitude, commended his wife and children to the Father of mercies, and with the praises of God upon his lips he fell asleep in Christ, May 20, 1827. He was acceptable and useful; punctual in fulfilling his appointments, and in the performance of his Christian and ministerial duties; and though his friends and the church feel the loss of his labours, he doubtless enjoys a reward in heaven.

JOHN SALE was born of respectable parents, who were members of the Protestant Episcopal Church, in the state of Virginia. When he was about 21 years of age, he was convinced of sin, and experienced religion. Soon after, he thought it his duty to call sinners to repentance; and was licensed, and received on trial as a travelling preacher in 1796, and stationed on Swanina circuit. In 1797, he was appointed on Bertie circuit; in 1798, he was received into full connexion, ordained a deacon, and stationed on Mattamuskeet; in 1799, on Holstein; in 1800, he was ordained an elder, and stationed on Salt River circuit, Kentucky; 1801, Shelby; 1802, Danville; 1803, Scioto, in the state of Ohio; 1804, Miami; 1805, Lexington, Ky.; 1806, he was appointed presiding elder of Ohio district, where he continued with acceptability and usefulness four years. In 1810, he was appointed to preside on the Miami district, in 1811, on the Kentucky district, where he continued four years. In 1815, he was again stationed on Miami district, where he continued two years. In 1817, on Union circuit; 1818, on Mad river circuit; and in 1819, he was again appointed to Miami district. This year his health so far failed, that in 1820, he was considered as superannuated; in which relation he remained four years. In 1824, his health had so improved, that his relation was changed to a supernumerary, and he was appointed to Wilmington circuit, where he did the labour of an effective man. In 1825, he was made effective, and stationed on Union circuit, where he laboured with great perseverance. At the conference held in Hillsborough, he received his last appointment, which was for Piqua circuit. He entered upon his work on the circuit, and continued until December 30, when he was con-

fined with a fever, at the house of his friend, Mr. French, about four miles above Troy on the Miami. His disease advanced in its ravages on his system until the 16th day, when exhausted nature sunk into the arms of death.

During his illness there was not an intervening cloud to darken his prospect of a better world; he observed to his colleague, "If you think it worth while, tell my brethren, that the religion I have recommended and preached to others, now affords me consolation and support, in the view of death and eternity. Tell them that my faith is unshaken in the doctrines of our church." He then clapped his hands, and shouted triumphantly, in the prospect of a glorious immortality. He has left a wife and eight children, to mourn their loss.

DANIEL BLACK, a native of South Carolina, was born November 27, 1796. In the latter end of the year 1817 he removed to Kentucky. He professed to obtain religion July 24, 1821. He was licensed to preach August 18, 1823, and shortly afterwards was received on trial into the travelling connexion, and was appointed to the Henderson circuit. After this he travelled the Cumberland and Logan circuits. In 1826, he was appointed to Barren circuit, where he, "his body with his charge laid down." He was exemplary in his life, patient in his afflictions, and triumphant in his death. Having bequeathed his little property to the Kentucky annual conference, he seemed to be done with the business of time. He spent his few remaining hours in conversing with his friends concerning the great things of eternity, and exhorting them to meet him in heaven. Some of his last expressions were, "My sufferings will soon be over;—I shall soon be in heaven."

OBADIAH HARBER, son of Noah and Judith Harber, was born March 15th, 1790. After a religious education, he embraced religion in the month of August, 1802. He was licensed to preach in the year 1821, and in the same year was received on trial into the travelling connexion. He travelled with great usefulness on the Red river, Dixon, Greenville, Green-brier, Madison, Little Sandy, and Cyothiana circuits; in the last of which, after seeing many brought to the knowledge

of the truth, he, like a ripe shock of corn fitted for the master's use, was gathered into the garner of eternal rest. From the commencement of his affliction he possessed confidence, resignation, and much of the Divine presence. On the Saturday preceding his death, his twin brother Stephen Harber repeated to him the 23d Psalm, and asked if he could speak as the Psalmist. He answered, "Yes, he will be with me," and added, "Jesus is my friend!" On sabbath his brother asked if he felt like giving up his shield in that trying hour. He replied, "No, in the strength of Jesus no, I never will give up my shield." And on the next morning, without a sigh or groan, he departed in peace.

NELSON DILLS, a native of Kentucky, was made a subject of regenerating grace in 1816; and after labouring for some time under the convictions of his mind that he ought to preach the gospel, he entered the ministry in 1822. In 1823, he was admitted on trial by the Kentucky annual conference, and appointed to Franklin circuit. In the following year he was appointed to Shelby circuit. In 1825, to Madison circuit, and in 1826, he was reappointed to the Franklin circuit, where he ended his days. He was acceptable and useful in all the places of his labours, and in his last hours he was sustained by the comforts of true piety. He anticipated his approaching dissolution, and expressed a perfect resignation to the will of God. His disorder was that of a bilious cholic; he died on the 23d of March, 1827, and rests from his labours.

JOHN CORD was born in Hartford county, Maryland; and in 1805, removed to Kentucky. In 1806 he experienced the converting grace of God. After officiating for some time,

first as an exhorter, and afterwards as a local preacher, until 1811, he entered the travelling connexion on trial, and was appointed to Missouri circuit. He continued travelling successfully for about seven years, when in consequence of a heavy loss by fire, he obtained a location. In 1822, he was readmitted into the travelling connexion, and continued his labours during four years. At the conference of 1826, he received a superannuated relation; and on the 3d of March, 1827, he departed in peace, and in the full hope of life and immortality. He possessed deep piety, and enjoyed the confidence and love of his brethren.

WILLIAM CRAVENS, a native of Virginia, was born July 31st, 1766. About the year 1794 he became a member of the Methodist church; and after being some time a member, he experienced in a wonderful manner the power of God's sanctifying grace, devoting his time to the service of God in prayer, exhortation, and afterwards in preaching the gospel. About the year 1820, he removed to the western country. In the autumn of that year he joined the travelling connexion, and was appointed to Charlestown circuit. In 1821, and 1822, he was employed on the frontier settlements, where he formed two new circuits. On both of these his labours were much blessed, and he continued to labour with great zeal. In 1824, he was appointed to Blue River circuit, and in 1825, he received a superannuated relation, in which he continued until his death. He ended his days in peace on the 10th of October, 1826, after a short but severe illness. In all the stations which he filled in the church, he discharged his duties faithfully. Of him it may be said, "He rests from his labours," and there is no doubt but his works follow him.

POETRY.

From the Wesleyan Methodist Magazine.

CHRIST'S ENTRY INTO JERUSALEM :

Mark xi. 9, 10.

By the Rev. J. W. Cunningham, A. M.

FROM Olivet's sequester'd seats,
What sounds of transport spread?
What concourse moves through Salem's
streets,
To Zion's holy head?
Behold him there in lowliest guise!

The Saviour of mankind!
Triumphal shouts before him rise,
And shouts reply behind:
And "strike," they cry, "your loudest
string:
He comes! Hosanna to our King!"

200 *The Graves of Martyrs.—The Wayfaring Man.*

Nor those alone, the present train,
 Their present King adored;
 An earlier and a later strain
 Extoll'd the self same Lord.
 Obedient to his Father's will,
 He came, he lived, he died;
 And gratulating voices still
 Before and after cried,
 "All hail the Prince of David's line!
 Hosanna to the Man divine!"

He came to earth: from eldest years,
 A long and bright array
 Of prophet bards and patriarch seers
 Proclaim'd the glorious day:
 The light of heaven in every breast,
 Its fire on every lip,
 In tuneful chorus on they press'd,
 A goodly fellowship:
 And still their pealing anthem ran,
 "Hosanna to the Son of man!"

He came to earth: through life he pass'd
 A man of griefs: and lo,
 A noble army following fast
 His track of pain and woe:
 All deck'd with palms, and strangely bright,
 That suffering host appears;
 And stainless are their robes of white,
 Though steep'd in blood and tears;
 And sweet their martyr anthem flows,
 "Hosanna to the Man of woes!"

From ages past descends the lay
 To ages yet to be,
 Till far its echoes roll away
 Into eternity.
 But oh! while saints and angels high,
 Thy final triumph share,
 Amidst thy followers. Lord, shall I,
 Though last and meanest there,
 Receive a place, and feebly raise
 A faint hosanna to thy praise?

From the Wesleyan Methodist Magazine.

THE GRAVES OF MARTYRS.

The kings of old have shrine and tomb,
 In many a minster's haughty gloom;
 And green, along the ocean side,
 The mounds arise where heroes died;
 But show me, on thy flowery breast,
 Earth! where thy nameless martyrs rest!

The thousands, that uncheer'd by praise,
 Have made one offering of their days;
 For truth, for heaven, for freedom's sake,
 Resign'd the bitter cup to take,
 And silently, in fearless faith,
 Bowing their noble souls to death.

Where sleep they, earth? by no proud stone
 Their narrow couch of rest is known;
 The still, sad glory of their name,
 Hallows no mountain unto fame;
 No—not a tree the record bears
 Of their deep thoughts and lonely prayers.

Yet haply all around lie strew'd
 The ashes of that multitude;
 It may be that each day we tread
 Where thus devoted hearts have bled,

And the young flowers our children sow,
 Take root in holy dust below.

Oh! that the many-rustling leaves
 Which round our homes the summer
 weaves,

Or that the streams, in whose glad voice
 Our own familiar paths rejoice,
 Might whisper through the starry sky,
 To tell where those blest slumberers lie!

Would not our inmost hearts be still'd
 With knowledge of their presence fill'd,
 And by its breathings taught to prize
 The meekness of self-sacrifice?
 —But the old woods and sounding waves,
 Are silent of those humble graves.

Yet what if no light footstep there
 In pilgrim love and awe repair?
 So let it be!—like Him, whose clay
 Deep buried by his Maker lay,
 They sleep in secret,—but their sod,
 Unknown to man, is mark'd of God!

F. H.

THE WAYFARING MAN.

The wandering pilgrim treads his road,
 In search of happiness and God!
 Fearless he ventures on his way,
 Though tost by night and tired by day;
 In hopes, when every toil is o'er,
 To rest upon the eternal shore.

When tempests howl, and storms arise,
 And shake the turrets of the skies;
 When mountain billows rage and foam,

His faith still eyes the promised home;
 In hopes, when every toil is o'er,
 To land upon the eternal shore.

When round the altar's sacred mount,
 His joys their former griefs recount;
 His tried companions join the throng,
 And shout the universal song;
 "Oh may we when our toils are o'er,
 All safely tread the eternal shore."

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[VOL. 11.]

DIVINITY.

THE FOUNDATION OF THE CHURCH : A SERMON,

Delivered at the opening of the Methodist Church in Morristown, N. J., Oct. 14, 1827.

BY THE REV. NOAH LEVINGS.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit."—EPHESIANS ii, 20–22.

PERHAPS no man ever expressed himself in terms of greater humility than St. Paul. When speaking in view of his past life, and especially in view of his cruelty to the church of God, he says, "I am the least of the apostles, and am not meet to be called an apostle, because I persecuted the church of God:" and from the same view, calls himself "the chief of sinners," and declares that he was "less than the least of all saints." But when speaking of himself as an apostle of Jesus Christ, acting under the authority of divine inspiration, he fearlessly declares himself to be a "wise master builder," and as having "laid the foundation;" as being "not a whit behind the chiefest apostles;" and as having "laboured more than they all," &c. He was always careful, however, to acknowledge that it was "by the grace of God" he was what he was: so that it is evident that the honour conferred upon him by being called to the apostleship, rather tended to create gratitude and humility, than pride and vanity.

It was a most astonishing display of the power of grace, in the conversion of St. Paul from the strongest national prejudices, and from the most violent hostility to the Christians, to the humble and indefatigable apostle of the Gentiles. He ever gloried in this high commission from above, and laboured with all his powers to magnify his office by a faithful discharge of all its sacred duties. In fulfilling the duties of his high calling, the primary object of the apostle was to settle the first principles of our holy religion, so as to justify the divine dispensation with the different nations of the earth. This he has done, in his various epistles, in a most masterly manner. His general object seems to be, to show that the Jews on the one hand could not be saved by attending to the outward ceremonies of the law, and that the Gentiles on the other could not be saved by the morality of the heathen philosophers, or the superstitions of idolatry. To establish these points, he proves most convincingly, that "all have sinned and come short of the glory of God." And to remedy these evils, alike common to all, he presents the sacrificial death of the Lord Jesus Christ, by which an atonement was made for both Jews and Gentiles; and thus

through Christ and him crucified the foundation was laid for the salvation of all on the terms of the gospel. This was glad tidings of great joy to all the Gentile converts, who had ever looked upon themselves as outcasts from the covenants of promise, having no hope, and without God in the world. The apostle is remarkably clear in showing, that all former distinctions are abolished by the cross, and the conditions of salvation to all are repentance towards God, and faith in our Lord Jesus Christ. These important doctrines are presented to us in metaphorical language in the text, but every way in character with the age, language, and nation, in which they were written. Here the church of God is represented by a "building fitly framed;" and there are several points of striking resemblance. As first, the materials of both, in their rude and scattered state, bear no resemblance whatever to the beauty, order, and strength, in which both appear in their finished state. Secondly, in the immense labour bestowed in gathering, framing, and erecting them, into buildings of use and convenience. Thirdly, they agree in both having a foundation to rest upon. But however metaphorical the language, we must, in reading the Scriptures, take special care not to confound the substance with the shadow, and thus lose sight of the main object of the inspired writer.

In the prosecution of our design on the present occasion we shall observe the following order :

I. Take into consideration the foundation of the church of God.

II. The edification and design of the church.

St. Paul declares, that "other foundation can no man lay than that is laid, which is Jesus Christ;" and yet in the text he affirms that the church is built upon the foundation of the *prophets* and *apostles*, Jesus Christ being the chief corner stone. There is, however, no difficulty here, when we consider that the apostle does not assert that the *persons* of the prophets and apostles form the foundations, but rather the *faith* which they preached : which faith has Christ for its object under every dispensation. So important are prophets and apostles, as parts of this foundation, that it is difficult to see how the claims of Christ as the Messiah, could be authenticated and established without them ; yet when added, they form but inconsiderable parts, compared to the *chief corner stone*. He in person and offices forms the chief and only-sure ground of a sinner's hope.

1. The prophets afford the strongest evidence of the existence of one self-existent and eternal God ; the maker, upholder, and wise governor of the universe. They assert him to be omnipresent, omniscient, and omnipotent ; a God of holiness, wisdom, and truth ; gracious and long suffering, forgiving iniquity, transgression, and sin. The apostles perfectly agree in all these representations of the divine character, and add their unequivocal testi-

mony for the confirmation of the whole : as may be seen by a careful perusal of the New Testament. By both, the divine character is beautifully set forth and celebrated, as the object of universal reverence and admiration.

2. Both prophets and apostles agree in representing man as a fallen and depraved being, both by nature and practice ; that "the whole head is sick, and the whole heart faint ;" that "all we like sheep have gone astray ;" that "we have all sinned, and come short of the glory of God ;" that "the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be." They both agree in representing him in this lapsed condition, as totally unworthy of the divine favour, and obnoxious to divine wrath ; and equally unable by the merit of his own good works, or sufferings, to obtain the favour of God : that it was "when we were yet *without strength*, that Christ died for the ungodly." Of course they set him forth in a most deplorable and lost condition.

3. Both prophets and apostles agree in holding up to the world but one sovereign remedy for these evils of the human race—the sacrificial death of the Lord Jesus Christ ; by which an atonement was made for the sins of the whole world, and thus was thrown open a door of hope to all the fallen race. At an early age of the world, the prophets began to reveal the character of this Saviour, by descriptions of his person, offices, and sufferings ; by which his character by degrees was developed to human view, like the splendour of the rising sun. He is the "promised seed" to Adam, and to Abraham. Now the apostle Paul, in his epistle to the Galatians, recognises this promised seed as being Christ. "He saith not as to seeds, as of many, but to thy SEED, which is Christ." He is the Shiloh of Jacob, unto whom the gathering of the people should be ; and the history of Christ's public ministry as recorded in the New Testament will fully secure this character to him. Behold him on the mount, at the sea side, and in the wilderness ! What multitudes were gathered together unto him !

He is "Captain of the Lord's host" to Joshua ; and St. Paul terms him the "Captain of our salvation, bringing *many sons unto glory*." He is David's "sun and shield, and King upon the holy hill of Zion, ruling in the midst of the people ;" a "bone of whom was not broken : " who had "gall and vinegar given to him in his thirst," and whose "garments were parted," and "upon whose vesture the lot was cast." Now in the New Testament, every feature of this divine character is recognised in the person, offices, and sufferings of Jesus Christ. Again, he is the "stone which the builders rejected," Psa. cxviii, 22 ; but which became the head stone of the corner ; and Christ (Matt. xxi, 42) claims to be the very one referred to ; and St. Peter (Acts iv, 11) gives this character to him most unequivocally. He is Isaiah's "child born,

and son given;" upon whose "shoulders is the government," and whose "name is Wonderful, Counsellor, the mighty God, the everlasting Father, and Prince of Peace." He is the "precious corner stone, tried and laid in Zion for a sure foundation." But what saith the New Testament to all this? "Unto you is *born* this day a Saviour." "God so loved the world that he *GAVE* his only begotten Son." "A new *commandment* give I unto you." "And they *wondered* exceedingly, saying, What manner of man is this?" "I *counsel* thee to buy of me gold," &c. "All *POWER* is given unto me in heaven and in earth." "Philip, he that hath seen me hath seen the *FATHER*." "I and my *FATHER* are one." "Him hath God exalted with his own right hand to be a *PRINCE*." "He is our *PEACE*." "Unto whom coming as unto a living *stone*, disallowed indeed of men, but chosen of God and *precious*." "Other *FOUNDATION* can no man *LAY* than that is laid, which is Jesus Christ." "I have laid the *FOUNDATION*." He is Jeremiah's "righteous Branch," and "Lord our Righteousness." And of himself he says, "I am the true *VINE*." And of him says an apostle, "He is made of God unto us *RIGHTEOUSNESS*." He is Daniel's "Messiah the Prince;" and says Andrew to Simon, "We have found the *MESSIAH*, which is the Christ." He is Zechariah's "King coming to Zion, just, and having salvation, lowly, and riding upon an ass." He is the "stone with seven eyes," the "shepherd smitten." Finally, he is Malachi's "Messenger of the covenant."

Behold him seated on an ass, and coming down the mount of Olives; and hear the shouts of the multitude: "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" and you have the testimony of fact to confirm the prophetic declaration.

4. Thus prophets and apostles perfectly agree and unite in laying Jesus in Zion for a sure foundation, and precious corner stone. They form two sides of this mighty foundation, by adding their united testimony in support of the claims of Jesus as the true Messiah. Indeed without him neither prophets nor apostles could be understood, but admitting him to be the very Christ, and the utmost harmony, beauty, and strength, are manifest. We hesitate not to say, that no person but Jesus of Nazareth will fit the place prepared for him by the inspired prophets. He perfectly fulfils every prophecy delivered concerning him, while no other one has been able for any length of time to attract public attention. They have all wanted the true and infallible marks of the Messiah—the answering to the descriptions of the prophets, and meeting the necessities of a lost and ruined world. But blessed be God, from the first gleam of light that was ever thrown athwart our gloom, to the significant exclamation of the Baptist, "Behold the Lamb of God!" Jesus is the sum and substance of the whole. The patri-

archs chanted his praise, the prophets caught the sound, and gave it a new and increasing impulse, till the sound rolled down the annals of time to the destined period, when at length the morning broke, the shadows fled away, and the majestic limb of the sun of righteousness arose with the splendour of morn over the hill and valleys of Bethlehem. At this instant thousands of angelic beings joined the theme, with "Glory to God in the highest; on earth peace, and good will to men."

5. Prophets and apostles add farther strength and support to the claims of Jesus, as the sure foundation, by preaching the same important doctrines which he taught. There is not a dissenting voice, but all hold forth the necessity of justification by faith, spiritual regeneration by the power of the Holy Ghost, the duty of repentance, and the doctrine of a future judgment, with everlasting rewards and punishments. These doctrines of faith, in their connexion and harmony, form parts of this grand foundation, but only as they tend to establish the claims of Christ as the true Messiah, and hold him up to the world as the only hope of Israel and Saviour thereof. In this light they add great strength to the testimony of Jesus; for had he not fulfilled the prophetic declarations, or had he preached doctrines contrary to those delivered by the prophets, he had not been the Messiah: either would have prostrated his claims, and proved him an impostor. But as it is, the harmony of the parts, and the oneness of design and tendency, all go to show, that our faith is built on the prophetic and apostolic testimony of Jesus Christ as the chief corner stone. It is true, that some of the ancient prophets are not so clear and perspicuous on some of these points of doctrine as others; yet they are sufficiently clear to show that they harmonize with the others, and to be in character with the dispensation under which the Holy Ghost was not yet fully given.

The foundation being thus laid, and the way prepared, we come,

II. To consider the edification and design of the church of God.

By the edification of the church is meant, the upbuilding of its members in knowledge, faith, and holiness; and the accession of new converts to its visible membership. Hence,

1. The edification or growth of the church of Christ is not to be effected by asserting popish infallibility, or by an appeal to coercive measures, nor to the heat of a persecuting spirit, which so disgraced some former ages of the church; but by the accession of virtue and piety to the individual character, and of pious individuals to the number of the faithful. Hence the edification of the church is both an individual and a communitive work. And it is in this light that it is presented in the Holy Scriptures. When speaking of the former, the accession of gifts and graces to the human heart is set forth as building up ourselves on our most holy faith. "Giving all diligence, add to your faith virtue; and to

virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ."

But when speaking of it in the latter or communitive sense, each individual is considered as a part of this holy building. Hence says the same apostle, "Ye also as lively stones are built up a spiritual house," &c. Every gift then, and every grace, is calculated to edify the heart into a dwelling place for the Most High ; and the addition of every such individual to the church of Christ, aids in rearing it up into a finished edifice. Thus by being *fully framed* into the foundation by holy purifying faith, and into the other parts of this spiritual house, by holy purifying love, it *groweth* unto an holy temple in the Lord.

2. To effect this great object, God has given the revelation of his word. This contains all necessary information relative to the divine character, man's relation and duty, together with his accountability. And to aid those parts of the world where a written revelation is not known, "a measure of the Spirit is given to every man," "teaching us," &c. In addition to these means, he has seen good to institute the public ministry of his word ; and thus, through means of human instrumentality, the great work of evangelizing the world is carried on. But mankind possess a great variety of peculiar views and feelings. These arise partly from the various temperature of the human mind, and partly from the prejudices of education. The result of this state of things is, that no one man has gifts sufficient to meet the exigence of every case. To remedy this evil, however, God in his goodness has distributed various gifts in the church, according to his own wisdom and good pleasure : "For to one is given by the Spirit the word of wisdom ; to another the word of knowledge ; to another faith ; to another the gifts of healing ; to another working of miracles ; to another prophecy ; to another discerning of spirits ; to another diverse kinds of tongues," &c. And again, "When he ascended up on high he led captivity captive, and gave gifts unto men." "And he gave some apostles ; and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Now as God has distributed his gifts in such abundance, and yet with such variety, it becomes the duty of every minister of the Lord Jesus, to take the grand doctrines of the Bible, as taught by prophets and apostles, and address them to the understandings and consciences of

men as subjects of faith ; urging them home with perspicuity and strength. If accompanied by the energies of the Holy Ghost, they cannot fail of having in some good degree the desired effect. Their evidence will captivate the understanding to the belief of the truth, while their energy will renew and sanctify the heart. The former will give us a just conception of the plan of salvation, while the latter will regulate all the moral principles of the soul.

Behold these labourers in the Lord's vineyard, going forth in quest of materials with which they may edify the church of God ; each with his peculiar gift, whereby he is to perform his part of the important work. Some, from their peculiar gift, have acquired the bold title of "sons of thunder ;" while others, from their peculiar gift, are termed "sons of consolation." The former go forth like the athletic woodman, who fells the mighty oak, or prostrates the lofty cedar of the forest ; and are eminently successful in awakening sinners to a sense of their lost condition. The latter, like the more refined and polished architect, with his line, rule, and compass, comes forward with the more exact rules of truth and discipline, and bring them to a still greater fitness for a place in the church of God. But when gathered and framed, all cannot supply the same place, however honourable that place may be. Some, like the stately column, are called to occupy prominent and important places in the church, but at the same time attended with a great advance of responsibility. While others, like the brace or pin, are assigned to a less conspicuous, but equally important part of the house. These the wise master builder distinguishes from each other, and assigns each his proper place and work ; and happy is that man who recognises his proper place in the church, and has fortitude and humility sufficient to take and *keep it*. Humility, if it be a conspicuous and honourable one ; and fortitude, if it be a more obscure and dishonourable one : for there is more danger of pride in high stations, and in the possession of many talents, than otherwise ; and more danger of despising and burying the *one* talent than the many. No more, however, is required in the improvement, than was bestowed in the gift. Hence a man is as much out of his proper place, who attempts with one talent to do the work of one who has five, as a pin would be, put in the place of a pillar. And is it not to be feared that many, who have only a gift for exhortation, strive to crowd themselves into the ministry, and thus lose the good they might do in their proper places, and impose themselves upon mankind as public teachers, without the proper qualifications ? God will say to such, " Who hath required this at your hand ?" Again, no man's gift can suit and profit every variety of character to that extent which a change might ; and especially for a great length of time. And this is a clear indication that God never designed that his servants should settle down in one place for twenty or thirty years together ; and

the little good which is apparently done in such places, compared with the itinerant system, is a plain demonstration of the fact. Instances have been known, in which a minister has laboured thirty or forty years in one congregation, without seeing much fruit of his labours. His want of success, perhaps, was not for want of an effort to preach the truth ; nor for want of sincerity ; but because he was out of the order of God. HE saith, "*Go into all the world, and preach the gospel to every creature.*" "*And as ye go, preach,*" &c. God has ever blest, in a greater or less degree, those who have "gone forth weeping, bearing precious seed." "Knowledge has ever been increased," where "many have run to and fro in the earth." Some of them pass through the earth, like blazing comets through the heavens. Witness the apostles, a Wesley, and a Whitefield. Others are like the small twinkling star, away in some retired part of the heavens, obscure, and scarcely ever noticed ; and yet, whether comets or stars, they all shine with their several degrees of light, without pride, envy, or ostentation. Their silent language is,

"The hand that made us is divine."

Thus by the distribution of various gifts to the ministry, every case is met, and the church appears still farther to be "fitly framed together ;" and thus it "groweth unto an holy temple in the Lord ;" in which both Jews and Gentiles are builded together. And from the divine commands and promises, and from many declarations of the word of God, we have the utmost assurance that God designs to bring this building to such a state of perfection in this life, that it shall appear in a most finished and complete state ; having the top stone of Christian perfection "brought up with shoutings, crying, Grace ! grace ! unto it."

How admirable does the church appear when thus edified to perfection ! The gifts differ, but all by the same Spirit ; they vary, but only as necessity requires. Every part adds strength and beauty to the whole ; for as the prophetic and apostolic sides of the foundation centre in Christ, and him crucified, as the chief corner stone ; so also is he the centre of union to all the building, from the foundation to the top stone. If we view the two grand divisions of the church, composed of Jews and Gentiles, we shall see the utmost harmony and beauty ; for says a Jew, "He is our peace who hath made both one, and hath broken down the middle wall of partition between us." And again, "There is neither Jew nor Greek, barbarian, Scythian, bond nor free ; but Christ is all and in all." The cement that unites us to Christ, is faith working by love and purifying the heart ; and that which unites us to the church of God, is love working in holy obedience to the gospel, in the discharge of every Christian duty.

Lastly, the *design* of this holy building, when thus built up a spiritual house, is "for a habitation of God through the Spirit ;" in

which "to offer up spiritual sacrifices acceptable to God by Jesus Christ."

God has ever manifested that his delight is with the children of men; and has exhibited unparalleled solicitude for the happiness of the human family. He is doubtless peculiarly glorified by the display of his grace in the human heart, and by the exhibition of that grace in the human life. Hence he dwells with the church both individually and collectively. Of earthly dwellings he says, "Heaven is my throne, and earth is my footstool: what house will ye build me? or what is the place of my rest? Hath not my hand made all these things?" "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Again: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Thus the human heart, when sanctified by grace, forms an acceptable dwelling place for the Most High. "If I go away," said Christ, "I will send the Comforter, who is the Holy Ghost." And again, "I will not leave you comfortless, I will come to you." "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Thus the true Christian hath the Father, Son, and Holy Ghost, dwelling in and comforting him! Oh the dignity conferred upon dust! A thousand hallelujahs be to God for his infinite condescension!

But if we view the church in its collective capacity, each Christian forming a lively stone, still it is a habitation of God through the Spirit; "for where two or three are gathered together in my name, there am I in the midst of them." "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." And from that day to this, God has dwelt in his church, not as a wayfaring man, but by a constant display of his gifts, graces, and comforts. It is, however, through the Spirit, that he dwells more particularly in the church. It would seem that no human heart can receive and contain all the unbounded perfections of the deity, except him "in whom dwelt all the fulness of the Godhead bodily," any more than Moses could see the unclouded face of God and live. Yet through the dispensation of the Holy Ghost, the Father is revealed, and "the things of Christ are taken and shown unto us." And thus from the altar of every heart, and of all together, arise spiritual sacrifices of praise and prayer, acceptable to God by Jesus Christ.

From our subject we learn, 1. A lesson of the strongest faith and confidence in God. A sure foundation is laid in Zion, and

he that believeth on him shall not be confounded. This foundation is supported on every side by the united testimony of prophets and apostles. Against the house built upon this foundation the gates of hell shall not prevail. The rains may descend, and the floods come, and winds blow, and beat upon it with endless tempest, but the inhabitants of this rock shall still sing, they shall shout from the tops of the mountains. Be encouraged, therefore, ye followers of Jesus ; " it is your Father's good pleasure to give you the kingdom , " and if you ever come short of it, it will be because you did not give diligence to make your calling and election sure. Exercise then the most unlimited faith in God ; for the Rock on which you stand is the rock of ages ; it is like mount Zion, which cannot be moved ; or, more properly, supports mount Zion, and the universe besides.

2. Let each closely examine his own heart, and his own abilities : the former, to ascertain if he belong to the church of God, if he be a living member of Christ's mystical body ; and the latter, to find his proper place in the church of Christ : lest he be found to occupy a place too high or too low for the abilities which he possesses ; but that he may take his own proper place in the house of God, and fill it with humility, dignity, and usefulness. And thus will the habitation of God be brought to perfection, being fitly framed together. And after having filled up the measure of our days on earth, and finished the work assigned us in the church militant, we shall be taken from God's house below, and fixed as pillars in that house not made with hands, eternal in the heavens ; from which we shall go no more out for ever. Oh that we may live as pilgrims and strangers on earth, knowing that here we have no continuing city, but seek one to come. Which God of his infinite mercy grant, for Jesus' sake. Amen.

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE REV. JOHN NELSON.

By the Rev. James Jones.

THE late Mr. Nelson was born at Brownhill, near Birstal, in the county of York, on the 16th day of August, in the year 1758. He was a grandson of the celebrated John Nelson, a man of an heroic spirit, of a truly apostolic zeal, and the author of an interesting Journal of religious experience and of ministerial labour : a work which has long been read with great edification by the Methodists in this kingdom, and in other parts of the world ; and which, in all probability, will remain a monument of primitive Methodism as long as the sun and moon endure.

The late Mr. Nelson's mother was a woman of great personal piety ; but she died when her son was very young, and left him

to the care of his excellent grandmother, who brought him up in "the nurture and admonition of the Lord." In his subsequent life, Mr. Nelson was often heard to attribute it to the prayers, the pious example, and the early instructions of his grandmother and other relatives, that "from a child he knew the Scriptures," and had a measure of the fear of God before his eyes. As he grew in years and in stature, notwithstanding these early advantages, he soon perceived that his heart was accessible to evil solicitations; for he was often strongly tempted to follow the vanities of the present world: but his religious education laid him under powerful restraints, and made the "way of transgression" to be exceedingly "hard." In a manuscript journal which he has left, he says, "I frequently thought, that, had the miseries of the damned been only for a limited period, I would continue in sin, though its pleasures should be never so short; but the thought of eternal damnation I could not endure." He was often visited with keen convictions of sin; and, under the terrors of a guilty conscience, he was frequently constrained to bend his knees to God in prayer. When he was about the age of sixteen years, he received the painful tidings of his grandfather's death; of which event he seems to have had a powerful presentiment, and which, for a time, wrought so effectually upon him, that he renounced his sinful companions and practices, and prayed to God both night and day. After a while, however, he relapsed into his former habits, and again lived "without God in the world."

At the age of nineteen he was one evening attracted to the Methodist chapel, by seeing an unusual concourse of people going thither. The preacher was the late Rev. Joseph Benson; and the word delivered by him on that occasion produced a deep and lasting effect on Mr. Nelson's heart. Here says his journal, "No sooner did I fix my eyes on Mr. Benson than I was grievously tempted: but while he was showing what is implied in 'doing justly, loving mercy, and walking humbly with God,' the word was as a hammer to my rocky heart. I had such a discovery of my deplorable state, as caused me to water my pillow with tears, and mingle my drink with weeping. None but those who have experienced the like can understand what distress of mind I passed through for many days, until Christ was revealed in me the hope of glory." Immediately he joined himself to the Methodist society; but, for nearly two months, his mind was sorely exercised; for he laboured under the most appalling convictions of guilt, and the most distressing temptations of the devil. At length, however, the Lord opened to his mind the wonderful system of reconciliation by Christ Jesus, removed the heavy load of guilt from his burdened spirit, and inspired him with a saving confidence in the atoning blood. "And now," says he, in his journal, "my joy was as great as the agony of soul which I had suffered; so that I might say, 'Whether

in the body, or out of the body, I know not.'” From that time, Mr. Nelson never looked back again to the world; he made an entire dedication of himself to God, employed all his energies in the service of the Redeemer, and was laborious through life, and faithful unto death.

In the course of a few years after he joined the Methodist society, he was chosen to the office of class leader; an office for which he was eminently qualified: but he tells us in his journal, that his mind was deeply impressed with the importance and responsibility of that office, and that he frequently shed abundance of tears in reference to it. The exercise of pastoral solicitude over his class quickly enlarged the bounds of his active charity to the souls of his fellow creatures; for he became so deeply affected with the awful condition of his unconverted neighbours, that he resolved to visit them from house to house, and pray with them, and instruct them in regard to the way of salvation: a practice for which he was eminently distinguished in the subsequent part of his life, and in which he was rendered the instrument of conversion and salvation to many.

These laudable exercises, as will be easily anticipated, gave publicity to the talents with which he had been intrusted, and prepared him for the important office of a preacher of the gospel. On this subject he had many reasonings and struggles, between a conviction of duty and a sense of his own incompetency; between his great love for the souls of mankind, and his fear to enter upon so important an undertaking: but at length his love to mankind, and his convictions of duty, gained a complete ascendancy; and he resolved to publish the gospel of Christ to the fallen world. On that occasion, he solemnly covenanted with God in the following words;—“Oh Lord God, whose I am, and whom I serve, believing that thou hast a right to dispose of thy creatures as seemeth thee good, and being confident that thou hast called me to preach thine everlasting gospel, I here give myself to thee, my body, soul, time, and talents; and knowing that in me thou hast chosen one of the weakest of instruments, I beseech thee to help me; that, according to the light and ability received from thee, I may declare thy whole counsel, and that neither the fear of enemies, nor the favour of friends, may move me.”

He entered upon the itinerant ministry, among the Methodists, in the year 1789; and after labouring therein, with extraordinary zeal and success, for the space of thirty-six years, at the conference of 1825, he was, by a painful and distressing affliction, rendered incompetent to continue his public labours, and obliged, though with great reluctance, to relinquish the holy employment of preaching the gospel. From that time he gradually declined in health and vigour, until he had nearly completed his 68th year; when he exchanged the pains of mortality for the happiness of eternal life.

In his last illness, which, for some weeks before his decease, was exceedingly painful and distressing, he was remarkably supported by the grace of God; in him the Christian graces of faith and patience shone forth with a splendour pre-eminent; and although he could seldom boast of any rapturous exultation, yet his confidence in God remained perfectly unshaken, and his soul was preserved in the possession of holy tranquillity. During his long affliction, he seems to have been chiefly employed in the retrospection of his own life, in a scrupulous examination of his motives and actions, and in a rigid investigation of his own heart. This was commonly the subject of his conversation when visited by his religious friends. To them he would often express his gratitude to God, on a review of his life and labour; but he generally concluded his remarks with a devout expression of this sentiment: "I see I have nothing to trust to but the blood of Christ." Mr. Nelson was a man of sound Christian experience, and a bold and fearless professor of the religion which he enjoyed. His piety was deep, ardent, and active; he lived for many years in the possession of the perfect love of God, and he died in the possession of that grace which purifies the heart from all unrighteousness.

Mr. Nelson's mind had not been much cultivated by education, but his mental faculties were naturally of a superior order. As a preacher, he was a son of thunder. A divine power usually attended his ministry. On some occasions it was accompanied by extraordinary effusions of the Holy Spirit, and crowned with amazing success. Many a stout-hearted sinner has trembled under his powerful appeals to the guilty conscience, and many a penitent believer has found the consolations of pardon under his encouraging and impassioned exhortations. Few ministers have equalled Mr. Nelson in usefulness. Many hundreds of converts have been the fruits of his ministry; several of whom went before him to glory, and many are following after him to the inheritance above. He now rests from his abundant labours; he has taken his seat among them who have "turned many to righteousness, and who shine as the stars for ever and ever."

The following notice of his death appeared in the Sheffield newspapers on Saturday, July 29th, 1826:—"Died, on the morning of the 20th inst., in the sixty-eighth year of his age, the Rev. John Nelson, who had been a zealous, laborious, and useful minister among the Wesleyan Methodists for thirty-six years. He was a native of Birstal, in this county, and grandson of the famous John Nelson, one of the earliest Methodist preachers, and of whom Mr. Southey has said, that 'he had as brave a heart as ever Englishman possessed.' Mr. Nelson, like his worthy ancestor, was eminently distinguished by ministerial zeal, and by the reformation of the immoral and the profligate in every place where he exercised his ministry. At the conference of 1825, being enfeebled

by age, and worn down by excessive labour, he was entered on the superannuated list ; when he came to spend the remainder of his days in Sheffield, where he had formerly exercised his ministry, and where he was much respected by a large circle of religious friends. Under his last illness, which was of long continuance, and exceedingly painful, he evinced an unbending fortitude of spirit, and closed his useful life in peace and Christian triumph. His body was followed to the grave, on Saturday last, by the Wesleyan ministers of this town, accompanied by the leaders and the members of that society, and by a large concourse of people who esteemed his virtues and who revere his memory."

MISCELLANEOUS.

PARENTAL ADMONITIONS.

[THE following address was delivered by the Rev. F. M. Marzials, president of the consistory of Montauban, in France, on the marriage of his eldest daughter to the Rev. Charles Cook, Methodist Missionary, in the Church of the Carmelites, June 1st, 1826.—*Edin. W. M. Mag.*]

To the short exhortation contained in our marriage ceremony, I think it my duty, considering the holy calling of your husband, to add something more peculiarly adapted to you. The ministry of the gospel is a most holy, important, and weighty charge. Its end is to advance the kingdom of God, to propagate the knowledge of the gospel of Christ, for the salvation of sinners, the edification of the soul, the comfort of broken and contrite hearts, and the establishment of moral order. He who is devoted to this great and excellent work, no longer belongs to himself; but is the minister of Christ, and the servant of others, for his sake. The zeal of God's house should eat him up. Conscious of the importance of his mission, he ought to preach the gospel in season and out of season; full of Christ, he should glory only in him, and boldly proclaim the doctrine of the cross, though it should prove

foolishness and a stumbling block to them that perish. His life, conformable to his preaching, should have nothing in it in common with that of the worldling; he should be "vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity." Now, my dear, she who is one flesh with such a man, ought to be penetrated, like him, with the high excellency of his office; she should feel the great responsibility attached to her situation, and be convinced that all her thoughts, sentiments, and actions, should, like those of her husband, tend to promote the great objects of his ministry. Oh how delightful and encouraging is it, for a minister of Christ to see his partner in life join, as far as she can and ought, in his labour; and, instead of being cast down, grieved, and discouraged, cheerfully bearing her part of the reproach that his devotedness to Christ brings upon him! And how is the church edified and made joyful by such an example of harmonizing feelings and actions in the minister and his partner!

Oh how do the pious bless God for it ! But suppose, my dear, that the wife of this servant of Christ, without, however, being entirely devoted to the world, should look with a favourable eye on its maxims, fashions, and customs, and avoid them only for the sake of that decency required by her husband's vocation ; how could she aid, second, or encourage him ? What sweet religious discourse could they have together ? What holy emotions could they experience in the mutual declaration of the state of their souls, and of the grace and hope by which they are comforted and edified ? Alas ! between them there could be nothing like this ; on the contrary, it often happens that such a wife, as we here suppose, is so far from entering into the views and feelings with which sincere piety, true Christian faith, and a regard to the divine commands inspire her husband, that she is the first to despise and treat them with disdain, and perhaps to oppose them. The fear of blame from the world, the desire of its applause and favour, render his preaching exceedingly disagreeable to her, if it do not accord with the principles and taste of the age. She is the first to be weary of that testimony which he constantly bears to the love of Christ ; and if her husband change not his doctrine, nor relax in the exercise of his functions, it is not her fault ; and the marriage union, formed, on her part, from motives of self love, vanity, or other worldly considerations, is an unhappiness for both ; but especially for her who has been actuated by these motives. Yes, my dear, wo to the wife of that minister of Christ, who has paralyzed his piety and zeal ! The unhappy effect of her fatal influence necessarily extends to his family, where

there will be only the form of piety ; and his church will have to deplore too frequently the sad consequences of it. Alas ! she not only loses her own soul, but labours to destroy her husband's. Blessed be God, I have the consolation to believe, that the salvation of your soul is your chief concern ; and that you love, with all your heart, that merciful Saviour who has redeemed us by the price of his blood. I have confidence that you desire, above all things, to make progress in spiritual life, and to experience more and more that God is good. You have seriously considered the new duties to which you are called ; you have seen what renunciation of the world and yourself is required of you, and that, as a Christian woman, nothing can excuse you from taking the yoke of Christ, and bearing his burden ; but more particularly as the wife of a servant of Christ, you are bound still more and more to choose the better part, which shall not be taken from you. And in the presence of the Lord, moved by his grace, I love to cherish the thought in my heart, that with this disposition you have formed the resolution of uniting your days to those of the minister of Christ with whom you are become one. Thus you have fully declared your intention to devote yourself entirely, with him, to the service of the Lord ; to join in his labours, and have the same mind and intentions in this glorious, though difficult service. Follow his advice, be encouraged by his example, imitate his zeal ; and, in all humility, let your light so shine before men that they may see your good works, and glorify your Father who is in heaven. May God grant that you may never cease to pray, and that I may never cease to pray for you ; that he may

enlighten, strengthen, and help you faithfully to discharge all the duties of your new situation, to the satisfaction of your husband, and the edification of souls. Hilary, bishop of Poitiers, who lived in the fourth century, in one of his letters, congratulates himself, that his wife seconded him, by her zeal and love, in the exercise of his important functions. You know that I also have cause to bless God in this respect; and by his grace I hope that your husband will also rejoice before God on your account.

And you, whom I love as my brother in the common faith, as a good and faithful servant in the work of the ministry; and to whom I am still more tenderly attached, as the husband of my beloved daughter, and a new son, I have but little to say to you. You do not vainly deceive yourself in the character of your wife, nor expect from her a perfection without defect: such a perfection is not in nature. Then help her to acquire a knowledge of herself, so that she may see more exactly how far she is still from the end at which she ought to aim, and persevere in seeking it. Your conjugal affection, and your Christian love, will point out to you the most proper method of quickening her progress in that life which is according to the Spirit of God; and, by his grace, she will rejoice to put your advice in practice, for her own happiness, and your satisfaction. Happy is that wife, who has in her husband a man whose chief desire is after the heavenly life, as well for his partner, as for himself. With what purity of affection does he love her! With what tenderness does he give her his advice! With what kindness does he reprove her! What delicacy in his attentions! What joy in fulfilling her wishes!

One would say, he lived only for her. My dear son, your well established Christian character, your strong conviction that every good disposition and feeling come from God, your perseverance in the holy practice of prayer, lead me to bless the Lord for the union of my daughter with you; and on this account I congratulate both myself and her. You will take with her but one heart and one soul in the Lord; you will love her as one of his redeemed, even as Christ loved his church. That this may be the case, let both of you increase in the love of God, which is shed abroad in the heart by the Holy Ghost; then nothing shall ever weaken your mutual affection; nor shall you ever have the sad experience of those whose affections in the marriage state are all earthly and human. Alas! their happiness is but a momentary intoxication or delirium. Ah! how many, the second instant of their union, could wish they had never formed it; they trusted to temporal or worldly advantages, for the continuance of their happiness, but soon they prove that these produce only a temporary passion, which is followed by weariness, satiety, and disgust. Certainly vanity can only beget vanity, and consequently unhappiness and regret. But the love of God shed abroad in the heart by the Holy Ghost given unto us, is a fruitful and inexhaustible source of all those fine affections, the mutual communication of which produces the joy and happiness of families.

Watch and pray; this is a duty, and is necessary in all circumstances and states of life. All states have their changes and trials, all are exposed to snares and temptations; and that of marriage not less than others. Afflictions are also

its lot; cares, fears, and alarms, often hasten to it with precipitation and in tumult; and then if God be not with us, if he do not reign in our hearts, if we do not live in continual communion with him, marriage is a deplorable state, and we shall bitterly lament that ever we entered upon it. In affliction, those persons of whom the world is the idol, far from comforting, load each other with reproach; instead of strengthening and supporting each other, perhaps they shun and detest one another. Yes, it is doubtless painful to see even strangers insensible to our sufferings, and not weep with us; but for a husband or wife not to do this, is a redoubled and inexpressible affliction. How does it diminish the pains of husbands and wives, when, through faith and piety, there exists a mutual sympathy? Nothing can equal their encouragement and comfort. But I ought to say to you, flatter not yourselves that you shall be screened from afflictions; you will certainly experience your part. They are the portion of God's children, as well as of the children of the world. Fortify yourselves then, against their bitterness and sting; not by human means, which will leave you void of help in the time of need, but by prayer: a proud reliance on artificial strength, or those amusements or diversions by which we hope to render ourselves insensible to our sufferings, increase rather than diminish our pain. Never rely on yourselves, but on God; see his hand in all his dispensations, whatever you may experience; enter into his designs, which are always full of mercy. Never for one moment forget, that with God, and by him, all things work for the moral, spiritual, and eternal good of those who sincerely

love him. What comfort does it afford, to feel that we prefer his will to our own, and to be able to say in all the trying occurrences of life, "Not as I will, but as thou wilt." Pray, and such shall be your disposition and will.

My dear children, I shall rejoice to see you blessed in temporal things; but much more so, if, instead of drawing back, you advance more and more in the ways of the Lord. The most valuable riches is piety. God grant that both you and I, (who am yet so poor in that respect,) may more earnestly seek this! The fuller the heart is, the more abundant are the fruits. Purity of thought, modesty in our deportment, mildness of speech, simplicity of manners, humility in all our conduct, and charity towards all, on all occasions, are some of the excellent things that it enjoins and produces. Far from you for ever be those partial, too indulgent, or even relaxed sentiments of the age on this subject. The world apparently experience a degree of pleasure in seeing us act as they do; but in reality they condemn us for imitating them, even at a distance. As they are not certain that a worldly life is not wrong, they are charmed to find a kind of justification in the minister and his family, who aim at following their footsteps. But, as they conceive that every thing in us should be worthy of our holy calling, they feel a secret contempt for those who, through complaisance to the world, and its ways, do not live conformably to their profession. Then, fear not; by living according to the strict rules of Christian piety, you will force them to give you their esteem. If they murmur against your regularity, exactness, and severity, in the practice of your duty, this will only be in

words; for in them you will have a silent approver, the voice of their conscience. I have, perhaps, my dear children, already said too much, at this time; but, on an occasion so solemn for you and for me, is it not a duty, as well as a dictate of affection, to address to you a few words of exhortation and encouragement?

BROTHERLY LOVE.

Love to those who are our brethren in Jesus Christ is necessary, not only as a virtue without which we ought not to be; but as a virtue without which we cannot be what we profess. For loose but this bond, unjoint this goodly frame, shake the brotherhood, and we are fallen from heaven, spoiled of all the riches of the gospel, deprived of all the privileges and prerogatives of Christians, defeated of all those glorious promises, shaken from the hope of immortality and eternal life: without love, and then without God in the world: we are left naked and destitute, stripped of our inheritance, having title to no place but that where the revolting angels and malicious spirits are shut up. For as that is true which we find in the gloss on the Canon Law, *Habe charitatem, et fac quod vis*;—"Do it in love, and do what thou wilt:" Thy zeal shall be as the fire in the bush, burning, but not consuming; thy reproofs shall be balm; thy justice, medicine; thy wounds, kisses; thy tears, as the dew of heaven; thy joy, the joy of angels; all thy works fit to be put into the register of God. But if once thou forsake the brotherhood, if once thou shake hands with love; then whatsoever thou doest, must needs be ill done, because thou doest it. If thou "speak with the tongue of men and angels," it is but noise; if thou "give all thy goods to the poor," it is but loss; and that which with love is martyrdom, without it may be murder. Thy zeal will be rage; thy reproofs, swords; thy justice, gall and wormwood; thy wounds, fatal; thy tears, the dropping of a crocodile; thy joy, madness; and thy works, fit for nothing but the fire. The gospel, to thee, will be as killing as the law; and the blood of Christ cry as loud for vengeance as that of Abel, or of any brother whom thou hast persecuted and wounded with injuries and reproach. Let us not deceive ourselves with vain pretences, and ridiculous excuses; with empty and airy fancies, which can conceive and shape out love when it is dead in the heart; which can revile, and love; strike, and love; kill, and love. For a truth it is, and a sad truth, a truth which may make the ears of many of us Christians to tingle, and strike us to the ground, as Peter's voice did Ananias; and St. John has set his seal to it: "He that loveth not his brother,"—and not to love, with St. John, is to hate him,—"abideth in death:" and again, "He that hateth his brother is a murderer;" alluding to our Saviour's exposition of the law, which even made anger murder. What degree of murder soever he means, such a murderer as he is "hath not eternal life abiding in him:" the want of this love being a sure mark of a child of wrath, and of one carrying his hell about with him whithersoever he goes; being himself a Tophet, burning with fire and brimstone, with hatred, and malice, and fury; having nothing between him, and that everlasting hell, but a ruinous wall, his body of

Asah, which will moulder away, and fall down within a span of time. Oh! how should this sound in our ears, as that, "Rise, and come to judgment," did in St. Jerome's, who could not sleep for it! Oh that the sound of this would make us, not to leave our sleep, but to leave our gall, our venom, our malice, which may peradventure wound our brother in his person, in his estate, or good name; but will most certainly sting us to death. Let then this sad, this glorious necessity prevail with us; and let us not so trifle with God and our own souls, so flatter and smile ourselves to death, as to think there is no such necessity at all; but that we may love God, and yet hate and persecute our brother. For I ask, Is it necessary to love God? Is it necessary to love ourselves? Is it necessary to be the children of God? Is it necessary to love God's image in others, and to repair it in ourselves? Is it necessary to be ingrafted into Christ? Is it necessary to believe? In a word, is it necessary to be saved? Then is it also necessary to love the brethren sincerely, cordially, with a single heart. Profit and pleasure may draw and allure us; but necessity forces, and chains, and links us to the brethren.—*Farindon.*

RAVAGES OF LOCUSTS.

To the Editor of the Wesleyan Methodist Magazine.

FREQUENT references are made in the sacred Scriptures, to the destructive ravages of locusts; and the testimony of the inspired writers on this subject, as well as on every other in which natural history is concerned, has often been confirmed by the narratives of intelligent and respectable travellers. In the second chapter of the book of the prophet Joel, these insects are represented as being employed by God for the punishment of a guilty people. It is there said, (ver. 3,) that "the land is as the garden of Eden before them, and behind them a desolate wilderness." This affecting description is strikingly illustrated by a passage in captain Andrews's "Journey from Buenos Ayres, through the provinces of Cordova, Tucuman," &c., recently published.

On the 26th of April, 1825, says that very sensible writer, we breakfasted upon goat's milk, and started early in the morning. After a few leagues were past, we got into a fertile country, though now barren.

This seeming contradiction is explained by stating, that a flight of locusts had laid it waste. I had never before witnessed such a sight. Of all the plagues of Egypt, I now think that of locusts must have been the most horrible. This pest, which we had previously seen before us like a dense cloud upon the horizon, became, upon our arrival in contact with it, a serious impediment to our progress. The locusts struck the faces of our horses and peons with such force, and in such numbers, that they could scarcely grope their way along. Every bush was alive with them, and in an instant looked dried up and dead, from their devastations. Their appearance, three or four feet above the ground, resembled corn under the action of the wind, when glowing in a meridian sun, or the undulating vapour of the mirage, or the prismatic waving of a summer's sea. Our landlord had told us in the morning, that a flight of locusts had passed by without visiting him; forgetting that his

ground afforded nothing for them to settle upon, but rocks, and the prickly pear, and torch thistle; upon which these giant grasshoppers showed no inclination to impale themselves, not even for a collector of natural history.

What an awful visitation to the country over which they pass, is the flight of these insects; before whose baleful influence

"The full-blown spring through all her foliage shrinks,
Joyless and dead, a wide dejected waste!"

A scene in the morning rich in verdure, and bursting into blossoms, is at night a dreary, profitless, hideous waste.

On the next morning not a green

blade nor a leaf meets the eye, where yesterday nature revelled in luxuriance and beauty. Happy is England, which this scourge never visits! It cost us full three hours to get clear of these marauders. We calculated that they must have extended fully twelve miles from north to south. We came to a patch of sterile, hilly country again; and there we parted from the insects, who seemed passing to the westward, preferring the valley. Never had I before seen, and I hope I shall never again see, such a district of utter desolation as we passed this day, during which we travelled sixteen leagues.

DIDYMUS.

THE DAY OF JUDGMENT.

THE day of judgment will be very terrible to impenitent sinners; yet to the servants of God it will be a day of joy and triumph, of jubilee and exultation; or, as the Scriptures term it, a day of refreshing and redemption. Neither ought this to seem strange. The same sun which melteth the wax, hardeneth the clay; the same beams exhale both offensive vapours, and sweet savours. The beam is the same; only the difference of the subjects which it operates upon, diversifies the effects. When the judges come, apparelled in scarlet robes, environed with halberds, attended by troops, assisted by knights and gentlemen of the country, all this is a pleasant sight to the innocent prisoner, because he hopes that now his innocence will appear, and the day of deliverance is come: whereas to the guilty it is a dreadful sight. He knows that his trial, and consequently his execution, cannot be far distant. The majesty and glory of Christ, innumerable angels at-

tending him, the sound of the trumpet summoning all flesh to appear before his tribunal, shall daunt and confound the wicked; but the trembling of the earth, and the shaking of the powers of heaven, to the righteous, shall be as the earthquake was to Paul and Silas, which served to loose their fetters, to open to them the prison doors, and to set them at liberty.

Nor can it be otherwise, considering the love which Almighty God bears to them. He hath redeemed them by the precious blood of his Son, regenerated them by the incorruptible seed of the word, illuminated and sanctified them by his Spirit, sealed them by his sacraments, pacified their guilty consciences by his grace, delivered them out of dangers, supported them in their temptations, relieved them in their distresses, resolved them in their doubts, made all things work together for their good; and he will not forsake them at the last trial. If they were pardoned through his death when they were

enemies, they shall much more be saved by his life now that they are friends. For how incredible it is, that he who pardoneth an enemy should condemn a friend! He loved them when they bore the image of the devil; and will he not much more love them now when he hath repaired his own image in them?

They were dear to him when there was in them no goodness; and can he now abandon them when they are made partakers of that goodness which he hath wrought in them? I will rejoice, therefore, at his appearing, knowing that my redemption draweth near.—*Hake-will.*

From the Imperial Magazine.

ON THE ATONEMENT OF CHRIST.

"Survey the wondrous cure,
And at each step let higher wonder rise!
Pardon for infinite offence! and pardon
Through means that speak its value infinite!
A pardon bought with blood! with blood
divine!
With blood divine of him I made my foe!
Persisted to provoke! though woo'd and
awed,
Blest and chastised, a flagrant rebel still;
A rebel 'midst the thunders of his throne!
Nor I alone! a rebel universe!
Yet for the foulest of the foul he dies!
Bound every heart! and every bosom burn!
Oh what a scale of miracles is here!
Its lowest round high planted on the skies:
Its towering summit lost beyond the thought
Of man or angel!"

YOUNG.

THE doctrines of the gospel are all entitled to the serious and frequent contemplation of the Christian, and are admirably calculated to administer consolation to his mind, amid the varied circumstances in which he may be situated during his pilgrimage through life. They are strikingly adapted to meet his every moral necessity, whether as it regards his present happiness, or his anticipations respecting a future state; and whatever may be the circumstances in his history which he had supposed peculiar to himself; there are doctrines contained in the gospel, inculcated in the form of promises, as precisely suited to his condition as if he had been the only individual in existence for whose benefit they had been intended.

Of all the momentous and consolatory doctrines contained in the

sacred volume, that of the atonement of Christ is, without controversy, the most important and consoling. It is a doctrine alike interesting to all—to the Christian of individual peculiarities, whatever those peculiarities may be; and to him whose spiritual exigencies are common to the whole household of faith. It is from this doctrine that all the *other truths* of revelation derive their importance. Were it expunged from the sacred records, *all the other doctrines* contained therein would be divested of meaning, and would be possessed of no more interest than the fictitious sallies of a fertile imagination. It is the vast importance which attaches to the atonement of Jesus, that irresistibly attracts the soul of the Christian to its frequent and delightful consideration; and the more he ruminates on this glorious theme, the stronger does he feel his mind impressed with a persuasion of the incalculable interest with which it is invested.

The important points of view in which the doctrine of the atonement may be contemplated, are exceedingly various. It is only, however, my present intention to consider it as an event calculated to excite the highest wonder; and, in viewing it in this light, I shall concisely advert to the incarnation, sufferings, and death of Jesus—

regarding them respectively and conjointly, as circumstances peculiarly fitted to fill our minds with emotions of the greatest amazement.

The doctrine of the atonement of Christ is particularly calculated to excite the highest astonishment, if we consider *the character of the Being by whom it has been accomplished*. The Saviour of mankind was not a mere human creature ; nor was he only one of those illustrious intelligences who perpetually bask in the meridian splendour of heavenly glory. He was a divine person—invested with all the properties and attributes which belong to the Supreme Being.

Regarding the glory of the character of Jesus, the Scriptures speak in strains of the most sublime and expressive eloquence. He is represented as having existed from the remotest ages of eternity—as having been eternally cotemporary with his Father. He is declared to have been the object of his supreme regard—to have been from eternity so essentially incorporated with the glory and felicity, nay, the very existence of God ; as that the one divine person could not have existed independently of the other. Agreeably to this view of the divinity of Jesus, we find that the same perfections and works are ascribed to him as to the Father. He is possessed of infinite wisdom. In him, says the apostle Paul, are hid all the treasures of wisdom and knowledge. He is omniscient. “ Lord, thou knowest all things ; thou knowest that I love thee,” was the confession of an inspired writer.—He is omnipresent. “ Go ye into all nations, and preach the gospel to every creature,” was the gracious injunction of the blessed Redeemer to his primitive disciples ; and for their encouragement he

promises to be with them always, even unto the end of the world—an expression intimating, that in whatever portion of our globe his people may be situated, they shall enjoy his blessed presence.—He is omnipotent. Hence he is represented as possessing all power in heaven and in earth ; and none but an Agent invested with omnipotence, could have accomplished the creation, and could preserve and govern the universe,—acts which are ascribed in Scripture to the second Person of the Trinity. In fine, being in the form of God, he thought it not robbery to be equal with God : in him dwelleth all the fulness of the Godhead bodily : he is the brightness of his Father's glory, and the express image of his person : and as such has the same names applied to him, and is entitled to the same worship.

To enlarge our conceptions regarding the wonder which the event of the atonement of Jesus is calculated to produce in the mind, it might be proper to contemplate, as far as we are enabled by the disclosures of revelation, that glory and felicity which he possessed with his Father in the heavenly state.

It has been already mentioned, that in him Jehovah placed supreme delight, and that he was, in every respect, on an equality with the Father. It consequently follows, that whatever glory and felicity the first Person of the glorious Trinity enjoyed from eternity, must have been equally enjoyed by the second. Agreeably to this, we accordingly find the Scriptures every where representing Jesus as having eternally possessed the supreme glory and happiness of heaven. Those innumerable angelic intelligences with which the

abodes of bliss are replenished, were perpetually around his throne, contemplating and adoring his glorious person. These winged messengers were ever awaiting with breathless anxiety the annunciation of his gracious commands, invariably regarding it as their highest felicity to be made the honoured instruments of executing his sovereign pleasure.— Their hearts and harps were ever attuned to celebrate his praises in the loftiest strains; and though they themselves are an inconceivably glorious order of intelligences, yet all the excellency and glory of their natures are exclusive emanations from Jesus Christ—a consideration this which must be powerfully calculated to impress our minds with the most elevated sentiments regarding his glory. In one word, all we can think or speak respecting the glory of the divine Saviour may be summed up in this,—that he is infinite.

Now, that a being so resplendently glorious should have condescended to leave for a time the abodes of bliss, and to appear in our world, and in our nature, is unquestionably one of the most wonderful circumstances with which created intelligences are acquainted. Had the Supreme Being intimated to the angels which surround his throne, that both heaven and earth were respectively to be made the theatres of some peculiarly wonderful event, and had left it to themselves to conjecture what, in each of these places, this event might be; they would never, never have imagined, that in the first instance, it should consist, in the Son of God's abandoning for a time the glory and felicity of heaven; and in the second, appearing in our world in the likeness of sinful flesh. Hence they are repre-

sented in the sacred oracles as impressed with the most profound wonder at the contemplation of the incarnation of Jesus Christ. This is an event which, were it not established beyond the possibility of doubt, neither the angelic nor the human mind could, for a moment, believe. The comprehensive soul of the apostle Paul applied itself to the contemplation of this subject, but the result of his attempts to grapple with it was, that it was an incomprehensible mystery. Hence he exclaims, "Without controversy, great is the mystery of godliness, God manifested in the flesh!"

In addition to the incarnation of Jesus, abstractedly considered, there are circumstances attendant on the event, peculiarly calculated to excite our highest astonishment. Had the angels above, when first apprized of the determination of the divine Three, that the Word should be made flesh, and should dwell among us, been left to form their own conjectures respecting the manner in which he should appear in the world, there cannot be a moment's doubt but they would have been under circumstances, which should, in some measure at least, have corresponded to the dignity of his person; and they would have exerted their excursive imaginations in picturing out to themselves the resplendent glory which should attend the advent and incarnation of Jesus. But, ah! how different from this were the circumstances attendant on the birth of the child of Bethlehem. Instead of appearing in our world amid the display of external splendour, his incarnation was characterized by the most degraded circumstances. Go into yonder stable, and behold the Prince of glory, on his introduction to our world, destitute

of those necessary conveniences which, under such circumstances, are within the reach of the poorest of mankind. The new born helpless babe has not so much as a cradle for its reception, but is laid in a manger, and is wrapped in swaddling clothes ; and is, consequently, exposed to sufferings on the first breathings of its terrestrial existence. These and other circumstances attendant on the incarnation of Jesus, are surely calculated to awaken in our minds emotions of the highest wonder.

And corresponding to the degradation and suffering which characterized the birth of Jesus, was the whole course of his existence in this world. While he was in a state of infancy, his mother was compelled to flee with him into a foreign country, in order to avoid the fierce persecution which cruel Herod had instituted on his account. In his subsequent history we find him the subject of poverty, degradation, and suffering. At one time we hear him complaining, that "the foxes had holes, and the fowls of the air had nests ; but that the Son of man had not where to lay his head ;" and if from the period at which he uttered this plaintive language, we follow him to the precincts of the tomb, we behold in his history one unbroken scene of wretchedness. Independently of the sufferings he experienced from the nature of the worldly circumstances in which he was situated—the contempt, reproaches, and persecution of ungodly men ; and the misery which originated from the anticipation of the sufferings which awaited him, he endured inconceivable internal or mental wretchedness, arising from causes of which we can form no conception.

The extreme misery he had so long experienced had hitherto been

concealed in his own breast ; but as the termination of his earthly existence approached, his sufferings reached an extremity which rendered farther concealment impossible. "Father, if it be possible, let this cup pass from me ; nevertheless, not my will, but thine be done." The excruciating pains he experienced in the garden of Gethsemane made him sweat great drops of blood, and compelled him to exclaim, "My soul is exceedingly sorrowful, even unto death."

And on the cross—that scene of his final sufferings, when the wrath of men, of the powers of darkness, and the reservoirs of the vengeance of heaven, were poured out, with concentrated energy, on his devoted head,—he was made to cry out, "My God, my God, why hast thou forsaken me ?"—Can the human mind, or the mind of angels, conceive of any thing so inexpressibly wonderful, as that he who, from the endless ages of eternity, had enjoyed a degree of glory and happiness infinitely superior to any enjoyed by the most exalted intelligences in heaven, should thus be subjected to a measure of suffering and wo, infinitely more extreme than any endured in the regions of despair ?

Nor is this all : he who had assumed human nature, and in our world had experienced such unparalleled sufferings, did voluntarily give himself up unto death. Yes ! he who, by the word of his power, had created the heavens, and had given being to the various orders of angelic intelligences by which they are inhabited,—he who, by the breathing of his mouth, had called our world into beautiful order, from that state of perfect chaos in which it originally was,—who had given existence to, and continued to preserve and govern,

the various species of animated creatures with which it is replenished,—even he condescended to die in our world; and to die an *ignominious* death. On mount Calvary we behold the Lord of glory agonizing and expiring on the cross, and between two malefactors, men who were held in the greatest execration—a circumstance which, in the estimation of ungodly men, reduced him to a level with the most degraded of mankind. In addition to the intense bodily pain inflicted by the nails and the spear, his susceptible soul must have suffered much from the contemptuous epithets which were applied to him; and what tended still more perhaps to enhance his sufferings was, the circumstance of having no friends to sympathize with him. It has a powerful tendency to alleviate the most extreme misery, to be sensible of possessing the cordial sympathies of some affectionate friend; but the substitute of sinners was deprived even of this source of satisfaction. Among the vast multitude who witnessed his crucifixion, there was not, so far as we know, one single individual who ventured to express his sympathy with the illustrious sufferer. Abandoned by his Father, by angels, and even by his disciples, who had adhered to him amid his other trying circumstances, his mind must have felt peculiarly painful on this account. At length the Son of God expired. He exclaimed, “It is finished”—bowed his head,—and gave up the ghost.

But the atonement of Christ will, if possible, still farther augment astonishment, if we consider the *character of those for whom he became incarnate, suffered, and died*. It would have constituted a display of condescension well calculated to excite the most wonderful sen-

timents throughout the creation of God, had the eternal Word, his fellow and equal, veiled his glory for a time, and submitted to the most excruciating sufferings and an ignominious death, in behalf of the angelic hosts. They are an order of intelligences incomparably more exalted than men. They had surrounded the throne of the Most High, and had contemplated his glory with the most profound adoration, and had executed his sovereign pleasure with the utmost promptitude and cheerfulness, for an incalculable series of ages ere man had a being. Sin, however, in a manner regarding which we can form no adequate conception, was introduced into the heavenly state; and some of the very highest orders of angelic intelligences were contaminated by it. They rose up in arms against the Majesty of heaven. In consequence of their rebellion, these hitherto glorious and happy beings were deprived of the divine favour, and expelled the abodes of heaven.

Now, had it been to effect the reconciliation of fallen angels to an offended God, and their restoration to that glory and felicity they had justly forfeited,—that the second Person of the blessed Trinity had suffered and died,—even this would have been admirably adapted to fill our minds with profound astonishment; but that he should have appeared in our nature, to suffer and die for the apostate race of Adam,—while he passed by fallen angels,—is a fact, the contemplation of which should fill our minds with an infinitely higher degree of wonder.

What is the character of those for whom Christ Jesus shed his precious blood? They are guilty and polluted creatures, to an inconceivable degree. The whole nature of man is infected with the

loathsome leprosy of sin—all the faculties of the soul, and the members of the body. He is, in the affecting language of Scripture, conceived in sin, and brought forth in iniquity; and the farther he advances in life, the more he accumulates the load of his moral delinquency by adding actual transgressions to his original sin. His affections are wholly estranged from God; nay, his heart is enmity in the abstract against him, and is not subject to his law; neither, indeed, can be. Every day, every hour, nay, every moment of his existence, he is violating, either in thought, word, or deed, the sacred commands of Jehovah. His whole life is one continued course of rebellion against the Majesty of heaven. In short, he is possessed of no quality which could have a tendency to recommend him to God; but, on the contrary, is possessed of every thing which is calculated to render him odious in his sight, and to expose him to his fearful displeasure.

Now, that the Lord of life and glory, the Sovereign of heaven and earth, should vouchsafe to absent himself for a time from the mansions of unmixed felicity above—assume the degraded nature of man—and in that nature endure excruciating sufferings, and suffer an ignominious death—and all this for the salvation of the human race,—is a consideration which ought to overwhelm our minds with amazement,—mingled with the most profound gratitude and joy. The atonement of Jesus, considered in conjunction with all its concomitant circumstances, is therefore the most wonderful event that ever occurred, either in the heavens above, or in the world with which we are at present connected. We may well imagine with what feel-

ings of astonishment it was beheld by the angels of God, as well as by the spirits of just men made perfect; and if there ever was such an emotion as sorrow experienced in heaven, or such an exercise engaged in as weeping,—the wonder which angels and glorified spirits experienced while the Lord of life was expiring on the cross;—must have been mingled with grief and with tears.

Nor were the powers of darkness indifferent spectators of this marvellous event; they beheld it with the highest amazement and the deepest horror. Nay, however little unfeeling man may be affected at the circumstance of the death of Christ,—it was an occurrence which even inanimate creation could not witness, but with sorrow and surprise. In the simple but sublime language of Scripture, the earth, at the death of Jesus, is represented as being covered with thick darkness, the rocks being rent in twain, and the sun ceasing to shine. So tremendous were the convulsions which affected the earth while he was suspended on the cross, that a heathen philosopher, ignorant of the circumstance, exclaimed, “Either the God of nature suffers, or the world is come to an end!”

“The sun beheld it—No, the shocking
scene
 Drove back his chariot; midnight veil’d his
 face;
 Not such as this: not such as nature makes:
 A midnight nature shudder’d to behold;
 A midnight new! a dread eclipse (without
 Opposing spheres) from her Creator’s
 frown! [start
 Sun! didst thou fly thy Maker’s pain? or
 At that enormous load of human guilt
 Which bow’d his blessed head, o’erwhelm’d
 his cross, [womb
 Made groan the centre, burst earth’s marble
 With pangs, strange pangs! deliver’d up
 her dead? [a tear:
 Hell howl’d; and heaven that hour let fall
 Heaven wept, that man might smile!—
 Heaven bled that man
 Might never die!”—
 Young,

RELIGIOUS, AND MISSIONARY INTELLIGENCE.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Ninth Anniversary.

THE ninth anniversary of the Missionary Society of the Methodist Episcopal Church, was celebrated at Duane-street church, in the city of New-York, on Friday evening, the 18th of April. The chair was taken at seven o'clock, by the Rev. Dr. Bangs, in the absence of the president and vice-presidents, and after uniting in a song of praise to almighty God, a solemn prayer was offered to the throne of grace by Rev. D. Ostrander. The report was then read by Rev. Robert Seney, communicating the most heart-cheering intelligence on the operations of the society and the blessing of the God of missions, which has been so signally manifested towards this "work of faith and labour of love."

The Rev. Noah Levings then addressed the meeting by a most able and eloquent appeal to the congregation, soliciting co-operation by their influence, their prayers, and their money.

The collection, amounting to \$151 99 cents, was then taken up, the choir singing an appropriate anthem: after which the Rev. Mr. Case and two converted Indians, who have accompanied him from the mission in U. Canada, sang two verses of the first hymn in our book, in the Indian language.

Mr. Case then rose and communicated a truly interesting narrative of what he had seen during his labours among the aborigines in Upper Canada, together with an account of a number of revivals among them of recent date.

John Sunday, one of the natives, then rose, and in his own language addressed the people with a zeal and pathos seldom exhibited by our cultivated orators. His gestures, his expression of countenance, the energy of his manner, and his appeals to Heaven, all exhibited the warmth of his heart, the reality of his religion, and the powers of his native eloquence; for although not a word was understood by his hearers, yet the effect upon the congregation was universally visible—their tears spoke the unsophisticated language of their hearts. Mr. Case then interpreted what he had said, and although much

of the edge of his exhortation must have been deteriorated by the translation, yet we may readily imagine what must be the effect produced upon his Indian brethren by this good man's fervent labours among them.

Peter Jacobs, the other Indian, a youth about nineteen years of age, then read several passages from the New Testament, first in English, and then in the Indian language, after the manner in which he instructs his brethren at home. The manner in which he read the parable of the lost sheep, was very creditable to his head and heart. He read it exceedingly well, and his feelings obviously made a personal application of the parable to himself and his countrymen. This he fully exhibited when he had finished reading, by addressing the congregation, relative to his personal experience, and knowledge in the things of God. His broken English, added to the obvious simplicity and sincerity of his narrative, combined to render the scene truly impressive, and highly gratifying to the hearts of all true Christians. The two Indians then sang four verses of the hymn commencing—

"How happy are they,
Who their Saviour obey," &c,

in their own language, the congregation afterwards singing it in English.

The Rev. Dr. Bangs then rose, and after remarking that John Sunday had not understood any thing that had been said, from his ignorance of our language, proceeded to address him through his brother Indian as interpreter; and in the name of the Christian congregation there assembled, gave him the right hand of fellowship. The flowing tears, and broken sobs of this poor son of the forest, added to his loud exclamations when he understood what was said to him, was one of the most melting scenes we ever witnessed, and will never be forgotten by any one present; particularly, when the ardent wish expressed to meet him in heaven, he responded with melting eyes, and overflowing heart, Amen! Amen! and "all the people" said Amen! Amen! also.

NINTH ANNUAL REPORT.

THE practice of presenting yearly reports of those societies which derive their support from the munificence of the public, affords a favourable opportunity of renewing the tribute of gratitude to God for his continued smiles, and to the managers of the public bounty for submitting their transactions to the inspection of the community. Under these impressions, the managers of the Missionary Society of the Methodist Episcopal Church once more submit to the society a brief statement of the manner in which its affairs have been conducted during the past year. This they do the more cheerfully, as the result will prove that however imperfect may have been their endeavours, they have been evidently sanctioned of that God who has given success to their efforts.

Indeed every returning anniversary brings with it renewed assurances that this society was commenced under the guidance of a gracious Providence. Its sole object being the diffusion of gospel truth by a more extended operation of the grand system of itinerant preaching, its efforts have been crowned with signal success in bringing "sinners from darkness to light, and from the power of Satan to God." And while this object is kept steadily in view, the managers cannot doubt that it will be approved of God, and secure the support of all real friends to the Redeemer. The managers likewise rejoice to witness that in proportion to the increased calls and necessities of the society to carry forward the great work of reformation, the spirit of benevolence and Christian enterprise has been called into action. As facts, however, will most effectually corroborate the truth of theory, the managers proceed to confirm these statements by the following view of the missions.

I. Missions among the Aborigines in the United States.

1. The Wyandot mission, situated on the Sandusky river, in the state of Ohio, continues greatly to prosper, and fully merits the patronage and support it has received from the Christian public. Agriculture and the arts and habits of domestic life, are taking the place of their former manner of living. These are the blessed effects of Christianity upon their hearts and

lives. In addition to the missionary stationed among them by the conference, the converted chiefs continue to edify their brethren by their exhortations and example.

The number of church members is one hundred and ninety.

Scholars fifty-four, under the charge of two teachers.

Two of the native converts have been sent as missionaries to other tribes, and it is hoped they will bring good tidings to their brethren.

2. The mission among the Cherokees has made rapid advances during the past year, not less than two hundred and seventy-five having been added to the church. Besides the regular missionaries, seven in number, a native chief by the name of Turtle Fields, has been eminently useful as an itinerant missionary among his brethren. These people, indeed, are growing into a regular community, under their own laws, assimilating to the habits and customs of civilized life.

The number of church members is six hundred and seventy-five, and four schools are attached to the mission.

3. The Pottawattamy mission, located on the Fox river, in the state of Illinois, has been slow in its progress from the beginning, and its ultimate success somewhat doubtful; but latterly the prospects are brightening, so that there is reason to expect that permanent good will be effected. It has one missionary, and one teacher of a school. The number of church members and scholars has not been ascertained.

4. The Asbury mission among the Creeks, in the western part of Georgia, has encountered great difficulties. The distracted state of the nation, the removal of a part beyond the Mississippi, and other things of an unpleasant nature, have exerted an unhappy influence upon the school, and reduced its numbers. A hope, however, is indulged, that the grounds of these difficulties are principally removed. Becoming more settled in their affairs, the national authority has manifested a friendly disposition towards the mission by a donation of a thousand dollars towards its support out of the proceeds of their last land ceded to the United States.

5. By information received from the

Rev. Wm. Winans, it appears that the Choctaw mission, situated in the state of Mississippi, has been resumed; and it is hoped that these people also will be reclaimed to the blessings of Christianity and civilization.

II. *The Missions among the Aborigines of Upper Canada.*

These comprehend the following stations:—

1. The Grand river mission. This mission continues to prosper as heretofore; but though accessions have been made to the society, by the conversion of several Missisauga families, the numbers remain nearly stationary, from the removal of those who have been converted to Christianity to other places, particularly to the Credit.

There are at this place one missionary and two teachers.

The number of church members is about forty. The number of scholars is fifty-nine.

2. The natives at the Muncey towns on the river Thames, have no regular missionary appointed among them; but they are instructed in the things of the kingdom by Mr. Carey and Mr. Havens, who volunteered their services without fee or reward. They have succeeded in erecting a house for schools and divine worship, and preparations are making to furnish them with more regular instructors. The Indians at the Muncey towns consist of a body of Chipeways of about two hundred and sixty, and of the Delawares of about two hundred, who occupy a reserve of several hundred acres. They manifest a desire to form a closer union for the purpose of enjoying the advantages of religious and literary instruction for themselves and their children. There is also a prospect of extending the mission to the Aux Saubles, on the river by that name, and others of the same tribe on the Bear river, still farther in the interior. To these people two Christian Indians from the Grand river paid a visit about two years since, and were kindly received. At Barnard, near Malden, there are about twenty of the Wyandots in society, who are regularly supplied by the preachers on the Amherstburg circuit.

3. The Credit mission is situated on the river by that name, which empties into lake Ontario, about eighteen miles southwest of York, the capital of Upper Canada. The whole consists

of two hundred souls, one hundred and twenty of whom are members of the church, divided into six classes, with as many native class leaders. Three stewards manage their temporal concerns; and there are several exhorters who frequently visit the neighbouring tribes from fifty to one hundred miles around them. They have twenty comfortable houses, and a house for the school and for divine worship. The school which is taught by Mr. Jones, brother to Peter Jones, averages thirty-five scholars, and is in a very prosperous state.

4. The Bellville mission is on Grape island, in the bay of Quinte, six miles from the town of Bellville. In this place, which is pleasant and healthy, they have commenced building houses, tilling the land, and cultivating the arts of civilized life. They have already ten dwelling houses erected, another for the teacher of their school, and one for the double purpose of worship and literary instruction.

There are in church membership one hundred and thirty, and twenty-five children under school instruction.

By the labours of some native exhorters from these tribes, and the instructions of our preachers, the work of reformation has extended to a body of Indians in the vicinity of Kingston, and about forty have embraced the Lord Jesus as their Saviour. This has increased the number of converts to Christianity from this branch of the Missisaugas to one hundred and seventy.

5. The Rice lake mission has not before been reported to the society, as being regularly classed among its missionary stations. The natives included in this mission reside on the borders of Rice lake, Mud lake, and Schoogog lake. The work of reformation among these people has been rapid, deep, and genuine. With but three exceptions, among a body of three hundred Indians, heretofore notorious for their habits of intemperance, who have embraced Christianity, all have held fast their confidence. Though they are very desirous to have their children instructed, the missionaries have not yet been able to establish a school among them. This however, it is expected, if sufficient funds can be raised, will soon be done.

6. The lake Simco mission was commenced a little more than a year

since, by some discourses which were delivered to them by one of our preachers. The serious impressions then produced were increased by the introduction of sabbath school instruction by some benevolent individuals. This has eventuated in the conversion from paganism of more than forty, three of whom are chiefs of the nation. This body, which numbers six hundred souls, is the largest of those who speak the Chipeway tongue, south of lake Huron. From this good beginning, the society may, under the continued blessing of God, hope for a most favourable result among these people. They also need a school for the instruction of their children. Peter Jones, a native convert, and a licensed preacher, was appointed at the last Canada conference to travel among these people.

These missions, ten in number, employ sixteen missionaries, besides two native missionaries and several exhorters. The whole number of church members is sixteen hundred and fifteen, as nearly as can be ascertained. Children taught in the schools between three and four hundred.

III. *Domestic Missions.*

Since the last report, the Highland, the Piscataques, the Missisepa, and several of the missions within the bounds of the South Carolina conference, have so prospered as to be numbered among the regular circuits. The following are still considered as missions, and are less or more aided by the funds of the society; some of them were commenced during the past year.

1. The Hampshire mission, in the state of Massachusetts, has given evidence of success. The missionary writes that his field of labour is considerably enlarged, so that now there are upwards of twelve regular appointments, and several promising classes. It is probable that at the close of this year the mission will be prepared to be included among the regular circuits.

2. Red Hook mission, which embraces a tract of country on the east side of the Hudson river, hitherto not supplied by the regular ministry, settled principally by the Dutch. Several preaching places have been obtained, and considerable attention paid to the word; but with what effect the board is not able to say.

3. The Shawangunk mission is on the west side of the above river. The missionary reports that he has succeeded in establishing preaching in thirteen places; but that much indifference to the gospel prevails, though the prospect is becoming more encouraging.

4. The Richmond mission in some of the new settlements in Upper Canada consists of twelve appointments for preaching, in which are nine classes. Several members have been added during the year.

The following account of the missions within the bounds of the South Carolina conference is taken from the last report of that conference missionary society.

5. "The missions in the Tallahassee district yield generally a gracious harvest, and the most of them may now be classed among the regular circuits. Tallahassee mission suffered on account of the sickness of brother Turrentine, the missionary. One hundred, nevertheless, were added to the societies. There are twenty-two preaching places, two meeting-houses were built the last year, and the population is rapidly increasing.

6. "Pea river mission is in a prosperous condition. There are twenty-one preaching places, five meeting houses have been built, and one hundred and seventy-three have joined society the past year. Awakenings generally prevail around the mission. There are now two hundred and nineteen whites and thirty-five blacks in society.

7. "St. Augustine and Alachua.—The want of a house of worship in Augustine is most sensibly felt. In this place there has been but little increase. The affairs of the church are thought to be better than formerly. In Alachua and on St. John's there has been an extensive reformation. About fifty have joined the church, and three meeting houses have been built.

8. "In Pensacola no society has been formed. The congregations were generally good and serious. A commodious church has been commenced, and the funds in hand are nearly sufficient to pay for it, except four hundred dollars, which was to be given for the lot. During the prevalence of the yellow fever, brother Hardy retreated into the country about thirty miles,

where a society of twenty members was formed.

9. "Holmes' valley mission is in rather a declining state; but few have joined, and several have been expelled. There are twelve preaching places, and one meeting house was built the past year. There are eighty-four whites and thirty-five blacks in society.

"Considerable parts of the Floridas are yet destitute, and most of the newly acquired territory in Georgia needs immediate attention. Many parts of the country have already extensive settlements, and in a short time will have a very dense population."

These are all the missions the board have to report. In surveying them, especially the most of the stations among the natives of our forest, there is abundant reason for thankfulness to God, for the manifest tokens of his approbation during the past year. From a comparison of the present number with what it was last year, it will be found that there has been an increase of four hundred and fifty-one.

The managers, therefore, cannot but congratulate their patrons and all the friends of missions on the successful issue of their operations; and this is presented as a pledge of what may yet be accomplished by a persevering effort in this great and good work. "In due season we shall reap" a more plentiful harvest "if we faint not."

Auxiliary and Branch Societies.

The exact number of these cannot be ascertained, as some of the auxiliaries have not reported the number of branches connected with them. In addition, however, to those reported last year, including nearly all the annual conferences as auxiliary, many of which are assisted by flourishing branch societies, the managers have received official account of the formation of the following auxiliaries since the last anniversary, namely, Lansingburg, Coeyman's Circuit, New Paltz Circuit, and Cazenovia, in the state of New-York; Foundry Station, in the District of Columbia; Young Men's, of Brooklyn, L. I.; Young Men's Missionary Society of the city of Albany, and the Dorcas Society of New-York.

State of the Funds.

There have been received, since the last anniversary, within the bounds of the N. York Conference, \$2,029 90
New-England do. 19 00

Maine Conference,	75 50
Genesee do.	229 54
Canada do.	1000 00
Ohio do.	106 57
Illinois do.	17 00
Tennessee do.	300 00
Mississippi do.	475 00
S. Carolina do.	969 00
Virginia do.	101 25
Baltimore do.	590 00

Donations from sundry individuals, not included in the above 332 41

Total \$6,245 17

The Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia Conference, is pursuing its course of contributing to advance the general cause with unabated zeal. During the year past it has paid to the Wyandot mission \$200. to the Cherokee mission \$600, and \$400 to the Canada missions, making in the whole \$1,200. The managers gladly avail themselves of another opportunity to acknowledge this society as a fellow labourer and co-worker in the missionary enterprise, with their best wishes for its prosperity and success.

In addition to the above, donations in clothing to considerable amount have been forwarded to the Indian missions in Upper Canada, and also to the Wyandot mission at Upper Sandusky.

Since the last anniversary the following sums have been expended:
Within the bounds of the New-York conference, for the Hampshire, Red Hook, and Shawangunk mission \$321 34
Maine conference, for the Piscataquis mission, 150 00
Canada conference, for the Grand river, Credit, Bellville, Rice lake, lake Simcoe, and Richmond mission *2,512 25
Ohio conference, for the Wyandot and St. Clair mission 750 00
Illinois conference, for the Pottawattamy mission 1000 00
Tennessee conference, for the Cherokee mission 300 00
Mississippi conference, for New Orleans and Mobile mission 850 00
South Carolina conference, for the Asbury, Tallahassee,

* This sum includes one thousand and fifty dollars paid during the year ending Sept., 1827. See treasurer's report.

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Holmes' valley, Red river, Troup's, Columbus, and Habersham mission	1,881 00
Printing, postage, and other incidental expenses	341 59
Total	\$8,106 18
Received this year	6,245 17

Leaving a balance against }
the society of } \$1,861 01

*The Constitution of the Society. **

As some have doubted the legality, as the constitution now reads, of appropriating any part of the funds of the society to the support of domestic missions, or of employing missionaries within the bounds of the annual conferences, the managers have recommended to the next general Conference so to alter the constitution as to remove all scruples on the subject. This they the more cheerfully do, because they believe that many parts of our country, especially in the interior and the new settlements, though inhabited by civilized people, are as truly missionary fields as any other. The paucity of the inhabitants, poverty, and other inconveniences, render it extremely difficult for them to supply themselves with the means of grace unaided by the beneficence of the more wealthy and enlightened parts of the Christian community. On these accounts, and many others which might be urged, the managers hope that the wisdom of the general conference will lead them to such measures as shall remove every impediment to a just application of some portion of the funds of this institution to those destitute places.

Conclusion.

The society has laboured under somewhat different circumstances this, from what it has for any preceding year. At the commencement of its operations, there were no missionaries employed claiming a support from its funds. In consequence of this the small amount collected during the first year of its existence was in hand, and was so reported at the end of the year. This enabled the society to keep in advance of the drafts from year to year, until some time in December last, when it was found that the treasury was drained. This induced the managers to issue a circular stating the fact that the funds were exhausted, and calling on the friends of missions for

help. The managers rejoice to know that their call has not been unheeded. Several benevolent individuals have aided the society by liberal donations, as the treasurer's report will show, and some additional auxiliaries have been formed. This shows what might be done, and what the managers flatter themselves will be done, by a simultaneous, persevering, and united effort among preachers and people.

A friend in the western country, noticing the appeal of the managers to the benevolence of their brethren, made a proposition, which was published in the Advocate and Journal, that if ninety individuals could be found obligating themselves to pay one hundred dollars each, within one year, he would be one of the ninety. Twelve have already subscribed to the proposition, four of whom have paid one hundred dollars each into the treasury. This proposition is no less creditable to the benevolent individual with whom it originated, and to those who have so far sustained it by their names and money, than it is beneficial to the cause of missions, and grateful to the managers. Could those who have wealth witness the joy and gratitude with which donations are received by those more immediately benefitted by them, more especially the forlorn inhabitants of our forests, oh their hearts would expand to the calls which are made, and their pleasure be heightened tenfold while they thus bestow their goods to feed and clothe these poor.

That this cause will go on and prosper the managers cannot doubt. Indeed they are more and more confirmed in the belief that it has the God of love for its author and support, "seeing his mercy is great unto the heavens, and his truth unto the clouds." And while this is so, every tongue that shall rise in judgment against it, shall be put to silence. But where is that tongue? It has already, by its success, its manifest adaptation to accomplish the grand designs of redemption, in the awakening and conversion of sinners, put to silence every thing in the semblance of argument against it.

Feeling that the cause is thus sanctioned by the adorable Author of all good, the managers once more commit it and themselves into his gracious

hands, under the earnest expectation that they will be supported by the kind and energetic co-operation of their brethren. And may all the peo-

ple say, "Let the heavens be glad, and let the earth rejoice; and let men say among the nations, The Lord reigneth."

MISSIONS IN SOUTHERN AFRICA.

Extracts from the Journal of Mr. Davis, dated Graham's Town,

SEPT. 15th, 1827.—Yesterday I returned from a tour round the circuit, having been absent from home seven days; during which period I rode nearly one hundred and fifty miles, preached six times, met five societies, renewed their quarterly tickets, and administered the sacrament of the Lord's supper. I was much encouraged, generally, in my work, by the stability of the members, in the different places, who, I believe, are thankful to God for their privileges, and are growing in grace. We have an addition to the number of members in the out parts of the circuit this quarter; and our prospects are good. Praise the Lord! The chapel at Port Francis will be ready for opening in a few weeks. It is truly gratifying to see the same zeal and effort among the settlers at Albany, towards the cause of God and religion, as is manifested towards these in our native and highly privileged country.

24th.—Yesterday I finished the quarterly visitation of the classes, and am thankful to God that I have generally found amongst the members, a growing conformity to the will of God, and an increasing desire to press forward in the way of righteousness. We have added twenty to the number of members this quarter, and have nearly as many on trial.

Oct. 2d.—On Sunday last, the anniversary of the opening of Clumber chapel was observed, and it was encouraging to observe that the same spirit of love and zeal for God's glory, which actuated and influenced the people in the erection and opening of the said chapel, still exists and prevails. Soon after nine o'clock, the gathering together of the people reminded me of the different tribes of the Israelites going up to the mount of God. The chapel stands on a small mount, (which some call mount Mervey,) and the different parties of settlers going up to the sanctuary by different roads presented a pleasing and encouraging aspect; and they came by as

many different conveyances as roads: some were drawn in carts by horses, and some by oxen; others in wagons; some rode on sledges drawn by oxen; some came on horseback, and others on the backs of bullocks; and many on foot. The whole had a fine appearance. I had almost said, "It was never so seen in Israel." Sure I am, such a scene I never witnessed in Britain's happy isle. At half past ten divine service commenced, and a blessed influence was felt while I preached to a large assembly the words of eternal life. At 3 p. m. a love feast was held, and this was indeed a feast of fat things. Many spoke of the way in which they had been brought to God, and of their experience in the religion of the gospel of Christ. More rational and scriptural, or clearer testimonies I never heard: it was indeed good to be there, for the Lord was there, and the truth of that passage, "To them that believe, he is precious," was experienced by most present. I have reason to believe that the influence then felt will not be like the morning cloud, or early dew. Several came more than twenty miles to be present at this anniversary, who returned with gratitude to God for blessings received. At seven p. m. I again proclaimed Christ, and salvation through his blood. Great attention was paid, and several expressed themselves to be much benefited. After preaching, the Lord's supper was administered, which ended the services of this happy and memorable day.

Yesterday, the quarterly meeting of our society was held. Our Zion is increasing in temporal support, as well as in spiritual good. Praise the Lord! My labour is great: without help, I shall not be able long to cultivate such an extensive field; the vineyard requires and would repay more labourers. May the Lord of the vineyard influence the committee to send us such out soon. I fear if one is not soon sent, two must come, to do the work which is now done.

8th.—Yesterday was a day of interest and encouragement to many. At eleven A. M. I preached a sermon to young people, from Eccles. xii, 1. Great attention was paid, and I hope good was done. In the evening, the chapel was crowded to excess, and many were standing without, who could not gain admittance: to this assembly I preached in behalf of the Sunday school, on the occasion of its anniversary. The truths delivered seemed to rivet the attention and interest the heart; a great seriousness and solemnity pervaded all present, who appeared to believe the great truth, "That the soul be without knowledge, it is not good." Several of the children greatly interested the congregation by the recital of pieces selected for the occasion, which they delivered in a clear, distinct, and forcible manner. A little girl, about six years old, delivered Joshua Marsden's piece on Time, in a manner that astonished all, and would have highly gratified the author, had he been pre-

sent. A boy spoke on the pathetic language of the Saviour, "Remember me," in such a strain as to excite grateful and loving feelings. Others spoke on the evidences of Christianity in a forcible manner. The general examination of the children took place to day, when a marked improvement among them was apparent; but the best remains to be told, which is, that about twelve of the children, during the year, have professed faith in Christ, and evince their conversion by walking worthy of him. More than two hundred children dined, and, in the evening, were supplied with various refreshments. The whole of this anniversary gave great satisfaction, and the friends of the Sunday school gave the best proof of their affection, by their very liberal support on the occasion. The collections amounted to nearly twenty pounds sterling. The number of scholars in the school is as follows:—Europeans—boys, ninety; girls seventy-three. Hottentots, forty. Total, two hundred and six.

REVIVALS.

Hamden Circuit, Con.—Extract of a letter from the Rev. L. Baldwin, dated April 7, 1828: "In September we attended the camp meeting at Saybrook, where a number of brethren and sisters were greatly blessed, and from whence they returned with the sacred fire of zeal burning in their souls. From this time several of our members in Hotchkiss town (a neighbourhood within the limits of New Haven) began to contend in ardent prayer for a revival, and we have now the most satisfactory proof that their prayers were not in vain. The work soon began: sinners were awakened, and with sighs and tears entered our prayer meetings, and knelt and prayed for mercy; and blessed be God, he who had wounded was present to heal. Six in one meeting testified that they had found the Redeemer. Some were converted in a long chamber which, till lately, had been used as a ball room, but is now devoted to better purposes; and in almost every meeting, for some days, some have been brought from nature's darkness into the kingdom of God. The probable number of new born souls in this place is about fifty, of whom twenty-one have been added to

the Methodist society, which helps much to establish the cause in that place. For some weeks past the work has been spreading in the northwest part of the circuit, mostly in Salem and Prospect. A new society has been formed in Salem, to which about twenty-five new members have been added, and the work is still going on. We have received in our different appointments rising of sixty probationers, of whom a considerable part is made up of our excellent young men, who promise future usefulness."

Schenectady, N. Y.—A very pleasing work of grace is now going on in Schenectady. The Rev. Geo. Coles says, "Since the revival commenced, our congregations have been much increased, and class meetings as well as prayer meetings have been well attended. The result has been an addition of upwards of twenty-five persons to the church. It is still increasing."

Augusta Circuit.—The Rev. F. Metcalf, in a letter dated April 5, 1828, says, "We are still favoured with a share of gracious influence and spiritual prosperity. We have received on trial since conference between eighty and ninety, among whom are

some distinguished trophies of divine grace."

Huron circuit, Ohio.—Extract of a letter from the Rev. Adam Poe, dated March 17, 1828: "I was appointed to this circuit with brother Hazard, a real father in the gospel, and an old preacher of Genesee conference. I was acquainted with the people generally, having been appointed part of a year before on the circuit, by the presiding elder. The circuit was large, and for the most of two years past, had but one preacher, who went round but once in five weeks; besides, his health being poor, he was not able to fill all his appointments, consequently we found religion very low; but we have reason to thank the Lord of the harvest, there appears now to be a shaking among the dry bones in some places. In a neighbourhood in Green Creek township, Sandusky county, we found a class of seven members, who were almost discouraged, and some of them had not been to meeting in six months. There was one old father in this little number, who was very anxious for the salvation of his children. The Saturday after new year's day, he called them together, talked with them, and prayed for them. One of his sons in law was immediately struck under conviction; he cried for mercy; his wife joined him in the same cry; his soul was set at liberty in a few minutes, and in the morning he went round communicating the joyful news to his neighbours. Some of them were glad to hear it; others thought he was good enough before. He appointed a prayer meeting at his house that evening. His neighbours attended, and some of them expressed a desire for religion. The work broke out, and the fire ran from house to house, and from heart to heart. Universalism was renounced; the Saviour was embraced; the neighbourhood became happy, and continues joyful; a number have proclaimed the pardoning love of Jesus; others are anxiously inquiring the way to Zion. The work is still progressing; our little class has increased to twenty-four, and there are others ready to join as soon as an offer is made. It is very pleasing to us that there have been no proselyting attempts made, and that consequently the utmost harmony and good will prevail."

New-Orleans.—Extract of a letter from the Rev. W. M. Curtiss, dated

April 8, 1828: "We have lately had some gracious intimations, that the 'time to favour Zion,' even in this city, is at hand. Believers, having renewed their covenant, have been much quickened, and are now deeply engaged for a revival of the work of God. Great solicitude for the salvation of sinners, is manifested by the few who love our Lord Jesus Christ; and, blessed be God! some precious souls, who, until lately, were far off, have been brought nigh by the blood of Christ, and are now found walking with the redeemed of the Lord, in the King's highway of holiness. In a social prayer meeting, a few evenings since, five interesting young men, after struggling for some time as in the agonies of death, had their souls set at liberty, (in answer to prayer,) all in the same hour and went home rejoicing in God their Saviour. A small number, in our society in this city, have lately been enabled to testify that 'the blood of Christ cleanseth from all sin,' and several more are earnestly seeking the blessing of 'perfect love.'"

Maine Conference.—Extract of a letter from the Rev. Moses Springer, jr., dated Gardiner, Maine, April 23, 1828: "Our prospects were never more glorious in Maine than at the moment I am now writing. Besides a general increase of spirituality in our societies throughout the conference, there are now three very remarkable revivals of religion within thirty miles of this place, all of which, it is presumed, took rise from the camp meeting in this town in September last. One of these is in Bath, one in Wiscasset, and the other in Union. In all these places already between three and four hundred have been added to our societies, and the work seems but just commencing. In Wiscasset, a flourishing seaport town, so powerful and extensive has been the revival, that hardly an individual in the village seems to have escaped its influence. Even those who have hitherto resisted the power of converting grace, acknowledged by their serious demeanour, by their constancy at worship, and a respectful attention to the sabbath and the ordinances of religion, that they believe in its importance and reality. There seems indeed hardly 'a dog to move his tongue' against the people or the work of God. The revival which first commenced with the

Methodists, has extended to the Congregational and Baptist churches."

Alexander, N. Y.—Extract of a letter from the Rev. Squire Chase, dated April 6, 1828: "At a place called the Natural Bridge, on Indian River circuit, there is a gracious work. The class in this place, until three years since, numbered only seven; now there are sixty-five, twenty-eight of whom have joined the present conference year; and, recollecting the injury done to this class, in its infancy, by the injudicious attempt to reform church government, and witnessing what we now do, that passage in Isaiah, chap. xlix, verse 20, with the context, is strongly impressed on our minds. The verse mentioned reads thus:—"The children which thou shalt have, after thou hast lost the other, shall say again in their ears, 'the place is too strait for me, give place, that I may dwell.'" This is literally fulfilled: our school house, though as large as usual, is filled to overflowing, so that numbers, regardless of the cold, patiently stand without by the windows, to hear the word of life. Heaven grant their souls may be converted by it!

"Sir, I have something cheering to sabbath school institutions. In this place one has (by reason of ignorance as to its utility) had a mere existence; sometimes upheld by a single individual. Let others in like circumstances take courage. Now the number of scholars is about sixty, most of whom

regularly attend, and are making good proficiency. But the best of all is, that this school is not only extensively patronized by the public, but is blessed of God in the conversion of the scholars, eighteen of whom have professed the pardon of sin, and love to Christ, within six weeks, and most of these in two successive evenings, about a week previous to the above date. May He who blessed children while on earth, bless and keep these, to the joy of their pious parents and teachers!

"In the town of Alexander, a good work commenced at our quarterly meeting, in January: several have been converted, and the gracious work is still going on. A general seriousness seems to prevail on the circuit. Oh, pray for us, that showers of salvation may water this thirsty land; which may Heaven grant, for Jesus' sake."

Portage County, Ohio.—Rev. Ira Eddy, in a letter dated Edinburg, O., March 15th, says, that the cause of Christ is flourishing in that section of country; that the friends of the Redeemer are pressing on in the great work of holiness.

West Wheeling Ct., Pi. Con.—The Rev. James Moore informs, that the work of the Lord is progressing steadily on that circuit, and that they are encouraged to look for more special manifestations of the divine influence. About seventy persons have been admitted into the society since last conference.

OBITUARY.

For the Methodist Magazine.

DEATH OF THE REV. JAMES POLEMUS.

JAMES POLEMUS, the subject of this memoir, was born in the state of New Jersey. Of his early life we have been able to obtain but little information; nor can we tell precisely the year in which he was brought, by divine grace, from a state of nature to the enjoyment, through faith in Christ, of the divine favour and the hope of eternal life. It must therefore suffice to say, that having become a member of the Methodist Episcopal Church, and given satisfactory evidence of his call to the work of the ministry, he was received in the year 1801 into the itinerant connexion, and appointed to labour in the Caroline circuit, on the

eastern shore of Maryland. In the year 1802 he travelled Northampton circuit, at the close of which year, having undergone the appointed time of probation, and passed honourably through the customary examinations relative to his piety, sentiments, talents, and usefulness, he was received as a member of the conference, and dedicated more fully and formally to the work of the Lord, by ordination to the office of deacon. He was then appointed to Wyoming circuit, Pennsylvania, and the year following (1804) to Kent circuit in Maryland. In 1805 he was ordained elder in the usual course, and stationed on the Talbot

circuit; after which he travelled successively, the Cayuga circuit, 1806—Milford, 1807—Bristol, 1808—Cambridge, 1809—St. Martins and Snowhill, 1810. In the year 1811 he was compelled, from indisposition, to accept a superannuated relation, in which he continued for two years, and in 1813, feeling his mind ill at rest in a state of limited usefulness, and being desirous of spending all his little strength in the service of Christ and his church, he received the relation of supernumerary, and was again appointed to labour in the Bristol circuit. He continued to travel and preach, as his strength would permit, until the year 1818, when he was finally compelled to settle himself as a superannuated preacher, and took up his abode on Staten Island. Here he resided until the 16th May, 1827, when he finished his course in peace, and we trust now reaps the rewards of his labours, in those mansions which Christ has gone to prepare for his

faithful servants. The following is the obituary notice of him, published by brother Bartholomew Weed in the Religious Messenger. As brother Weed was the stationed minister of our church on Staten Island, and had personal acquaintance and intercourse with the subject of these brief remarks, its correctness may be confidently relied on.

"Died, on the 16th May, 1827, at his residence on Staten Island, the Rev. James Polemus, in the 65th year of his age. For some years he was a zealous itinerant minister in the Methodist Episcopal Church, but for the last ten years of his life chiefly in a superannuated state;—yet he manifested firm attachment to the cause of Christ. His bodily powers had been gradually wasting away, some time previous to his dissolution, during which his confidence appeared strong. He declared he was not afraid to die, and his latter end was peace."

DEATH OF THE REV. LEWIS CRAIM.

THE Rev. Lewis Cram was born in the state of South Carolina, in 1761. In his nineteenth year he came to the Cumberland settlement of the western country, at a time when the contention was fierce and bloody between the white man and the red man—at that time the proprietor of the soil, the claimant of the woodland, and living fountains, and rushing streams. In 1780, the enterprising hunters, a sort of pioneers, built a block house at the French Lick, now Nashville. At this station Lewis Cram arrived in the same year, and became one of its most efficient defenders. Stations and block houses were multiplied at different places, and maintained at the expense of many lives, while the lands immediately around the forts served for cultivation, their meat was obtained by hunting, and while thus employed, they were frequently met in the woods by their formidable enemy, and deadly conflicts ensued. But ultimately the whites succeeded; the tomahawk was buried under the tree of peace, and the deadly rifle was exchanged for the calumet of friendship. Our brother Cram settled himself on the frontier, and there continued till the day of his death. He was a courageous and enterprising soldier, to whom, and such

like, the present generation owe a debt of gratitude, which should ever be cherished. Whether in a fort, or on his farm, he was among the foremost to range the woods as a scout, or to fly to the support of his neighbours, or to pursue the enemy. His courage and zeal never failed him.

In 1786, our venerable bishop Asbury sent two missionaries, James Hawe and Benjamin Ogden, to preach the gospel to the few settlers scattered over the western country. What an important era in the history of Methodism in the west! What an enterprise was this! To be sent away from the society of friends and the comfort of a home;—"home! that word of nameless charms," to encounter perils by land and water; to travel through a country infested with wild beasts and Indians; often obliged to lie on the earth for a bed, where they could count the stars through the tops of the trees. And all this to carry the gospel to the destitute, and proclaim the *acceptable time*—the year of jubilee. Oh blessed work! Oh blessed men! Such men as Hawe and Ogden, Birchett and Massey, should be held in grateful remembrance. The last mentioned brethren died in the harness—fell sword in hand, after having been

zealously engaged in blowing the gospel trumpet, breaking the solemn silence which had reigned for ages in the wilds of an American forest, with the proclamation of good news—of glad tidings. They lie buried in the vicinity of Nashville.

To resume the narrative—the stations were visited by the brethren Hawe and Ogden, and our beloved brother Cram, if not the very first, was among the first to receive them, and their message, in his neighbourhood.

The writer of this humble tribute to the memory of that good man, has often heard him relate in love feast, the circumstances and success of their first visit. He did not hesitate—he did not delay. He was a man of decision. At their first appointment in his neighbourhood, brother Cram became seriously convicted, and shortly afterwards united himself to a society, formed at one of the neighbouring forts. His wife, and some of his acquaintance, followed his example; and thus the society, which at first was only as a grain of mustard seed, or a little vine, has taken deep root in good ground, and grown up to be a great tree; spreading its branches over a widely extended plain, and affording shelter to hundreds and thousands of precious souls.

Brother Cram sought the Lord about two years before he received satisfactory evidence of the pardon of his sins. Nor was he contented with a sonship only—he zealously but humbly waited for the spirit of adoption, till he received it, and then gave diligence to make his calling and election sure, by following after that measure of Scripture holiness, without which no man can see the Lord in peace. He sought and he found it, and showed the fruit of it in a pious life and tranquil, yea, triumphant death.

From the time of this man's conviction for sin, he seems to have been deeply concerned for the welfare of others. As before stated, he saw many following his example, whom he vehemently urged to "flee the wrath to come," and unite with him in the resolution to save their souls from death. Brother Cram was as undaunted as a "soldier of the cross," as he had been in defence of the new settlements. He often travelled, at the risk of his life, with or without company, to conduct

the preachers from station to station, and solicit the people to hear preaching.

Nor was he less attentive to the spiritual wants of his own household; he endeavoured to train them "up in the doctrine and discipline of the Lord," not only by precept, and his own pious deportment, but by taking his children with him in his private devotional exercises, and then press the necessity of experimental religion and heavenly mindedness.

He was greatly encouraged and blessed in the discharge of his duties. He saw many of his friends turn to the Lord; and, what is most delightful to the heart of a pious parent, he saw all his children, one after another, array themselves under the banner of the cross. Two of his sons became able and useful ministers of the New Testament. One of them, the amiable John Cram, after travelling for several years, and preaching the gospel with great success, fell in the field, exchanging the pastoral crook for a cherub's harp. He breathed the pure missionary atmosphere; he possessed a tender heart, a weeping sympathy, that often bore all before him. How amiable was his deportment! How zealous he was in his prayers and exhortations! He sleeps in the cradle of the grave, near the banks of Duck river, in Murray county, Tennessee. He did not preach for dollars, but for crowns—not crowns of silver, but for crowns all studded over with "stars that shall shine for ever and ever." But to return to the subject—

As an exhorter and class leader, our brother Cram was remarkably useful. He often walked seven and eight miles to night meeting, taking his family with him; and frequently has he been known to walk twenty-five or thirty miles to quarterly meetings. He was encouraged to make such exertions, from the gracious success that attended his labours, and the overflowing consolations which he felt in his own soul. It is worthy of remark, for fifteen years there was not an official trial in the class which he led. This was prevented by his prudence, attention, prayers, and perseverance, until matters of difference were adjusted, and parties reconciled. He continued to officiate as an exhorter till 1804, when his brethren called him to occupy the more responsible station of a preacher, believing that the Holy

Ghost had called him to come up higher. He was ordained deacon in 1809. In this office he continued to serve with acceptance and usefulness to the church as long as he lived. This excellent man was a useful preacher, but his great strength lay in his peculiar talent for exhortation, prayer, and power of living faith.

In times of revivals the mourners desired the instructions and prayers of father Cram, and many were the sons of God born in his arms and on his knees. This may sound like the language of a barbarian in the ears of a Nicodemus; but to the man that has felt a spiritual earthquake in his heart, and has seen the rending of the mountains and heard the sounding of the storm, I "speak the language of truth and soberness." Our father Cram was an adept in the spiritual mysteries of experimental Christianity. This highly favoured servant of God and his church was endued with strong powers of mind, restricted by a limited education. Undaunted, enterprising, and persevering, yet meek, modest, and retiring in his manners, literally fulfilling the apostolic words, "instant in season and out of season," "swift to hear, but slow to speak," "not thinking more highly of himself than he ought to think," yet "steadfast, immovable, always abounding in the work of the Lord." Oh for the mantle of our Elijah to fall on his brethren in the ministry.

In 1800, there were but thirteen travelling preachers scattered over the whole western country, which was then a "field white for the harvest." To supply the wants of the people and carry on the growing work, the presiding elder (now our highly esteemed superintendent, bishop M'Kendree) employed local preachers and exhorters to spend what time they could spare from their secular business, to supply the destitute, and raise societies, and form circuits. None were more ready, and but few more successful in this labour of love, than our brother Cram. He would go a hundred miles, and bear his own expenses, to serve destitute tracts of country, and preach many things in his exhortations; he had many seals to his ministry, and laid the foundation of many societies, and thus prepared the way for the messenger of the covenant, even the Lord of hosts. His useful-

ness was signally felt at camp meetings among the mourners at the altar.

He was an affectionate husband, a kind father, a peaceful neighbour, and a faithful friend. Yet he had a full share of such trials as are common to men professing godliness; and some of his trials were peculiarly afflictive; but he bore them with such fortitude, and conducted himself with such prudence, that he commanded respect from all, and secured the confidence of his brethren.

Lewis Cram lived and died a poor man. He did not lay up treasure on earth: he might have done it, but he sought a country out of sight, a city which hath foundations—that city of God and the Lamb, whose stream is crystal, whose wall is jasper, and her buildings molten gold. Thither he has gone to swell the number of the redeemed, and shout the praises of the great Jehovah.

The last we saw of this holy man of God was at a camp meeting which he attended from the 17th to the 22d of August last. There he manifested his usual degree of zeal in exhorting and praying for the mourners, and singing and shouting the praises of the Lord. From this meeting he went home a little unwell, and a few days after was attacked with a violent fever, which terminated in his death. It is natural to wish to know how this old veteran met the last enemy. Soon after the attack he was persuaded that "his suffering time would soon be o'er," and like the patriarch of old he addressed his children, exhorting them to make sure work for heaven and eternal life, testifying his firm belief in the doctrines which he had taught for more than forty years. At length his voice began to fail, and his youngest son perceiving how fast he was sinking, said to him, "Father, you are dying." "Glory to God!" cried the old man. "When your voice fails," said the son, "if the prospects brighten give us a sign, by raising your hand." In a few minutes the wanted signal was called for, and the dying pilgrim raised his hand, waved it around, and launched away. The voice of the prophet was hushed in the murmurs of the heavenly Jordan, but the shout of triumph was heard echoing from the other shore. Amen.

H. M. CRYER.

March 1, 1823.

POETRY.

From the London Keepsake for 1823.

HEBREW MELODY.

IN Judah's halls the harp is hush'd,
 Her voice is but the voice of pain;
 The heathen heel her helm has crush'd,
 Her spirit wears the heathen chain.
 From the dark prison house she cried,
 "How long, oh Lord, thy sword has slept!
 Oh quell the oppressor in his pride!"
 Still Pharaoh ruled, and Israel wept.

The morning breezes freshly blow,
 The waves in golden sunlight quiver;
 The Hebrew's daughter wanders slow
 Beside the mighty idol river.
 A babe within her bosom lay,—
 And must she plunge him in the deep?
 She raised her eyes to heaven to pray;
 She turn'd them down to earth to weep.

She knelt beside the rushing tide,
 'Mid rushes dark, and flow'rets wild;
 Beneath the plane tree's shadow wide,
 The weeping mother placed her child.
 "Peace be around thee—though thy bed
 A mother's breast no more may be;
 Yet he that shields the lily's head,
 Deserted babe, will watch o'er thee!"

She's gone! that mourning mother! gone—
 List to the sound of dancing feet,
 And lightly bounding one by one,
 A lovely train the timbrel beat.

'Tis she of Egypt—Pharaoh's daughter,
 That with her maidens come to lave
 Her form of beauty in the water,
 And light with beauty's glance the wave.

Oh! woman's heart is like the rose,
 That glows beneath the tropic's flame,
 That blooms as sweet 'mid northern snows,
 For ever lovely—and the same.
 Whate'er her rank, whate'er her lot,
 Where'er her gentle influence ranges,
 The art to bless is ne'er forgot,
 The will to comfort never changes.

The monarch's daughter saw and wept—
 (How lovely falls compassion's tear!)
 The babe that there in quiet slept,
 Blest in unconsciousness of fear.
 'Twas her's to pity and to aid
 The infant chief, the infant sage,
 Undying fame the deed repaid,
 Recorded upon heaven's own page.

Years pass away—the land is free!
 Daughter of Zion! mourn no more!
 The oppressor's hand is weak on thee,
 Captivity's dark reign is o'er.
 Thy chains are burst—thy bonds are riven—
 On! like a river strong and wide:
 A captain is to Judah given—
 The babe that slept by Nile's broad tide.

From the Assistant of Education.

LOVE.

SWEETEST and loveliest of those living rays
 Which from the fountain of the Godhead
 flow;
 On thee may cherubim undazzled gaze,
 With thee the seraphim adoring glow.

Thou art the element of heaven above,
 Yet not to heaven's inhabitants confined;
 The sacred joys that spring from holy love
 Can bring their heaven to the lowliest mind.

With soften'd lustre, thine extended beams
 Have reach'd the depths of human wretch-
 edness;
 In mercy's gentle, never ceasing streams,
 Mighty to save—omnipotent to bless.

Maternal tenderness less kind appears
 Than his compassionate and gracious voice,
 Who wept that he might dry the mourner's
 tears, [rejoice.
 And mourn'd that he might lead them to

Praise him, archangels—ye who see his face,
 Children of Zion—let your songs arise;
 Sing the great mystery of redeeming grace,
 The joy of earth, the wonder of the skies.

Yet not by those who in his presence rest,
 Not by archangels can his love be told;
 Nor can the saints who comprehend it best
 Its heights and lengths and depths and
 breadths unfold.

None but the God of wisdom and of might
 Can tell his nature or declare his name;
 For God is Love—eternal—infinite—
 Almighty Love—unchangeably the same.

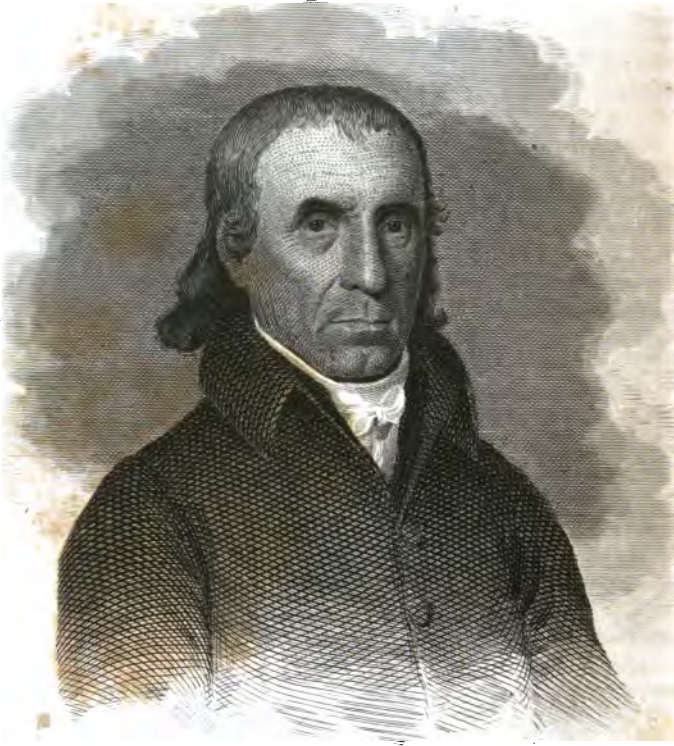
JESUS EMMANUEL—in thee alone
 Can fallen man that name and nature know;
 The burning brightness of Jehovah's throne
 Is circled round with thine auspicious bow.*

The rich effulgence of that love thou art,
 And from thy cross its healing glories shine;
 Oh be their radiance shed in many a heart,
 Oh bind the love of many a heart to thine.

Then let thy worshippers reflect thy rays,
 And by their spirit prove their God is Love;
 This shall in better language speak thy praise
 Than songs like those which angels sing
 above. VERITA.

* Rev. iv, 13.





Rev. A. B. Matthews.

The Methodist Magazine.

NO. 7.]

FOR JULY, 1828.

[VOL. 11.

DIVINITY.

and the welfare of his creatures. Thus our text concludes with "righteousness," i. e. justice "and judgment are the habitation" or establishment, as it is in the margin, "of his throne."

Of this subject we shall proceed to take the following view.

I. We will notice the fact, that there is a system of divine government established in the earth.

II. We shall notice the leading characteristics of this administration.

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The Methodist Magazine.

NO. 7.]

FOR JULY, 1828.

[VOL. 11.]

DIVINITY.

THE GOVERNMENT OF GOD :

Substance of a Sermon, preached in the Methodist Episcopal Church, Elizabethtown, N. J., on occasion of the Public Thanksgiving proclaimed by his Excellency Isaac Williamson, Governor, on the 13th December, 1827.

BY THE REV. JOSEPH HOLDICKE.

"The Lord reigneth ; let the earth rejoice ; let the multitude of the isles be glad thereof. Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne."—PSALM xcvi, 1, 2.

IT falls to my lot this day to perform a task, which to me is quite novel, and which on that account, as well as my incompetency, I should willingly have been exempted from. Illy, however, as I may be qualified for the task, the thing itself is so reasonable and proper, that I could not decline what has been urged upon me, and what seems to have been expected at my hands. Whatever imperfections, therefore, may attend the execution of it, I would fain hope that your candour and charity will excuse, especially when I assure you that I do most heartily approve of the custom of appointing a particular day for returning the people's thanks to Heaven for the blessings vouchsafed to us, and that if I fail in doing justice to the occasion, it shall not be for want of will, but of ability.

I thought I could not select a subject more suitable to the occasion, than the one contained in my text, which is, the government of human affairs, by the superintendence of a Divine Providence ; a doctrine which has equal application to us, whether considered in our individual or national capacity. This doctrine is, however, involved in some degree of obscurity ; for facts often transpire in the world which seem hardly consistent with any wise government whatever ;—facts for which we cannot account, and which do not appear either to proceed from any good, or tend to produce any. Hence our text admits, that "clouds and darkness are round about him." Yet we are taught to look upon all these, unpromising as they may appear, as proceeding from infinite though inscrutable wisdom, and all tending to the accomplishment of some grand final event, which shall redound both to the glory of God, and the welfare of his creatures. Thus our text concludes with "righteousness," i. e. justice "and judgment are the habitation" or establishment, as it is in the margin, "of his throne."

Of this subject we shall proceed to take the following view.

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III. Close with some remarks by way of improvement.

I. We shall notice the fact that "the Lord reigneth."

This doctrine has had the testimony of the wisest and best of men in all ages of the world, which itself is an evidence that it is in accordance with the common sense of mankind. This general sentiment could not have sprung up in the mind spontaneously; but must have grown out of such considerations and evidences, as are needful to establish the fact: and of some of these evidences we shall now proceed to take a brief view.

It is universally admitted that the world was formed by an infinite agent, possessed of competent attributes, and whom we denominate the DEITY. For the world could never have risen into existence of itself, since *nothing* never could produce *something*, any more than a thing can act before it exists. If it be granted that such a Being exists, then, we may pursue the same course of reasoning to establish the fact of his government, as is adopted to prove that he made the world at first. Thus we may argue *à priori*—proving the necessity of the effect from the existence of the cause. If the Deity possess infinite perfections, natural and moral, it is impossible that they should remain inoperative and dormant, since that would be all the same as not to possess them. A man who has eyes, and never saw, ears, and never heard, feet, and never walked, is, to all intents and purposes, blind, and deaf, and crippled. In like manner, justice, and wisdom, and power, never exercised, are mere non-entities;—their very existence implies operation. How then, and upon what should the perfections of Deity be employed but on that system of things which himself has contrived and framed, and upon those creatures whom he has endowed with rationality, and made responsible to himself? But we may arrive at a farther confirmation of this doctrine, by considering how these attributes operate in man, who possesses them only in a limited degree. For instance, what wise and good king and legislator, having founded a government according to the wisest and best system of civil polity, after all his pains to form the constitution for the common weal, committed the administration to one of inferior ability, or left it totally without a ruler? What wise and brave general, after having drawn up his forces in order of battle, and prepared for the engagement, withdrew from his army, and left the unskilful soldiery to move and fire at random? Or what prudent and skilful shipmaster, after having trimmed his sails, and set his vessel before the wind, let go the helm, and abandoned her to the fury of the clashing elements? And can we suppose that the Almighty, after forming this beautiful mundane fabric, and ordaining a constitution founded on the wisest and best principles, should abandon the government of it, and leave the whole in a state of anarchy and confusion? This seems utterly incredible; and we are, therefore, driven upon the conclusion,

that "the Lord reigneth" in the world, as surely as he created it.

But the more popular and satisfactory method of arguing is *à posteriori*, inferring the reality of the cause from the observable effects. Thus when we see an entire household of children and servants, all acting according to a certain established course, we infer that some one must be at the head of the family who possesses such qualities as are requisite to regulate their movements. When we see the moon and other planets all revolving round the centre of the solar system, with the utmost precision and uniformity, we know that there must be some invisible hand which *marks* their orbits, and guides them in their silent passage. And not less evidence have we of a divine government over the whole family of mankind: for we see all the principles of a wise and gracious government gradually developing themselves, in the course of human affairs. We see protracted and close concatenations of events going forward, and terminating in the accomplishment of such designs as make ultimately for the welfare of individuals and communities. We see that those occurrences which have portended evil rather than good, have eventually proved to have been ordained for wise and benevolent purposes. And we see that virtue and happiness, vice and misery, are invariably coupled together. This last, some have affected to doubt, but it is nevertheless a fact. Although the wicked may not be outwardly the most adverse in their circumstances, nor the good most prosperous; yet the former find a sting in their own hearts more dreadful than all possible adversity in this life, which mars all their comforts; and the latter have resources of happiness in their own bosoms, from which they draw as from an inexhaustible reservoir, far superior to any thing of a mere earthly nature; and therefore I again say, that virtue and happiness, vice and misery, are invariably connected. When we put all these facts and evidences together, and consider their concentrated force, who is there whose heart is so hardened, and whose mind is so blinded, as not to admit that the world is governed by a wise and benevolent Being, in whose administration "mercy and truth have met together; righteousness and peace have kissed each other?"

This view of the subject I confess is only metaphysical, being founded on the relation subsisting between cause and effect; and may therefore be deemed unsatisfactory. And yet I cannot but think that if it were followed out by an abler hand, and given more in detail, it might have a favourable influence on the mind of one who rejects the testimony of revelation; while the sincere and pious Christian would be delighted to find the truth of revelation so abundantly attested and confirmed by the evidence of facts around him,—facts which go to show that the economy of nature and the economy of grace, originated in the same wise and bene-

volent mind, and were achieved by the same Almighty hand. It is however to the sacred Scriptures that we must apply for our complete conviction of the truth before us. And these, by their plain and artless relation of *events*, and unequivocal *declarations* on the subject, will prove perfectly satisfactory to every one who admits of their divine authenticity. Here we read that individuals, communities, and nations, have been made the subjects of divine retribution for their crimes; that the elements have confessed the energy of Heaven's mandate, and nature has yielded to the touch of his finger, in executing his just indignation upon his foes. Here too we learn that his goodness has not been less strikingly manifested to the pious, than his severity towards the wicked. For them, nature has departed from her wonted courses, the fire has forgot to burn, the lion to devour, the sword to slay, and death to receive his devoted victims. Here too we read, that it is God "who causeth it to rain upon one city, and not upon another;" and that, he it is, who "turneth rivers into a wilderness, and the water springs into a dry ground, and a fruitful land into barrenness, for the wickedness of them that dwell therein." But why do I cite individual texts? The whole Bible is full of this doctrine, and with a voice not to be misunderstood, it unites with all nature in proclaiming, "THE LORD GOD OMNIPOTENT REIGNETH!"

II. We shall now proceed to consider the general characteristics of his administration. The topics upon which we shall treat under this head are these four:—Its absoluteness, its universality, its mysteriousness, its justice. The two last are spoken of in the latter verse of our text, and are evinced in the course of events; the two former are essential to his own nature, and the very existence of his government.

1. He reigns absolutely, i. e. without any dependance in any shape or form, upon any other being or thing. He exists independently,—he created the world independently, and he therefore reigns independently. For as there is nothing, but what was created by him, and for him, it follows necessarily that nothing can either dispute or share the government with him. And though he may choose to accomplish his pleasure by certain *instruments* or *means*, yet he could just as well dispense with them; neither can the use of them imply dependance, because those very instruments are originally of his own creation.

The fact here laid down, however, gives no countenance to the exercise of unlimited power in civil governments; for among men arbitrary and despotic sway is improper and dangerous. Improper, because there is no one who has any right to exert such authority over his fellow creatures, since all men are by nature equal. If individuals, by their own abilities, or incidental advantages, gain an eminence or distinction in society, let it be used for their own personal benefit and happiness; but it certainly confers

on them no prerogative to govern others with unlimited sway ;—nor indeed to govern them at all, except by their own free choice and consent.*

But they are dangerous, as well as improper ; for the administrators may be incompetent, either in goodness, to consult the common weal, or in wisdom, to devise suitable plans, or in energy, to carry them into effect ; in any of which cases they would rule to a people's injury, rather than to their advantage. And if any man ever found who possessed all necessary qualifications, still human beings are liable to deteriorate. Too great elevation naturally tends to inflate the mind, to harden the heart, and to demoralize the man. Thus Saul, who had a "new heart given him," and was "among the prophets," became, after he was king of Israel, the Saul who presumptuously and sacrilegiously usurped the high functions of the priesthood. The pious, wise, and humble Solomon, who built the holy temple of the Lord, became the Solomon who wallowed in all the luxury and sensuality of his harem. But none of these objections can be urged against the independence of the divine government ; for the whole universe is God's property, and he has therefore a *right* to govern it. All the necessary attributes are his, and that in an unlimited degree ; and he is therefore *qualified* for the work. He is incapable of deterioration ; and therefore no *danger* is to be apprehended. He is "God over all," and "in him there is no variableness or shadow of turning." Thus the inherent infinite goodness of his own immaculate nature is a sufficient guarantee for the rectitude of his proceedings, and for the happiness and welfare of those who put their trust in him.

2. He reigns universally. And here is a remarkable difference between divine and human government. The powers of men are limited, and so must be their influence. In their persons they are local, and so must be their dominion ; for they cannot act where they are not ; nor can they be certain of the conduct of a proxy. But with the Deity it is otherwise. His powers are unlimited and illimitable ; and so is his influence. The broad eye of his omniscience comprehends all the affairs of the universe in a single glance. His person is circumscribed by no limits, but pervades all the regions of boundless space ;—his centre is every where, his circumference no where. His influence and dominion are co-extensive with the ubiquity of his person, relating to the whole, as though it were but the smallest part, and to each part as though

* It is my decided conviction, made up from my own little reading and reflection on the subject, that the government of the United States of America, in which the supreme power rests with the people, but is committed to the hands of those who are deemed most competent to the exercise of it, and who nevertheless are amenable to their constituents for their official conduct, is, of all others, the best adapted to the natural relation of men to each other. And wherever it can be established and maintained, as it is here, is at once the most just, and the most consistent with a nation's happiness and advantage.

it were the whole. The earth ;—"Who is it which removeth the mountains, and they know not ; which overturneth them in his anger ; which shaketh the earth out of her place, and the pillars thereof tremble ?" Nations,—who is it that appoints their rise and fall, but "the Most High, who ruleth in the kingdom of men, and giveth it to whomsoever he will ?" Cities,—alluding to their judicial calamities, he asks, "Is there evil in the city, and the Lord hath not done it ?" And individuals :—for as all general bodies are made up of particulars, if God preside over all, he must preside over each constituent part. He it is that rescues men from bondage, or leads them to judgment ; that marks the "bounds of their habitations," that "holdeth the hearts of all in his hand, and turneth them whithersoever he will," "causing the wrath of man to praise him." "Even the very hairs of your head," said our blessed Lord, "are all numbered ;" and "there falleth to the ground, not one sparrow, without the notice of your heavenly Father."

It has been objected to all this, that the existence of moral evil is inconsistent with an absolute and universal sovereignty ; and that as the Deity, if he do reign, cannot but reign absolutely and universally, it would follow that there is no divine government at all. This objection loses all its force, when it is remembered that man is a moral agent, and that it would be not more at variance with his character as such, than with the purposes and designs of the Deity to determine his actions by coercion, since he seeks to be glorified by man's voluntary obedience. Besides, the establishment of any empire does not necessarily imply the prevention of all crime ; if it did, we could prove without difficulty, that there is no civil government in Great Britain, or in the United States, nor indeed any where on earth, because crimes and outrages are so frequent in them all. But as when we see justice exacted of a criminal in any country, it convinces us, there is a sovereign power ; so when the wicked meet with the punishment due to their crimes either in this world or in the next, it convinces us that there is a God who ruleth in the earth, and who judgeth righteously. And herein all civil authorities are excelled, that while they, according to their very object and nature, can at most only punish the wicked, God does not only so, and that with abundantly more certainty and justice ; but he does also reward the righteous : for he will eventually "render unto *every man* according to his deeds."

3. He reigns *mysteriously*. It has been alleged in objection to the doctrine upon which we are now treating, that many events transpire for which we can give no rational account, and which have every appearance of being unjust. We allow the fact, but it constitutes no objection to the doctrine ; because it is no more than from the nature of things we have reason to expect. The divine economy must be in accordance with the divine character ;

and as this is incomprehensible to man, so must that be also. If the plans of the government of God on earth, were all on a level with our own minds, and came within the narrow grasp of our dwarfish intellect, we should have strong ground to suspect that they were devised and carried into effect by a being of our own order. But is it to be expected that every peasant of a country, ignorant and far from the seat of government, should at once comprehend all the schemes of the administration? Or even those who are better informed, but have never been admitted to the cabinet or council chamber? And if such persons, because they could not see the design and end of every measure, should deny that there was any government at all, it would not be so presumptuous as the language of those who deny the doctrine in question, merely because they cannot grasp infinity. In every well-constituted political system, there are several departments and various offices, all having their particular end to answer, and all acting in concert for the welfare of the community. Thus it is in the divine government. It is like an intricate piece of mechanism, comprising many springs, and levers, and cogs; whose outer works are moved by internal and invisible machinery, and the whole moving around "wheel within wheel," and spring acting upon spring, proceeds to accomplish the final object of the mechanist. Now should an uninformed person, on passing along, and seeing nothing but some of the more conspicuous parts, without knowing the principles of its construction, or end for which it was formed, pronounce the whole a piece of mere "flummery," you would say it proved only his want both of sense and modesty; —the faculties of the mind and qualities of the heart. Thus it is in regard to the divine economy on earth. However far the events around us may lie beyond the reach of our feeble ken, still we are bound to believe that nothing is done without reason, and no reasons subsist but such as contemplate the happiness of man and the glory of God. And when the whole drama is wound up, and the catastrophe is brought to pass, then it shall be fully seen that notwithstanding "clouds and darkness" enveloped the divine proceedings, and hid their intention from our sight, yet all were conducted in wisdom and justice;—"clouds and darkness were round about him; justice and judgment are the establishment of his throne."

4. This leads me to remark that he reigns *justly*: and as a Being of infinite goodness, and unerring justice, he cannot reign otherwise.

Whatever objections may appear to be against the truth of this assertion, they arise from not considering that in many cases we are scarcely able to judge with any certainty what would really be for the best; for many events which appeared the most untoward, prove eventually to have been the most favourable; whereas

those which at first blush raised our highest expectations, have ended only in our disappointment. For all the dispensations of Heaven, there are undoubtedly sufficient and *just* reasons existing in the divine mind: reasons which standing in immediate connexion with the happiness of man, perfectly harmonize with the character of the divine Being, and extend their mighty chain throughout eternity. Thus for instance, the death of a child may be the saving of a parent: the ruin of a man's fortune, the salvation of his soul. One of our English authors, in the language of poetic fancy, has described a case which would aid our conceptions on this subject. A chevalier, while travelling, stopt to quench his thirst at a spring of limpid waters, and while drinking, accidentally dropped his purse. After pursuing his way for a short distance, he discovered his loss, and immediately returned to the spring to seek it. On his arrival at the place, he saw there none but a decrepit old man, and of him the chevalier demanded his property; and upon the old man's denying the possession of it, in a rage plunged his sword into his bosom. As he was proceeding to search for his purse, a little boy appeared, holding it in his hand. The chevalier was instantly horror stricken at the deed of hasty wickedness which he had performed; but the voice of an angelic messenger broke upon his ear, saying, "Know thou, that this same old man slew that boy's father." This is, indeed, the work only of imagination; but how frequently cases analogous occur in human affairs, it is impossible for us to say; perhaps many more than we are aware of. But be they more or less, they destroy not the personal guilt of the perpetrator; since that is determined by his own character and intention; and as a skilful pilot will sometimes take advantage of an unfavourable wind which he anticipates, so God may use wicked persons to accomplish his just judgments, as he did Nebuchadnezzar to chastise the Jews, and their wicked posterity to crucify our Saviour. This subject is well illustrated by Parnell's instructive poem of the Hermit, who left for a time his cell,

"Far in a wild, unknown to public view,"

that he might ascertain, if possible, by actual observation, whether what had been told him was correct; whether "vice did triumph, virtue vice obey." At first indeed what he witnessed tended to confirm the doubts which distracted his mind; but the result was such as fully to justify the ways of God with man. And could we see all the *arcana* of providence, undoubtedly we should find wisdom, justice, and goodness, presiding over and directing all.

"Then taught by these, confess the Almighty just,
And when you can't unriddle, learn to trust."

These observations may be applied equally well to countries and communities, as to individuals. Those events which seemed most afflictive and grievous to a nation, have terminated in the

most happy results. Oppressions laid on a people with too heavy a hand, have been the means of bursting the chains of despotism, which for a long time had galled their necks. Had the British parliament been less severe in her exactions of her colonies, these United States, instead of their present happy and flourishing condition, spreading themselves out to catch the brightening glories of the latter day luminary, as he rolls in grandeur athwart our western hemisphere, and reposing in conscious security beneath the fair formed canopy of their own happy constitution, presenting a resting place for the weary, and a refuge for the oppressed, might for ever have remained nothing more than mere appendages to the British empire. Surely America, especially when she reflects on the means of her delivery, will join with me to say, "The Lord reigneth; let the earth rejoice, let the multitude of the isles be glad thereof: clouds and darkness are round about him; justice and judgment are the establishment of his throne."

III. I shall close with some remarks by way of improvement.

1. And this seems to me the most proper place for saying what I have purposely deferred till now, that the doctrine which I here propound, stands at an equal distance from fate on the one hand, and from chance on the other. These are the Scylla and Charybdis, the rock and whirlpool, by one or other of which almost all spiritual voyagers, who have not taken revelation for their chart, and faith for their compass, have made a fatal shipwreck. The truth takes a middle course between these two extremes. God has established the inanimate creation upon certain principles, which philosophers have, by common consent, termed "*the laws of nature*," and which determine its movements; so that each cause produces its corresponding effect, and this in its turn becoming also a cause, produces its subjacent effect. But man is made a moral agent, and as such his will is undetermined by the Deity, who having furnished him with all needful moral aids, requires him to make a suitable use of them.

"He gives us in our dark estate
To know the good from ill,
And binding nature fast in fate,
Leaves free the human will."

Neither yet is nature bound so "fast in fate," as to exclude contingency. The bonds of nature shall be loosed, and her laws reversed, when the Almighty bids it. The "sun shall stand still in the midst of the heavens, and haste not to go down for a whole day;" or he may "return backward ten degrees by the dial;" and the centre of gravity shall lose its attractive power when the Lord of nature bids the "iron" to "swim." And in the living world a decree of Jehovah may be recalled, and Nineveh shall be spared, for "God repented of the evil which he said he would do them; and he did it not," because they humbled themselves with fasting

and weeping and prayers before him. Yet these contingencies afford no countenance to the doctrine of chance, for they are conditional, foreseen, and all under the direction and control of Him, whose wisdom and power and goodness extend to all his works.

2. This leads us to observe, that the establishment of such a government is a matter of felicitation to the inhabitants of the world;—"Let the earth rejoice, let the multitude of the isles be glad thereof." If indeed the world were left to the casualty of fortuitous circumstances, how dreadful would be the condition of man! Placed as we are upon a planet which is but one in the centre of a mighty system, which requires the exactest harmony in the movements of all its parts, we should be in everlasting danger of annihilation. An eccentric motion in one of the heavenly bodies would spread horrid discord throughout the whole; planets rushing upon planets, worlds bursting upon worlds, would turn the whole universe into a scene of desolation and havoc and death. In the animal creation, the weak must submit to all the oppressions of the strong, without a single hope of redress; those communities which had justice and truth on their side, must endure the scoffs and exactions of others, whom wickedness, or craft, or chance, or fate, had armed with greater power. But how different are circumstances, and how much more felicitous now! "The Lord reigneth; let the earth rejoice." Not a volcano shall pour forth its eruptions, nor the ocean surpass its wonted bounds, nor the rain deluge the earth, without the permission of Him, who formed "the earth and the heavens, and all the host of them, by the breath of his mouth."

Under the provisions too of his universal government, how secure is the safety of nations and communities; especially of those who properly acknowledge his authority. True it is indeed, that we often see the righteous nations suffering from the unjust, and labouring beneath their oppressions. But then we know, that the greater their oppressions, the nearer they are to the dawn of liberty. For there is a point which oppression may attain, but beyond which it cannot pass. Her iron chariot having attained that mark, all that magnanimity of spirit with which the Creator has endowed man, is roused to opposition, and armed with all the energies of an immortal mind, placing a determined foot on that mark, he exclaims in stout defiance, "Hitherto shalt thou, and no farther:"—and forthwith the watchword of the people is—**LIBERTY OR DEATH!** And when has Heaven refused its succour under those circumstances to such as humbly bowed to his will? Often has God interposed most signally for the rescue of such, and achieved it by means apparently the most insignificant. The instances on the sacred page, are familiar to every reader of the Bible; those who will not peruse it, may recollect the delivery of

Thebes from Lacedæmonian vassalage, and that a wolf and a piece of pork, were the contemptible means of rescuing Syracuse from the tyranny of Dionysius the younger. And in the struggle of this country for its emancipation, there have been no doubt instances of divine interposition not less signal and striking, which are familiar to the minds of my hearers, and which it is therefore not needful for me to rehearse. Suffice it to say, that we are this day convened to perform our part in presenting a nation's thanks to Him by whose merciful superintendence this country has been raised to such eminence among the nations of the earth, and now enjoys such various and distinguishing advantages. Surely if ever Heaven had any claims upon the gratitude of a people, it is upon this people. May it never be said of America, that she "rendered not unto the Lord according to the benefit done unto her."

3. Before I dismiss my subject, I will take occasion to observe, that the remarks we have made upon the government of God, bear equally upon our destiny as individuals. He reigns universally over each part as though it were the whole; and as we are subject neither to fate nor chance, we each stand accountable to him for our conduct. Let the righteous, then, take encouragement, for the eye of God beholds their hearts, and his hand is ready to "supply all their wants, out of his riches in glory by Christ Jesus:" neither will he ever suffer "the righteous to be forsaken," either in this world or the next. But let the wicked take warning, for their crimes are registered in heaven, and shall be proclaimed to an assembled world in that day when God shall "judge the world in righteousness by that man whom he hath ordained." And if, in the present life, we do not see that difference between their respective conditions that justice seems to require; yet there is a day of final settlement, when all shall be adjusted by an impartial hand; and "every man receive according to that he hath done, whether it shall have been good, or whether it shall have been evil." "Then shall ye turn and discern between the righteous and the wicked; between him that serveth God and him that serveth him not."

Finally:—I will close by reminding you of this truth never to be forgotten, that all the blessings we enjoy, whether natural, civil, or religious, are to be ascribed to the mediation of Jesus Christ in our behalf, without whom we should have received nothing—not even life itself;—and through whom we receive all that we enjoy. He is the King who is placed on the holy hill of Zion; by whom God rules the universe; by whom alone he saves and blesses man, and by whom he will at last judge the world. And although it is but a cold compliment to the blessed Saviour thus to bring him at the end of a sermon, where he should be the leading theme; to cast him into the back ground of the picture, where he ought to make the principal figure; yet it is a point I would not willingly

omit, and I remembered the old adage, which we may apply in the present case—"Better late than never."

Wherefore, unto God Almighty, Father, Son, and Holy Ghost, the undivided Trinity, three Persons in one God, be equal and everlasting praises. AMEN.

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF THE REV. JOHN TURTLE,

Late missionary to the Bahamas :

BY REV. ROGER MOORE.

THE late Mr. Turtle was born, June 9th, 1793, in the county of Suffolk. At an early period he was deprived of his father by death ; but the affectionate exertions of his mother were, under God, successful in making provision for him, and in bringing him up to the state of man. The papers which he has left refer entirely to the dispensation of divine grace towards him ; and from these I shall present some copious extracts.

In regard to his conviction of sin, and conversion to God, he says :—"In the year 1811, and on the 20th of April, the Lord was graciously pleased to open my eyes, and show me my awful state as a sinner. I saw, that, if I did not repent, I must for ever perish. The means by which this was effected, was a conversation on the subject of prayer. A youth, with whom I was acquainted, had, for some time, made a profession of religion ; and I was asked, whether he ever prayed ; to which I scoffingly replied, 'What should he pray for?' Though a stranger to vital godliness, the person who proposed the inquiry insisted on the necessity of prayer, especially in professors of religion. His arguments came with power to my mind. I was struck with silence, and filled with remorse and confusion, because of my own neglect of that duty ; but, through the influence of shame, I said nothing to any one concerning my feelings. I resolved, before the Lord, to break off my sins, desert my ungodly companions, and devote myself to his service. My lot being cast among some pious members of the Methodist society, my seriousness was soon noticed, and every exertion was made by them to foster the good work which was begun in my soul. I have viewed this circumstance as an especial mercy from the Lord ; for, as my convictions were not of the deepest kind, and therefore might, but for the kind attention of my friends, have been lost. I was thus in danger of relapsing into my former condition. Being directed to the ministry of the word, I attended divine service. The first sermon I heard, so clearly unfolded my state to me, that I thought some person had informed the preacher concerning me. I became more deeply convinced of the depravity

of my heart ; and saw clearly, that He who searcheth the heart could not connive at sin in any of his creatures. The enormity of my sins was set before me, and every threatening of divine justice I conceived to be denounced against me. I stood guilty before God. At the same time, I saw that Christ was my only refuge, and faith in his blood the only condition of my salvation ; but the thought, that I had not such deep convictions of sin, and dread of the divine displeasure, as were essential to true repentance, kept me from putting my confidence in the sacrifice of the cross. Longing to have the work of righteousness effected in my heart, I prayed and fasted more frequently, and attended more diligently the means of grace. Often have I walked seven or eight miles in the evening, that I might hear the word of the Lord ; which I found to be the delight of my soul. When I heard of persons who had not been awakened so long as myself, and yet had found the pearl of great price,—the forgiving love of God,—doubts respecting the reality of the work of grace within me took possession of my anxious mind ; and these, with the longing desire I had to obtain the divine favour, created in me the deepest distress. I felt that sin was an intolerable burden ; and I resolved to agonize in prayer with God, night and day, till he should graciously speak peace to my soul. Blessed be his name ! I soon became a living witness that Christ hath power on earth to forgive sins. Having sought him earnestly, he mercifully revealed himself to my mind. Whilst I was silently lifting up my heart to him, and pleading the merit of my Saviour's death, in a moment I felt my burden of sin removed ; my conscience was at peace ; and joy unspeakable filled my breast. I had before experienced the gentle drawings of divine love, and had felt great delight in the service of God ; but never, till this time, was my soul so happy ; never was Christ so truly precious, nor did divine love so inflame my affections towards God and all mankind. I now exclaimed with the prophet, ' Oh Lord, I will praise thee ;' and, with the poet, I sang,

'No condemnation now I dread.'

"Some time after this I was assaulted by the enemy respecting the reality of the change which had taken place in me ; but I betook myself to prayer, and soon obtained a more full assurance of the divine favour. I laboured under an impression, almost from the time when I began to seek the Lord, that I was designed by God for the Christian ministry ; and whenever my mind was likely to be engrossed with worldly things, and turned from this great work, the impression became more powerful. My Christian friends used frequently to mention the subject of preaching to me ; and thought that, if I lived near to God, he would at length call me to be useful in his church. My first attempts to speak in the name of the Lord were received with approbation. My soul was blessed, and I was desired to continue my exertions, from a persuasion

that God had called me to the work. Feeling more powerfully the importance of so sacred an employment, I laid the whole affair before the Lord, earnestly imploring his direction ; and beseeching him, if it were not his gracious pleasure that I should be devoted to the Christian ministry, he would frustrate my purposes. He graciously took my cause into his hands, and opened my way to labour in his vineyard. In the year 1815, I was sent to travel in the Thetford Circuit, where I laboured one year and nine months ; when, by the Conference, I was appointed as a missionary to the Bahamas. This appointment I feel persuaded is from the Lord. For nearly three years my mind had been directed to the missionary field ; nor could I be satisfied until I resolved to yield myself to God, through the Conference, to be employed in that department of his work. My path of duty is clear. I see my way plain before me ; and my only desire is, to be more holy, humble, and zealous, that I may glorify God with my body and spirit which are his, and employ all my time and talents in promoting the salvation of my poor fellow sinners. Come, oh my God, and, by the powerful influence of the Holy Spirit, sanctify me to thyself, that henceforth I may be holiness to the Lord, may reflect thine image, breathe thy praise, live to thy glory, advance the good of mankind, die in thy favour, and reign in thy kingdom for ever !”

It was at the Conference of 1817 that Mr. Turtle received his appointment for the Bahamas. Whilst in London, preparing for his voyage, he received much spiritual good at the hand of the Lord, and experienced much help in his ministry. On Saturday, April 4th, he embarked on board the brig *Lively*, Mitchell master. From the captain, and the several ladies and gentlemen who were passengers, he received the most kind and polite attention. It may not be amiss here to introduce a few extracts from what he calls, “Remarks on his voyage to New Providence.”

“Sunday, April 5th.—Towards evening I felt my spirits depressed for want of the means of grace ; and, whilst in this state, some persons knocked at my cabin door, whom I found to be a black woman, and a coloured lad, both natives of the Bahamas. They asked me to pray with them. I seemed in a moment to enter into the spirit of my duty, and spent some time in reading, speaking, and praying with them. They were very attentive and teachable, and expressed their thanks for my instructions. I spoke also to the carpenter on keeping the sabbath, and seeking the Lord. From these exercises I experienced much comfort.

“Thursday, 16th.—We left the English Channel. On being informed of this circumstance, I was deeply affected. Oh Lord, if thou goest with me, all shall be well, and I shall be equally happy, both abroad and at home. Oh England ! thy climate and scenes are delightful ; thy manners and customs refined and noble ; thy

laws are good, and thy privileges great. Farewell, my native land, my loving relations, and kind Christian friends ! Oh my God, take me under thy paternal care, and succeed my important undertaking !

“ Sunday, 10th.—I preached to day on, ‘ Acquaint now thyself with God ;’ and, as usual, all were attentive. After I had concluded, the owner of the vessel thanked me for my sermon, and assured me, that he had not heard a sermon of which he approved so well, all the time he had been in England. I felt humbly thankful to God, and earnestly prayed I might be made a blessing to his soul. I long to be at the place of my destination.”

On the 14th of May Mr. Turtle landed at Nassau, where he laboured for a few weeks, until an opportunity offered of sailing to the Eleuthera circuit, to which he had been appointed by the Conference. The labours of this circuit, according to arrangements which he made on his arrival, were by far too severe for the strongest constitution. Being accustomed to a regular system of labour in the English circuit which he had just left, he drew up a plan for travelling his present circuit through every fortnight. Several of the places he found he could not visit on horseback ; nor, on account of the weather, could he always be conveyed in a boat : so that sometimes he has had to walk fifteen, twenty, or more miles, over dangerous rocks and heavy sands. These journeys, under the rays of a burning sun, with the ill accommodations afforded generally to preachers in that circuit, he soon found to be more laborious than he could endure. A painful swelling in the legs, which had also been experienced by some of his brethren before, from like exertions, accompanied with disagreeable sensations at the stomach, arrested him in his zealous progress, and confined him to his house. In the year following he succeeded me on the New Providence circuit. I had, for the purpose of bringing the black people under my more special notice, established prayer meetings at their houses, at which I always attended. Into the spirit of these meetings Mr. Turtle immediately entered, and promoted them always by his presence. Previous to his taking the circuit, several young gentlemen had become very regular in their attendance at our chapel ; and under Mr. Turtle’s ministry they became more particularly serious. Seeing this, he set about forming a new class, and happily succeeded in bringing some of them into society, who now are the ornaments and pillars of the Methodist cause in New Providence. This year he married ; and, with his excellent wife, agreeably to the appointment of the district meeting, went to Turk’s Island, to preach there, for a few weeks, “ the unsearchable riches of Christ.” From April, 1820, to April, 1822, he travelled in the Harbour Island and Abaco circuits. The labour which he there performed was not exceeded by that of any of his brethren ; and it is pleasing

to hear the people speak of his plans, and modes of doing them good. In 1822, he received an appointment to Jamaica ; but the previous exertions having so impaired his health, he was found to be an unfit subject for that climate ; and, through the imperative injunctions of the physicians who attended him, he was obliged to return again to the Bahamas. The exercises of mind occasioned by this circumstance were to him very painful. As Abaco was without a preacher, he went thither. In 1824, he received an appointment for Eleuthera, and in the year following for Turk's Island. This was his last appointment, and here his useful labours closed.

It is required of those who minister the word of life, that their lives correspond with the dignity of the sacred office. A missionary, as a minister of the gospel, is placed in a peculiar situation in the world. Holiness of life, and ability to discharge his difficult and arduous duties, are indispensably necessary for him. These qualifications were eminently possessed by the late Mr. Turtle. It may be said of him, that he dwelt in love. This was a conspicuous part of his character, and beautified and adorned the whole of his Christian walk. Having just views of the importance of the work in which he was engaged as a Christian missionary, he was always zealously affected in the good cause of his Redeemer. His exertions having greatly impaired his constitution, he was frequently a subject of very severe pain ; but it was only when imperiously necessitated by affliction, that he could be prevailed upon to desist from discharging the active duties of his office. Often has it been with difficulty that he could get to his pulpit ; and when there, not being able to stand, he has, on his knees, declared the word of life to the people. It was not in him to confine his labours, as a missionary, to the pulpit. He was instant in season, and out of season. None, I am confident, ever exceeded him in pastoral visits ; and none of the flock over which he was placed ever had to complain of him, that he passed by their habitations. Prayer meetings formed a prominent part in his plan for carrying forward the work of God. In these, if possible, he would himself be present, and take an active part ; nor, in attending these means of grace, did he despise the black man's hut. He was endued by the Father of lights with natural abilities of an exalted order. His mind was remarkably quick and fruitful ; and he was blessed with a peculiar ease and freedom in his delivery. As he conceived rightly of his important charge, so he indulged a thirst for useful knowledge ; and obtained, as far as the disadvantages of a missionary life will allow, an extensive share. Blessed with superior ability and zeal to promote the honour of the cause in which he was engaged, he took great pains to prepare himself for the pulpit ; and when he was there, he appeared as a workman that needed not to be ashamed, rightly dividing the word

of truth, and seldom labouring without effect. God, indeed, was with him; and gave him favour in the eyes of the world, and honour in the churches where he laboured. His name will be long remembered in the Bahamas.

In the last five days of his life, Mr. Turtle was unremittingly employed in preaching Christ. None who approached his dying bed were allowed to retire without being admonished, prayed for, or receiving some expressions from him declarative of the power of the gospel.

The following are some of the expressions which fell from his lips when he was laid upon the bed of death:—"Oh my friends, you have all been very kind. How good is the Lord, that hath put it into your hearts! You have denied yourselves, and forborne many things, that you might add to my happiness. I thank you for it. I hope the Lord will reward you. Oh, I love Jesus Christ! He is the fairest among ten thousand, and altogether lovely." Being affected to tears, and apparently much exhausted, he said, "Oh that my Master would give me power to preach him with my dying breath! I am going the way of all flesh, and it is all one to me, whether I die this night, or in the morning. My friends, you are standing around my dying bed. I shall leave you. I have been with you but a short time. I have, however, endeavoured to be a faithful minister to you. Live near to God, my friends. Serve him with all your hearts. Oh, live near to God! It seems to be his will to take me from you. You will then be deprived of your earthly shepherd; but remember the Shepherd of shepherds,—the great Head of the church. When I am gone, unite in prayer. It may please the Lord to send you another minister. I wish my funeral to be without pomp, and that I may be buried in the island, by the side of Mr. Moore's children. I abase myself in the sight of God; but I look forward with assurance, that the Lord will crown me with life and immortality, through Christ Jesus. I trust in him. He is the Rock, the Rock of ages. God is love." Addressing himself to his sorrowing wife, he said, "My Margaret, I have not even a sixpence to leave you; but I pray God that you may know him, love him, and serve him." A little while before his death he distinctly exclaimed, "Happy, happy, happy! Triumphant! My Father will receive me for his own." Thus died John Turtle, Aug. 16th, 1825, aged 32 years.

MEMOIR OF MR. RICHARD RILEY.

RICHARD RILEY, of worthy memory, was born in the year of our Lord 1791, in the Cherokee nation, near the junction of the Hightown and Oostenauley rivers. His father gave him a pretty good English education when young, and soon after he left school he was placed with a merchant in Kingston, E. Tennessee, where

his steady habits and attention to business, soon secured him the respect of his employer, and the good opinion of all who knew him. From Kingston he went to the Southwest Point, where he did business for some time for a Mr. Clark, a merchant of that place. After he left Mr. Clark, he entered into a copartnership with a Mr. Paine, at a place called the Old Garrison. Industrious, enterprising, and strictly honest, he soon gained the confidence of his customers, and discovered an aptitude and talent for business, rarely seen in young men of his age and opportunity.

Shortly after the commencement of the late Creek war, he removed to the famous Sauty Cave, a celebrated saltpetre establishment, which he superintended with such care and good economy, as to acquire a very handsome property in a short time. In this situation he was connected with men of the most dissolute and abandoned characters. He was not at that time a professor of religion, but he was, nevertheless, a lover of civil order and decorum, and frequently would he reprove the profane and licentious. Amiable and generous in his disposition, and always manifesting an interest for the welfare of the Cherokees, the eyes of the nation were now fixed upon Riley, as a man of integrity and uprightness, and as a proper person to be introduced into their national council. He was accordingly appointed a member of that body; and he discharged the duties of his office with general satisfaction to the nation. It was not long till he was made one of the principal chiefs, or, as some say, king elect, and was sent as one of the delegates from the nation to Washington city; where he was received and treated with great respect and marked attention; and was spoken of as a man of superior mind and very engaging manners. Perhaps no man in the nation, at that time, understood its interests better, or could support its claims with greater ability, than he could.

About this time all that part of the Cherokee nation, which then lay on the north side of Tennessee river, was ceded by treaty to the United States. After the survey of the lands, which had thus fallen into the hands of the whites, Riley still resided for some time at the Sauty Cave, Jackson county, Alabama, and soon became acquainted with the Methodist preachers, who embraced the earliest opportunity of planting the gospel in this newly acquired territory.

To them he readily opened his doors, and his house was ever after their welcome home. Shortly after he became acquainted with the Methodists, he removed from Jackson to Creek Path, in the lower part of the Cherokee nation; and as soon as the preachers were sent to the Jackson circuit, which is separated from the nation by the Tennessee river, Riley embraced the first opportunity to invite them into the nation. They went, and their labour in the Lord was not in vain. Riley joined society as a seeker the

first opportunity that offered, and soon after embraced religion, and lived and died in the faith that was once delivered to the saints. His health, which for some time had been very delicate, was evidently and rapidly declining when the writer of this memoir first saw him, which was in the summer of 1821. He was then thought to be in the incipient stage of the consumption. The symptoms which portended a fatal issue now made their appearance; nor was he unapprized of his situation; believing, as he did, that he inherited a predisposition to pulmonary disease, he had little, if any, hope of recovery; but he looked with composure upon the decay of his earthly tabernacle, knowing that he had "a house not made with hands, eternal in the heavens."

His friends, and the nation generally, regarded his situation with the deepest solicitude and interest. They saw sinking from among them one of the brightest ornaments of their nation, and of the religion of Jesus. If prayers and tears could have saved him, Riley would have lived; but he is gone; the Lord hath taken him away, and we should say, Blessed be the name of the Lord. His disease took its course, and he continued to linger, and suffer with Christian patience and resignation to the will of his heavenly Father, until the 26th of April, 1824, when he closed his suffering scene, in the triumphs of victorious faith, and fell asleep in the arms of Jesus. In the last struggle, he lifted his dying eyes to heaven, and exclaimed, "My confidence in God is unshaken." These were his last words. He has left behind him an amiable and pious family. Sister Riley is a widow indeed, whose general character and uniform piety are acknowledged by all who know her. Her two daughters have embraced religion. Preaching is still continued at her house, where the ministers of Jesus will always find a home. This was the wish of her pious husband before he died, and she fulfils his dying request with a willing mind. Riley was truly the apostle of Methodism in Creek Path, and the missionary who was sent to that place was kindly received and gratuitously boarded at his house; nor while the present generation lives, will his piety and devotion to the cause of God be forgotten; nor can the Methodist preachers ever forget, or neglect, the affectionate and worthy family which he has left behind him; no, never, while gratitude is the companion of the pious breast, will the missionaries who go to Creek Path forget the widow and the children of the man who once loved them and the cause of God so well. But he is above all praise; for that God whom he loved so sincerely on earth, has taken him home to heaven.

MISCELLANEOUS.**THE EVANGELISTS AND JOSEPHUS.**

THE writings of Josephus, when taken together, and as a whole, directly tend to convince us of the truth of the gospel history. No man, I think, could rise from a perusal of the latter books of his *Antiquities*, and the account of the Jewish War, without a very strong impression, that the state of Judea, civil, political, and moral, as far as it can be gathered from the Gospels and Acts of the Apostles, is portrayed in these latter with the greatest accuracy, with the strictest attention to all the circumstances of the place and the times. We close the pages of Josephus with the feeling, that we have been reading of a country which, for many years before its final fall, had been the scene of miserable anarchy and confusion. Every where do we meet with open acts of petty violence, or the secret workings of plots, conspiracies, and frauds;—the laws ineffectual, or very partially observed, and very wretchedly administered;—oppression on the part of the rulers, among the people faction, discontent, seditions, tumults: robbers infesting the very streets, and most public places of resort, wandering about in arms, thirsting for blood no less than spoil, assembling in troops, to the dismay of the more peaceable citizens, and with difficulty put down by military force; society, in fact, out of joint. Such would be our view of the condition of Judea, as collected from Josephus.

Now let us turn to the New Testament; which, without professing to treat about Judea at all, nevertheless, by glimpses, by notices scattered, uncombined, never

intended for such a purpose, actually conveys to us the very counterpart of the picture of Josephus. For instance: let us observe the character of the parables; stories, evidently in many cases, and probably in most cases, taken from passing events, and adapted to the occasions on which they were delivered. In how many may be traced scenes of disorder, of rapine, of craft, of injustice; as if such scenes were but too familiar to the experience of those to whom they were addressed! We hear of "a man going down from Jerusalem to Jericho, and falling among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead," Luke x, 30. Of another, who planted a vineyard, and sent his servants to receive the fruits; but the "husbandmen took those servants, and beat one, and killed another, and stoned another," Matt. xxi, 35. Of a "judge which feared not God nor regarded man," and who avenged the widow only "lest by her continual coming she should weary him," Luke xviii, 2. Of a steward "who was accused unto the rich man of having wasted his goods," and who, by taking farther liberties with his master's property, secured himself a retreat into the houses of his lord's debtors, "when he should be put out of the stewardship," Luke xvi, 1. Of the "coming of the Son of man," like that of "a thief in the night," whose approach was to be watched, if the master would "not suffer his house to be broken up," Matt. xxiv, 43. Of a "kingdom divided against itself being brought to desolation."

Of a city or house "divided against itself not being able to stand," Matt. xii, 25. Of the necessity of "binding the strong man" before "entering into his house and spoiling his goods," Matt. xii, 29. Of the folly of "laying up for ourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal," Matt. vi, 19. Of the enemy who had maliciously sown tares among his neighbour's wheat, "and went his way," Matt. xiii, 25. Of the man who found a treasure in another's field, and cunningly sold all that he had, and "bought that field," Matt. xiii, 44. These instances may suffice.

Neither is it to the parables only, that we must look for our proofs. Many historical incidents in the Gospels and Acts speak the same language. Thus, when Christ would "have entered into a village of the Samaritans," they would not receive him; upon which his disciples James and John, who, no doubt, partook in the temper of the times, proposed that "fire should be commanded to come down from heaven and consume them," Luke ix, 52. Again, when Christ had offended the people of Nazareth by his preaching, they made no scruple of "rising up and thrusting him out of the city, and leading him unto the brow of the hill whereon the city was built, that they might cast him down headlong," Luke iv, 19; and, on another occasion, after he had been speaking in the temple at Jerusalem, "the Jews took up stones, to stone him, but he escaped out of their hands," John x, 31. Again, we are told of certain "Galileans whose blood Pilate had mingled with their sacrifices," Luke xiii, 1. And when our Lord was at last seized, it was by "a great multitude with swords

and staves," Matt. xxvi, 47, as in a country where nothing but brute force could avail to carry a warrant into execution. So again, Barabbas, whom the Jews would have released instead of Jesus, was one "who lay bound with them that had made insurrection with him, who had committed murder in the insurrection," Mark xv, 7. And when he was at length crucified, it was between two *thieves*. Let us trace the times somewhat farther, and we shall discover no amendment, but rather the contrary; as we learn from Josephus was the case on the nearer approach to the breaking out of the war. Thus Stephen is tumultuously stoned to death, Acts vii, 58. And "Saul made havoc of the church, entering into every house, and, taking men and women, committed them to prison," Acts viii, 3. But when Saul's own time came, that he should be persecuted, what a continued scene of violence and outrage is presented to us! Turn we to the twenty-first, twenty-second, and twenty-third chapters of the Acts of the Apostles. It might be Josephus that is speaking in them. Paul, on his coming to Jerusalem, is obliged to have recourse to a stratagem to conciliate the people, because "the multitude would needs come together, for they would hear that he was come." Still it was in vain. A hue and cry is raised against him by a few persons who had known him in Asia; and forthwith "all the city is moved, and the people run together, and take Paul, and draw him out of the temple." The Roman garrison gets under arms, and hastens to rescue Paul; but still it is needful that he be "borne of the soldiers for the violence of the people." He makes his defence. They, however, "cry out, and cast

off their clothes, and throw dust in the air." He is brought before the council, and the "high priest commands them that stand by him to strike him on the mouth." He now, with much dexterity, divides his enemies, by declaring himself a Pharisee, and a believer in the resurrection. This was enough to set them again by the ears: for then there arose a dissension between the Pharisees and Sadducees; and such was its fury, that "the captain, fearing lest Paul should be pulled in pieces by them, commands his soldiers to go down and take him by force from among them." No sooner is he rescued from the multitude, than forty persons or more, "bind themselves by a curse to kill him," when he should be next brought before the council. Intelligence of this plot, however, is conveyed to the captain of the guard, who determines to send him to Cæsarea, to Felix the governor. The escort necessary to attend this single prisoner to his place of destination, is no less than four hundred and seventy men, horse and foot; and as a farther measure of safety and precaution, they are ordered to set out at the third hour of the night. All these things are in strict agreement with the state of Judea as it is represented by Josephus. And it might be added, that, independently of such consideration, an argument for the truth of the Gospels and Acts results from the harmony which prevails throughout them all.

But farther, a perusal of the writings of Josephus leaves another impression upon our minds, —that there was very considerable intercourse between Judea and Rome. To Rome we find causes and litigations very constantly referred. Thither are the Jews perpetually resorting in search of titles

and offices. There it is that they make known their grievances, explain their errors, supplicate pardons, set forth their claims to favour, and return their thanks. Neither are there wanting passages in the New Testament which would lead us to the same conclusion; rather, however, casually, by allusion, by an expression incidentally presenting itself, than by any direct communication on the subject.—Hence we may discover, for instance, the propriety of that phrase so often occurring in the parables, and elsewhere, of men going for various purposes, "into a far country."

Thus we read, that "the Son of man is as a man taking a *far journey*, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch," Mark xiii, 34. And again, that "a certain nobleman went into a far country to receive for himself a kingdom and to return," Luke xix, 12. And again, that the prodigal son "gathered all together, and took his *journey into a far country*," and there wasted his substance in riotous living," Luke xv, 13. And again, that "a certain householder planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a *far country*," Matt. xxi, 33. Moreover, it is probable that this political relationship of Judea to Rome, the seat of government, from whence all the honours and gainful posts were distributed, suggested the use of those metaphors, which abound in the New Testament, of "the kingdom of heaven," of "seeking the kingdom of heaven," of "giving the kingdom of heaven," and the like. All I mean to affirm is this, that such allusions,

and such figures of speech, would very naturally present themselves to a teacher situated as the gospel represents Christ to have been; and therefore go to prove that such representation is the truth.—*Blunt's Veracity of the Gospels and Acts of the Apostles.*

From the Wesleyan Methodist Magazine.

PIOUS JONATHAN.

IN a large and populous village, in one of the hundreds, or wapentakes, of Yorkshire, a few miles distant from a very populous town well known for the manufacture of cutlery ware, lived a poor, but honest and pious man, whose Christian name was Jonathan. He was an afflicted man; and much paralyzed by disease. He had a wife, and two or three children, whose chief dependence in life was upon his small earnings. Jonathan was patient, industrious, and persevering in his efforts to provide for himself and for his household; all of whom were content with homely fare. At the time the writer of this account knew him, about twenty years ago, he might be from forty to fifty years of age. Among other occurrences of his life, I distinctly recollect the following, which he related to me:—

During the time of harvest, while employed in gathering the fruits of the earth, he accidentally slipped from the top of a barley mow, and sprained one or both of his ankles; in consequence of which he was confined to his room and bed for some weeks. It is unnecessary to state, that, in the mean time, his family must have felt the loss of his weekly labour and income. His wife, on one occasion, went up stairs into his room weeping. "What is the matter?" said Jonathan; "what is distressing thee?" "Why, the children are crying for something to eat, and I have nothing to give them," was the affecting reply. "Hast thou faith in God?" asked

Jonathan. "Dost thou believe in his providence, and in his word? Has he not said, 'Bread shall be given thee, and thy water shall be sure?' Isa. xxxiii, 16. Kneel down," he continued, "at the bed side, and pray to God. Tell him how thy children are circumstanced; that they have no bread; that thou hast nothing wherewith to buy them any; and I will also pray. Who can tell what God may do? He heareth prayer."

Jonathan and his wife mingled their prayers together. They made known their common wants to the Father of spirits; they pleaded his promises, and waited the result. Soon after a person came to the door with a loaf of bread. She came from a house in the immediate neighbourhood of Jonathan, the occupier of which was one of several branches of a family who were proprietors of very extensive iron works carried on in the village where Jonathan lived. The writer will not mention their names, although he could not do it but to their honour and praise. The family, generally, have long been distinguished for their opulence, and for the exercise of Christian benevolence. No sooner did the good woman receive the loaf of bread, than she ran to Jonathan to tell him how God had answered their prayer. "Now," said Jonathan, "before any thing else be done, kneel down at the bedside, and return thanks to God for having heard our prayer." She did so: they praised His name toge-

ther; and then ate their food with gladness, and with singleness of heart. Not many hours elapsed before another kind interposition of Providence presented itself. A second visiter brought them a joint of meat. When this was told Jonathan, he replied to his wife, "Aye! see! God is even better than his word! He promised *bread*, and he sends *flesh* in addition. Kneel down, and thank him again."

Reader, this is an unvarnished tale. There is no colouring in it. The writer might have employed his pen to set it off; but truth wants no colouring. It is best seen in its own light. Three lessons he would wish to teach thee, whoever thou art, from this simple narrative:—First, That thy chief dependence is upon God; and, from that consideration, learn to fear, and honour, and serve him. Sorrow and suffering are the portion of all: prepare to meet them. There is no friend on whom thou canst rely with implicit confidence but God. "Remember, now, therefore, thy Creator: thereby good shall come unto thee."

Learn, secondly, the importance and worth of prayer. We are taught in Scripture to ascribe an almost unlimited efficacy to prayer. We are encouraged in its exercise by many promises of acceptance and success. There is no religion without prayer, any more than there is life without respiration. Prayer was Jonathan's hope, his refuge, his salvation.

Learn, thirdly, the duty of thanksgiving to God for mercies received. "Were there not ten cleansed?" said Jesus Christ. "Where are the nine?" Only one of *ten* lepers was thankful to Him for curing their leprosy. Reader, be not an unthankful person. In every condition the Christian writes himself a

debtor to the Almighty; and therefore buries not the loving kindnesses of the Lord, either past or present, in the grave of a bad memory, as though the oldness of the date of any of them cancelled his obligations; but every renewed mercy he regards as a renewed indenture. "Bless the Lord, oh my soul," he says, "and forget not all his benefits." Perhaps it is not the least pleasing circumstance of Jonathan's conduct on the above occasion, that he would thank the Giver, before he would partake of the gift.

I will add one anecdote more of pious Jonathan. He had a relation in good circumstances, a few miles distant, whom he occasionally visited. He embraced an opportunity of paying a visit to that person on the same day on which he attended a religious meeting, observed, by the denomination of Christians to which he belonged, once a quarter. He made no secret of it to his relation; but said, "I am come to S— to attend a love feast." It so happened, that a party of friends dined with his relation that day, who were sufficiently forward to taunt Jonathan with his religion, and religious profession. Before he left the table, wine and ardent spirits were brought, and Jonathan was urged, and urged again, to partake. They had their design in this, which Jonathan perceived. He complied, and said, "Well, for once, I will drink like a beast." He took what he deemed sufficient, and then withdrew. "How so?" said one; "did not you say, you would drink like a beast? Methodists, I see, will not swear; but they will lie." "I am not chargeable with that," said Jonathan. "How does a beast drink? Just as much as nature requires, and no more. I have done so. Beware

you do not make yourselves worse than beasts." Jonathan left them to reflect upon the admonition. Reader, do not despise good men, though they be poor; and learn

not to look upon the wine when it is red. "Who hath wo? Who hath sorrow? Who hath contention? They that tarry long at the wine."

J. K.

From the Imperial Magazine.

THOUGHTS ON KINDNESS.

"LOVE," says the apostle Paul, "is kind;" that is, it displays itself not only in those extensive and conspicuous acts of benevolence, which we call generosity, but also in those minute and nameless efforts to oblige and accommodate, to promote the happiness and comfort of those individuals with whom we regularly associate. This appears to be the most precise idea of kindness.

Genuine kindness can be founded only on Christian love, on a delight in the happiness of our fellow-creatures; and therefore it requires the heart to be purified from selfishness. It is true there are other principles in our nature, which may lead to a conduct kind in effect, though not in principle; for,

"A foe to God was ne'er true friend to man;
Some sinister design taints all he does,
And in his kindest actions he's unkind."

Yet it cannot be denied, that natural suavity and tenderness, particularly when aided by natural affection and interested motives, may make an unconverted man very amiable in his general deportment. But still the kindness which results from these partial and heterogeneous causes, must be variable and defective: when great sacrifices are to be made, when ingratitude or injurious treatment is to be encountered, their frailty will be discovered—nothing will then avail but the broad principle of divine love.

Heathen virtue instructs its dis-
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ciples to return kindness for kindness; but the gospel teaches us to "love our enemies," and, after the example of the great Benefactor of mankind, to be "kind to the unjust and unthankful." Religion does not, indeed, destroy our natural sensibilities; for it permits us to feel the stings of ingratitude, and the wounds of insult: but our sensibilities, which it does not destroy, it subjects to a salutary control; it teaches us to cover with the mantle of forgiveness a thousand trivial provocations; and while it allows us, on some occasions, to feel and even to manifest indignation, it absolutely prohibits all vindictive and malicious feelings, teaching us to lean on every occasion to the side of candour and forbearance.

It is evident that kindness, real and unaffected, must form the basis of every thing that is amiable in the deportment. Wit, politeness, and learning, may embellish society with an artificial lustre; but kindness imparts to it a charm, which is solid as it is fascinating: the former may attract the fancy and feast the intellect; but the latter interests and pleases the heart. The whole world cannot exhibit a more lovely spectacle than that of a family, on whose hearts and conduct is impressed the "law of kindness;" where each individual appears to lose sight of his own comfort, in his anxiety to promote that of others; where kindness smiles in the countenance, glistens in the eyes, and vibrates on the tongue;

where peevish remarks and angry exclamations are unheard ; where commands are delivered with mild good humour, and obeyed with unaffected cheerfulness. We shall have a more lively impression of the beauty of kindness, if, from the contemplation of a family like this, we turn our attention to another wherein opposite tempers prevail ; where the peevish grin, the sullen scowl, and the angry, stormy contention, bespeak the absence of love and peace, and the reign of discord : in such a house, we may indeed find all the superfluities and glitter that pride can suggest, and that wealth can purchase ; but we shall be convinced that these are but miserable substitutes for suavity of disposition ; if this be wanting, all the rest is empty, worthless decoration.

There are a thousand nameless ways of manifesting the amiable disposition we are recommending, which scarcely admit of being described, but which will be easily suggested by a *kind heart*. It must, however, be acknowledged, that some people's manners misrepresent their hearts : they have an unkind, or at least an unamiable method of exhibiting their kindness. If we need any direction on this point, we may obtain it in the speediest manner, by inquiring, how we should wish another person to behave towards ourselves. Now we shall discover, that we not only wish *our* kindness and good offices to be returned with suitable manifestations of gratitude, but we wish people to be indulgent to our mistakes and failings : we deem it hard and unjust to be punished for a mere infirmity ; and though we cannot refuse to have our real faults reprehended, yet we always expect that the honesty of reproof should be combined with the tenderness

of love : we love the individual that can sympathize with our sorrows and sufferings, and that continually endeavours to accommodate us, though sometimes at the expense of his own convenience. In this manner, therefore, must we conduct ourselves towards our fellow creatures.

"A man that has friends must show himself friendly." This is the only way to acquire and retain a friend ; for love only can love beget. Some men appear to have formed the idea of *forcing* their way through the world by violence, and hence a gentle and forgiving disposition they despise as pusillanimous ; they glory in a proud unsubmissive temper, which scorns to consult the feelings, or bend to the wishes of any. But such a person, wherever he is found, ought to be banished from civilized society, to herd with savages, to whom he is most nearly allied. A friend, he may rest assured, he will never possess ; for his heart is not susceptible of friendship : he may be flattered, but never beloved ; for though coercion and violence may compel involuntary submission, and make slaves ; kindness alone can conquer hearts, and secure attachment. Kindness will often subdue the most formidable animosity : for, "A soft answer turneth away wrath." Do you wish to conquer your enemy ? Attempt him not with hard language, and injurious or insulting treatment ; this will only exasperate his enmity, and make your separation still wider : but treat him with kindness, conduct yourself towards him as you would towards your friend ; and if he have a spark of generous feeling, it will be impossible for him to retain his hatred. Your conduct will be coals of fire heaped upon his frozen affections.

Selfishness is the greatest obstruction to the exercise of kindness; for to be uniformly kind, requires a frequent sacrifice of our own convenience; a selfish person will therefore find but few opportunities of evincing his amiable temper. He who is governed by selfishness, is actuated by an incessant desire to subordinate the interests and comforts of all other persons to his own: this detestable principle, in the more weighty transactions of life, would conduct its possessor to cruelty, injustice,

and oppression; and in the confined, but diversified movements of the domestic circle, it would disgrace his conduct with every thing mean and disgusting. Nevertheless, the most selfish savage will be kind sometimes, when he happens to be pleased, or when he is prompted by natural affection, or sinister motives. And hence *uniform* kindness alone deserves the name of a virtue; because that alone springs from the heart.

WM. ROBINSON.

Rainton, near Thirst.

PERSIAN ROSARY.

THIS is a beautiful compendium of oriental ethics, written by a Persian poet, whose name was Eddin Sadi; who, about the middle of the thirteenth century, when the Turks invaded Persia, withdrew from his own country, and settled at Bagdad, for the purpose of prosecuting his studies. After experiencing much vicissitude of fortune, he returned home, and compiled the book just mentioned, which he completed in the year 1257. This book, we are informed, has been universally read in the East; and has been translated into Latin, and into several modern languages. As our readers in general may not have access to the original work, which is divided into eight chapters, nor to the extracts from it, we shall here subjoin, both for their information and amusement, the following citations:—

1. Paradise will be the reward of those kings who restrain their resentment, and know how to forgive. A king, who institutes unjust laws, undermines the foundation of his kingdom. Let him, who neglects to raise the fallen, fear, lest when he himself falls, no

one will stretch out his hand to lift him up. Administer justice to your people, for a day of judgment is at hand. The dishonest steward's hand will shake, when he comes to render an account of his trust. Be just, and fear not. Oppress not thy subjects, lest the sighing of the oppressed should ascend to heaven. If you wish to be great, be liberal; for, unless you sow the seed, there can be no increase. Assist and relieve the wretched, for misfortunes may happen to yourself. Wound no man unnecessarily; there are thorns enough in the path of human life. If a king take an apple from the garden of a subject, his servants will soon cut down the tree. The flock is not made for the shepherd, but the shepherd for the flock.

2. Excel in good works, and wear what you please: innocence and piety do not consist in wearing an old or coarse garment. Learn virtue from the vicious; and what offends you in their conduct, avoid in your own. If you have received an injury, bear it patiently: by pardoning the offences of others, you will wash away your own.

Him, who has been every day conferring upon you new favours, pardon, if, in the space of a long life, he should have once done you an injury. Respect the memory of the good, that your good name may live for ever.

3. In your adversity, do not visit your friend with a sad countenance; for you will imbitter his cup: relate even your misfortunes with a smile; for wretchedness will never reach the heart of a cheerful man. He who lives upon the fruits of his own labour, escapes the contempt of haughty benefactors. Always encounter petulance with gentleness, and perverseness with kindness; a gentle hand will lead the elephant itself by a hair. When once you have offended a man, do not presume that a hundred benefits will secure you from revenge: an arrow may be drawn out of a wound, but an injury is never forgotten. Worse than the venom of a serpent is the tongue of an enemy, who pretends to be your friend.

4. It is better to be silent upon points we understand, than to be put to shame by being questioned upon things of which we are ignorant. A wise man will not contend with a fool. It is a certain mark of folly, as well as rudeness, to speak while another is speaking. If you are wise, you will speak less than you know.

5. Although you can repeat every word of the Koran, if you suffer yourself to be enslaved by love, you have not yet learned your alphabet. The immature grape is sour; wait a few days, and it will become sweet. If you resist temptation, do not assure yourself that you shall escape slander. The reputation, which has been fifty years in building, may be thrown down by one blast of calumny. Listen not to the tale of friendship,

from the man who has been capable of forgetting his friend in adversity.

6. Perseverance accomplishes more than precipitation; the patient mule, which travels slowly night and day, will in the end go farther than an Arabian courser. If you are old, leave sports and jests to the young: the stream, which has passed away, will not return into its channel.

7. Instruction is only profitable to those who are capable of receiving it: bring an ass to Mecca, and it will still return an ass. If you would be your father's heir, learn his wisdom: his wealth you may expend in ten days. He who is tinctured with good principles while he is young, when he is grown old will not be destitute of virtue. If a man be destitute of knowledge, prudence, and virtue, his door keeper may say, Nobody is at home. Give advice where you ought; if it be not regarded, the fault is not yours.

8. Two kinds of men labour in vain: they who get riches, and do not enjoy them; and they who learn wisdom, and do not apply it to the conduct of life. A wise man, who is not at the same time virtuous, is a blind man carrying a lamp: he gives light to others, while he himself remains in darkness. If you wish to sleep soundly, provide for to-morrow. Trust no man, even your best friend, with a secret; you will never find a more faithful guardian of the trust than yourself. Let your misfortunes teach you compassion: he knows the condition of the wretched, who has himself been wretched. Excessive vehemence creates enmity; excessive gentleness, contempt: be neither so severe, as to be hated; nor so mild, as to be insulted. He who throws away advice upon a

conceited man, himself wants an adviser. In a single hour you may discover, whether a man has good sense; but it will require many years to discover whether he has good temper. Three things are unattainable; riches without trouble, science without controversy, and government without punishment. Clemency to the wicked is an injury to the good. If learning were banished from the earth, there would, notwithstanding, be no one who would think himself ignorant.—*Brucker's Hist. of Phil.* by Enfield, vol. ii.

FULFILMENT OF PROPHECY.

THE SEVEN APOCALYPTIC CHURCHES.

From recent "Letters from the Levant."

THERE cannot possibly be placed on record a more striking example of the literal and circumstantial fulfilment of prophecy, than the instance of the denunciations directed against the seven Apocalyptic churches. The later events in the history of the world, the predictions of which profess to be contained in the writings of inspiration, are all cloaked in mystery, or couched in language which is impressive from its very obscurity. There is no circuitous style of allegory, and no dark forebodings dealt forth through the involutions of mysticism; the words of the prophet are plain, concise, and equally palpable in their enunciation and fulfilment. The accomplishment of some was deferred but a brief period from the moment of their declaration, while the more slow, but equally certain progress of the others, is at length completed.

1. EPHEBUS.

As the chief strong hold of Christianity in the east, and that centre from whence its rays were most brilliantly disseminated, till "all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."* Ephesus is first addressed by the evangelist: his charge against her is a declen-

sion in religious fervour,* and his threat in consequence a total extinction of her ecclesiastical brightness.† After a protracted struggle with the sword of Rome and the sophism of the Gnostics, Ephesus at last gave way. The incipient indifference, censured by the warning voice of the prophet, increased to a total forgetfulness, till at length the threatenings of the Apocalypse were fulfilled, and Ephesus sunk with the general overthrow of the Greek empire, in the fourteenth century.

A more thorough change can scarcely be conceived, than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed by the sheep of the peasant. Its mouldering arches and dilapidated walls merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the very site of the

* Nevertheless I have something against thee, because thou hast left thy first love, Rev. ii, 4.

† I will come unto thee quickly, and will remove thy candlestick out of its place, unless thou repent, Rev. ii, 5.

* Acts xix, 10.

That there are serious and well disposed persons strongly attached to the church, and who venerate her ministers and ordinances, who wish for a change, we entertain no doubt, and that they are equally sincere with others of their brethren who adhere to opposite sentiments, cannot be questioned. For all such we feel something more than mere respect. We hope, however, that the doings of the present conference will tend to heal hearts that have been lacerated, and to unite those who were at variance.

It is not possible for us to enter into a full detail of the acts of the conference. We shall however, give extracts from some of the most important reports, referring our readers to the *Christian Advocate and Journal*, and to the revised edition of the *Discipline* now publishing, for a more full account.

EXTRACT FROM THE REPORT ON
MISSIONS.

THE committee on missions beg leave to report:—

1. That they have examined, as far as their time will permit, the quadrennial report of the society referred to them by the conference, comparing it with the several annual reports of the treasurer, and find that it is correct, and that the amount received during the past four years, into the treasury, is \$22,163 81
Paid during the same period 25,701 53

Paid more than received 3,537 72

From this statement, it will be perceived, that for the energetic prosecution of the missionary enterprise, plans for the increase of funds must be adopted and pursued with vigour and unanimity.

2. The committee have had under their consideration, that part of the address of the bishops, which relates to the appointment of a missionary, or missionaries, to *Liberia in Africa*, and to *South America*.

To the former place, it appears that many of our own people of colour have emigrated: that they have formed themselves into a church, adopted our doctrines and discipline as the rule of their faith and practice; and, as an evidence of their desire for instruction, have sent for our books; and also that some benevolent individuals have made donations specifically

for the support of a mission to that place. From these and other considerations which might be urged, the committee recommend the adoption of the following resolution:—

That the bishops be, and hereby are requested, so soon as practicable, to select a suitable person or persons for a mission to *Liberia*, in *Africa*, and to draw on the treasurer of the *Missionary Society* for its support, according to the requisitions of the above constitution.

3. In respect to *South America*, though some openings have presented themselves in this interesting portion of our country, for missionary labour, the indications of Divine Providence for the immediate establishment of a mission there, promising a successful issue, have not been as clear as in the former case. The committee, nevertheless, are of opinion, that this place ought to be kept in view as a suitable place for missionary labour; they therefore recommend the adoption of the following resolution:—

That, regarding the whole world as the field of our labour, it be, and hereby is, made the duty of the bishops to obtain all possible information respecting the state of things in *South America*, with a view to the ultimate establishment of a mission there; and that whenever, in their judgment, it shall be practicable and expedient to send a missionary, or missionaries, to this place, they are hereby requested to select a suitable person, or persons, and to notify the managers of the missionary society, at *New-York*, of their wishes and readiness to establish such a mission, and of the probable expenses to carry it into effect: and if the said managers authorize the draft to that amount, the appointment shall be made.

4. In the prosecution of their duty, the committee have found, that while some of the annual conferences have done much in aid of the missionary cause, others have done but little, and some nothing at all.

5. Considerable inconveniences having arisen from the manner in which drafts on the treasurer of the *Missionary Society* have been disposed of, the committee recommend the adoption of the following resolution:—

That in all places where drafts are drawn in favour of any mission, if there be funds in the possession of any aux-

iliary conference missionary society, where such mission is established, the drafts for the support of the mission be paid from said funds: if there be no auxiliary society, and there be money belonging to the book concern, the book committee, or presiding elders, or preachers, shall pay the missionary drafts from the book money which may be in their possession; which drafts, when paid, shall be transmitted to the treasurer at New-York; and in no case, where any such moneys are at command, shall the drafts be sent to the treasurer in New-York to be paid.

6. In reviewing the missionary cause, the committee have been much gratified to learn, that the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, though not auxiliary to the Missionary Society of the Methodist Episcopal Church, is doing much for the support of this great and sacred cause.

During the past four years, as nearly as can be ascertained, this society has paid about four thousand dollars for the benefit of Indian missions. The committee therefore recommend the adoption of the following resolution:—

That this conference, duly appreciating the benevolent exertions of the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, in promoting the cause of missions, with a view more effectually to concentrate the energies of the church in this good work, respectfully suggest to the officers and managers the propriety of connecting the society as an auxiliary to the Missionary Society of the Methodist Episcopal Church: but if they do not see fit thus to become auxiliary, they be requested to pursue similar measures to those above recommended to the other annual conferences.

Some amendments having been recommended by the Board of Managers to the Constitution, they were adopted by the conference, the principal of which are embraced in the following articles:

Art. X. It is recommended that within the bounds of each annual conference there be established a conference missionary society, auxiliary to this institution, with branches, under such regulations as the conferences

respectively shall prescribe. Each conference missionary society shall annually transmit to the corresponding secretary of this society a copy of its annual report, embracing the operations of its branches, and shall also notify the treasurer of the amount collected in aid of the missionary cause, which amount shall be subject to the order of the treasurer of the parent society, as provided for in the eleventh article.

Art. XI. The treasurer of this society, under the direction of the board of managers, shall give information to the bishops annually, or oftener, if the board judge it expedient, of the state of the funds and the sums which may be drawn by them for the missionary purposes contemplated by this constitution. Agreeably to which information the bishops shall have authority to draw upon the treasurer for any sum within the amount designated, which the missionary committee of the annual conferences respectively shall judge necessary for the support of the missionaries and of the mission schools under their care. Provided always, that the sums so allowed for the support of a missionary shall not exceed the usual allowance of other itinerant preachers. The bishops shall always promptly notify the treasurer of all drafts made by them, and shall require regular quarterly communications to be made by each of the missionaries to the corresponding secretary of this society, giving information of the state and prospects of the several missions in which they are employed. No one shall be acknowledged a missionary, or receive support out of the funds of this society, who has not some definite field assigned to him, or who could not be an effective labourer on a circuit.

Art. XII. In all cases of the appointment of a missionary, the name of such missionary, and the district in which he is to labour, together with the probable expenses of the mission, shall be communicated by the bishop or the mission committee of each annual conference, to the treasurer of this society, that a proper record of the same may be preserved.

Art. XIII. The board of managers shall have power to pay over at their discretion from the funds of the missionary society any sum or sums not exceeding \$700 per annum, to support the Indian missions in Upper Ca-

nada, whenever the Canada conference shall have become a distinct and independent church, according to the provisions already made by the general conference.

REPORT OF THE COMMITTEE ON EDUCATION.

The committee on education, beg leave to report the following, as the result of that share of attention they have been able to pay to the subject:

The present state of the schools, under the patronage of the several annual conferences, is, according to the information received, as follows:— From the Canada conference we have had no official information. The Philadelphia, Baltimore, Tennessee, Holstein, and Missouri conferences have reported, that they have founded no seminaries, under the patronage of their respective conferences, but must, if not all of them, have paid some attention to the subject, and manifested their interest in it, so far as to appoint committees, to make inquiries into the expediency and practicability of commencing and succeeding in this work. Some of them are expecting to do something soon; others have little prospect of any thing, for the present. The Holstein and Missouri conferences especially are young and feeble; and it could not be expected they would be able, under existing circumstances, to accomplish much. The Baltimore and Philadelphia conferences are large, and possess a good share of wealth and influence; and we cannot but hope, they will ere long rouse up their energies, and bring into requisition their ample means, to promote the noble purpose of founding seminaries of learning. And we believe they are not altogether asleep, on this subject. They may yet set an example for those who were before them, in the commencement of this work. A society has already been formed within the bounds of the Baltimore conference, for the express purpose of making provision for the education of travelling preachers' children; a work in which every friend of our church will, no doubt, wish them much success. The Tennessee conference is contiguous to Augusta college, and will probably, for the present, give most of its patronage to that seminary. The Missis-

sippi conference has under its patronage a female academy, in the town of Washington, state of Mississippi, called the "Elizabeth Female Academy," in honour of Mrs. Elizabeth Greenfield, who founded it, by presenting a building for this purpose, worth three thousand dollars, and a lot of land. The expenses of a scholar are about two hundred dollars per annum, which affords an income more than sufficient to support three teachers. The character of the school is decidedly religious; and, within two years past, it has been favoured with a gracious revival. And another institution, of a similar character, has been commenced, and is in a state of forwardness, in Tuscaloosa, state of Alabama. We have a very good report from the Illinois conference. Notwithstanding the newness of the country, and the youth of the conference, it has commenced two institutions, one in Green county, the other in St. Clair county, state of Illinois. The building for the former is already considerably advanced, and in rapid progress; and the latter has a lot of land, and something subscribed for the building. Both of these are settled on trustees, for the Methodist Episcopal Church.

The Ohio and Kentucky conferences have united their patronage in favour of an institution, called "Augusta College." This promising institution is situated in the town of Augusta, a flourishing and healthy village, on the south side of Ohio river, in the state of Kentucky, about forty miles above Cincinnati, containing about seven hundred inhabitants. The college was chartered in 1822, and went into operation the next year; and has ever since been constantly advancing. The charter is ample, and the course of education liberal. In connexion with the college, are a preparatory school, or an academy; and also a primary school, all under the same board of trustees. Tuition, for the college, fifteen dollars; and for the academy, twelve dollars per annum. Board, one dollar and fifty cents per week. The funds, including buildings, amount to about thirty thousand dollars; besides a respectable library, and philosophical apparatus. Number of students, 130, or 140, and increasing. The three lower classes are already formed, and a senior class, it is expected, will be formed

the next session; and the first commencement will be held, one year from next August. The present faculty are a president and three professors for the college, proper; besides a preceptor, and an assistant teacher, in the academy; and a teacher for the primary school. The character of the students, in this college, is generally religious; and God has graciously visited them of late with the outpourings of his Spirit, and the good work still continues.

Madison College, established in 1826, is under the patronage of the Pittsburg annual conference. It was chartered by the legislature of Pennsylvania, in 1827, and is situate in the borough of Union Town, Fayette county, immediately on the great national road. The surrounding country is remarkable for its beauty, fertility, and healthiness. The present buildings, which are in good repair, will accommodate about 150 students. The trustees of the college, forty in number, reside in four different states. There are established, in this college, five regular professorships, all of which are supplied with instructors, whose operations are aided by other tutors. At the close of the first session in this college, the professors and tutors had under their care 107 scholars, 45 of whom were engaged in studying the languages, and the corresponding branches of a collegiate education. The number of students is rapidly increasing, and the prospects of the institution, at this date, augur well. Good boarding, including fuel and lights, can be had at \$1 25 per week. The price of tuition varies from eight to twenty dollars per annum. The institution is still in its infancy; but, judging from present appearances, it is destined to contribute its share of instruction to the rising generation. The establishment is not in debt. A grant of \$5,000 was obtained from the legislature, at its last session. The faculty and board of trustees feel confident, that nothing but prudence and energy are necessary to secure final success.

The Virginia conference has, for two or three years past, been making arrangements to establish a college. A committee has been appointed to superintend collections, and to select a place for its location. The interest on the subject is considerable, and the prospect of ultimate success is flatter-

ing. Six thousand dollars have already been subscribed; and it is expected the conference, at its next session, will adopt effective measures to accomplish the contemplated object.

Tabernacle Academy is under the patronage of the South Carolina conference. It is situate at Mount Ariel, Abbeville district, S. C., and has been in operation eight years, and was incorporated four years since, by the legislature of the state. Besides two academy edifices, it has a capital of from seven to ten thousand dollars, which is increasing, by the solicitations of two agents, who have been appointed by the conference to obtain funds. This school has a male and a female department, with two teachers in each, who have under their care 140 scholars. Young men who contemplate entering the ministry, are here instructed in literary studies, preparatory to that work; and it is contemplated, as soon as funds will permit, to educate the children of travelling preachers gratuitously. The school has been favoured with three extensive revivals since its commencement.

The New-York conference has a seminary, in New-York city, which was incorporated in 1818, with the privileges of an academy. It has a male and female department, with an average number of eighty or ninety students, mostly belonging to the city. The school, from its location, and other circumstances, does not promise much to the general interests of the conference. There is also at White Plains, within the boundary of this conference, and under Methodist influence, though not formally recognised as under the patronage of the conference, an academy, which is represented as flourishing. It is thought, however, that there is a lack of interest and zeal on the subject of promoting literature, among many, of both ministers and members, in this conference; though some of them manifest a deep interest in this work, and would doubtless unite with their brethren, in any laudable measures, to advance the cause of science among us.

The Genesee conference, a vigorous and growing member of our connection, possesses advantages, from the wealth, growth, and enterprise of the country embraced by it, rarely to be met with. Of these advantages she

has availed herself, by a zealous, and, thus far, successful effort, to establish and support a literary seminary, in the town of Cazenovia, Madison county, N. Y. This was incorporated about four years since, and has property and funds, in buildings and on subscriptions, to the amount of from fifteen to twenty thousand dollars. The number of scholars now in school about seventy, one third of whom are pursuing classical studies. A new and additional building is now erecting, four stories high, thirty feet wide by seventy in length. There are two male teachers, and it is expected a female teacher will be added in the course of the present season. Whole expense for board and tuition per annum, about eighty dollars. The school is under a pious influence, and a large minority of the students are pious.

The Maine conference was a scion taken, but four years since, from the New England conference. But it has taken deep root; and has had a vigorous growth, and been greatly blessed of God. It has been particularly favoured, by a donation of a benevolent individual, which has laid the foundation for a promising literary institution, incorporated under the name of "The Maine Wesleyan Seminary." In this seminary, a regular and an enlarged course of an English education is to be pursued, besides classical studies; and connected with this, agriculture and the mechanical arts are attended to, by which the students not only enjoy a healthful exercise, and contract habits of industry, but also are enabled, in numerous instances, to meet a part or the whole of the expense of their education; and it has been officially stated, by the principal of that seminary, that this could be done, and had been done, without retarding the student essentially in his advancement in his studies. This institution has, in its executive, official board, a mechanical agent, an agricultural agent, a principal of the literary department, and one or two assistants. The number of scholars is 140, forty of whom are engaged in the mechanical and agricultural departments. The price of board, for those who board in the institution, is one dollar per week—tuition, twenty-five cents per week. This seminary too, is of a religious character, and has all the guards necessary to secure the mo-

ral and good habits of the scholars. Some measures have also been recently taken by this conference, to establish a school in connection with this seminary, for the education of the children of itinerant preachers; and, from the known enterprise of the conference, and the spirit that prevails in it, we cannot but hope they will succeed.

The New-England Conference has under its patronage, and in successful operation, a flourishing institution called the Wesleyan Academy, situated in Wilbraham, Mass. This institution holds a charter from the state, and has been in operation since Nov. 1825. It was originally designed to connect a department of industry with the school, in the branches of agriculture and the mechanic arts. This design is still maintained, and has been partially accomplished. A small farm is connected with the institution, on which the students, in the summer season, recreate and exercise themselves, and are enabled also to earn something towards defraying their expenses. One mechanics' shop will probably be erected the coming autumn, and others as funds and circumstances will permit. The present funds, including buildings and farms, amount to above \$25,000. There is a male and a female department, in which the common and higher branches of an English education, the Greek and Latin classics, the French language, and the ornamental branches, are taught. Prices of board and tuition, including room rent, washing, &c, about eighty dollars per annum. The strictest care is exercised over the scholars who board in the institution, out of school as well as in, so that the morals of the pupils are safe—more so, indeed, than they can be in many instances at home. And what is still more encouraging, the great body of the scholars, amounting to more than a hundred in the whole, are pious. Once and again the gracious and special visitations of God's Spirit have been experienced there, evincing by incontestable evidence the divine approbation.

In review of the whole, we find the efforts and successful operations in different conferences to promote the cause of literature and science, have increased very considerably since the last General Conference. There are now six or seven promising institu-

tions in successful operation, two of them having college charters, namely, Madison college and Augusta college, which are already prepared to take students through a regular course, and confer on them the ordinary degrees and literary honours of such institutions, and hold out encouragements and assurances that authorize us to recommend them to the patronage of our friends. Other institutions are advancing to the same standing, and several more are contemplated, and will probably soon be put into operation. And it is a matter that ought to be noticed as calling for special gratitude to God, that revivals of religion have been so frequent in our literary seminaries. And this, too, ought to stimulate our people to encourage and patronize these institutions. If God smiles on our undertakings shall we not proceed? We have reason, indeed, to think that the minds of both ministers and people are more awake to this subject than heretofore. The importance of literary institutions is more generally felt than formerly, and a greater and more general disposition to aid in this work, is manifested. But we are still too much asleep on this subject. We are in danger of not keeping up with the improvements of society. If we should fail of contributing our share in this work, we should not only fall short of our obligations to society in general, but to our own church in particular. The subject of education ought to be considered of special importance and of special interest to Methodist preachers, both as it respects their own usefulness and the interests of their families. We do not indeed profess to educate young men and train them up specifically for the ministry. But it will be readily seen, that, as our ministers are raised up mostly from among ourselves, their literary character will vary according to the general character of the church.

We said this subject was of special interest to Methodist preachers' families. We wish this to be deeply impressed on the minds of all, and we could wish every conference would by some means make provision for the education of the children of itinerant ministers. The changeable and uncertain life of a travelling minister, the duties which call him so much from his family and domestic concerns, all

show the almost imperious necessity of such a provision. Posterity will hardly suppose we have conferred a great favour upon the world, if, in our zeal to benefit others, we suffer our own children to grow up uneducated and unrestrained; a disgrace to the gospel we preach, and a reproach to their parents. If we would save the itinerant plan from falling into deserved disrepute, we must see to it, that our children be not neglected in their moral culture and literary instruction. What would be the best course to make provision for their education, is difficult to determine; perhaps, funds might be raised for our literary institutions, in the character of stock, the avails of which should be appropriated, for any given time, to this specific purpose.—Such a plan might meet with success. Then any minister from his own funds, and with the aid of such friends as might be disposed to aid him, could obtain sufficiency, perhaps, to meet the wants of his own children, and at the same time contribute something towards the prosperity and permanency of our institutions. And it is also respectfully submitted to this conference, whether, after the burden of the present debt against the book concern is discharged, it would not be well to appropriate the avails of the *Christian Advocate and Journal* to this desirable object. Such a course might secure an interest for the paper on the part of the preachers that would greatly increase the number of subscribers, and thereby not only the pecuniary interest of the establishment, but also its immediate moral effect would be increased, and at the same time the monied interest itself would be immediately converted again into the all important work of moral culture and literary improvement.

Some propositions have been made to your committee and to the public, recommending this General Conference to establish a university for the whole connexion. The committee, however, are of opinion, that such a course would not, at this time, be eligible for various reasons, among which are the following:—

1. They do not think our people are sufficiently awake to this subject to make such a plan at this time practicable.

2. Not half of the conferences are

yet provided with even academies under their own patronage, and we should think it more congenial with our religion, our civil government, and the good of society, to make provision for the common instruction of the *many*, before we exerted ourselves to establish and endow a university for the *few*.

3. It is still questionable whether, even for the most liberal course of education, one university for the whole connexion would, on the whole, be so well patronized and so useful as two or three.

Finally, the committee would recommend that the conferences should unite in their several conference capacities, or by uniting the energies and efforts of two or three conferences, and establish seminaries that shall promote literature, morality, industry, and a practical knowledge of the arts for useful life. And it cannot be doubted but that God who has hitherto prospered our church, will give success to their labours, so that not only their own children, but future generations will rise up and call them blessed.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Cherokee Mission.—Letter from the Rev. Wm. M. Mahon, dated Huntsville, April 1, 1828:—

“DEAR BROTHER:—I have just returned from the Cherokee mission, and hasten to make my first report, which I fear, however, will not arrive in time to appear in the Annual Report, as you have requested. We have, at this time, four missionary stations, at which schools are taught, extending through the heart of the nation, including about one hundred children, who are learning reading, writing, arithmetic, and some of them the English Grammar. We have also three large circuits, on which the word of life is regularly preached, both in English and Cherokee, with zeal and success. We have ten houses of religious worship, all built by our Cherokee brethren and friends. Among the nation, we have two licensed preachers, nine exhorters, and many leaders in good standing, zealous and useful. Seven missionaries are employed in

the nation this year, who preach, at least, at sixty places, and who labour, night and day, for the salvation of this long neglected people. We have upwards of seven hundred members in the society, many of whom are among the leading and principal persons and families in the nation, who exert a happy influence over their neighbours, relations, and the nation generally. The government of the Cherokee nation, is now in full and successful operation, under their constitution; and they are doubtless making very rapid strides in useful improvements. I have sent you one of the first numbers of ‘The Phenix,’ a paper which they have just established at New Town.”

Recent information received from the Rev. Wm. Case, states the safe arrival of himself and the converted Indians who accompanied him in his late tour, and that the missions are still prospering in Upper Canada. A more particular account may be expected hereafter.

REVIVALS.

A letter from Germantown, Ky., states, that “at Augusta, Five Lick Bethel, and at Washington, there is a glorious work of grace in progress.”

After detailing some interesting particulars of this work, the writers say,

“We have received into society, within the bounds of this circuit, since last November, about *four hundred* members, most of whom are rejoicing in the love of God. Hallelujah! ‘I am happy while I write.’ At several

of our appointments the work is in its infancy; and at most of those we have named, it is still in progress. Where we once had our eight or ten to preach to, we have now crowded houses of serious and well disposed hearers. In private and in public, religion is all the theme—opposed by some, and defended by many.”

The Rev. Michael Taylor gives the following account of a work of grace in Somerset circuit, Ky.—“When I

came to this circuit I was anxious to see the work of the Lord revive among the people. One day while reading in one volume of our Magazine, I saw an account of a preacher who, after going to his station, requested the different classes to appoint a day of fasting and prayer for the Lord to revive his work, and wherever they attended to this there was a gracious outpouring of the Spirit. I thought I would try the experiment. Accordingly I recommended the same course to my brothers and sisters on the circuit; and after this, before I got once round, I saw the good effects of prayer. There was one appointment at which I had almost despaired of any good being done, and was tempted to take away preaching. They had been, I suppose, faithfully attended to about eight years, and not one soul converted. When I came round to this place, I arose to preach under some embarrassments and discouragements. But, bless God! before I was done he loosed my tongue, his power came down among us. I called up the mourners. Several came, I believe, in good earnest, for they continued to wrestle with Jacob's determination until four of them were happily converted to God. Our meeting never finally closed till after night. Nineteen in all have been added to that class.

"The work appears to be prospering in other parts of the circuit. Upwards of seventy have joined society."

The Rev. D. H. Kingsley, of the Williamstown circuit, says, "All our appointments offer more or less encouragement, and even during our labours among this people there have been occasional awakenings and conversions in almost every part of the circuit, and several valuable accessions made to our societies. We still use the old prayer, 'Oh Lord, revive thy work,' and laying hold of the promises of God, expecting yet to see better days. Oh, my God, let there be a shaking among these dry bones of the valley, and grant that this may truly become Immanuel's land."

A letter from the Rev. I. H. Tackett, dated at Meadville, Pa., May 19, 1828, gives an encouraging account of the work of God in that place. He observes, that "Numbers have embraced religion this year, and have joined our church; and the borders of

our Zion are enlarging so much, that our labourers are too few for the much we have to do; and we frequently have been solicited to take in a number of new appointments, to preach, in neighbourhoods where we thought was the least prospect, of any other places, of doing good; but we find that prejudice is flying as fast as our doctrines are fully known. We are looking forward with a pleasing expectation of seeing great good done in the name of our Prince Emanuel, in this section of his vineyard."

Extract of a letter from the Rev. Th. S. Hynde, dated Newport, Ky., June 2, 1828: "The opening of the season in Kentucky is highly favourable to religion. Camp meetings have already commenced, and are in successful operation. On Saturday evening we had pleasing tidings. A brother from the interior of Kentucky informed us that my *only* brother, (whom a sister desired me last fall to enter into a covenant to pray for,) with his wife, son, and son's wife, daughter, and daughter's husband, and all his children of an age fit to join society, (except one,) had united themselves to the church. It had such an effect upon my aged father, that we had to convey him to bed, where he rejoiced in an ecstacy of joy till he fell asleep. This was his *only child* out of society!"

Extract of a letter from the Rev. I. Nixon, dated Petersburg, N. Y., May 19, 1828: "The revival commenced in this place the latter part of February last, at first among those of minor years: but although our Saviour, when on earth, testified his willingness to receive *little children*, yet in this instance he did not see fit to confine himself to such; for the work spread progressively, so as soon to include persons of every age and condition; insomuch, that within the space of twelve weeks, no less than one hundred and fifty souls have been hopelessly converted to Christ. Of this number, eighty-eight have become probationary members of the Methodist society in this place, and fifty-one have already received baptism."

Accounts from several other places are equally encouraging. The following is extracted from the New-York Observer:—"We learn by a clergyman from Massachusetts, that in Conway, Franklin county, the state of religion

the past year has been unusually interesting, and that about fifty have expressed a hope in the merits of Christ. In Buckland, an adjoining town, about forty; and in South Deerfield about an equal number. In Easthampton and Westhampton a revival is in progress, and about thirty instances of hopeful conversion have occurred in each.

POETRY.

EASTER DAY :

BY THE LATE BISHOP HEBER.

God is gone up with a merry noise
Of saints that sing on high;
With his own right hand and his holy arm
He hath won the victory!

Now empty are the courts of death,
And crush'd thy sting, despair;
And roses bloom in the desert tomb,
For Jesus hath been there!

And he hath tamed the strength of hell,
And dragg'd him through the sky;
And captive behind his chariot wheel,
He hath bound captivity!

God is gone up with a merry noise
Of saints that sing on high;
With his own right hand and his holy arm
He hath won the victory!

THE DAISY :

BY JOHN MASON GOOD, M. D.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but he who arch'd the skies,
And pours the day-spring's living flood,
Wondrous alike in all he tries,
Could rear the daisy's purple bud?—

Mould its green cup, its wiry stem;
Its fringed border nicely spin;
And cut the gold-embossed gem
That, set in silver, gleams within?—

And fling it, unrestrain'd and free,
O'er hill, and dale, and desert sod,
That man, where'er he walks, may see,
In every step, the stamp of God.

THE CONVERTED HEATHEN :

BY THE REV. WILLIAM SWAN,
Missionary at Selkingsak.

THERE was a man whose very name once shed
The dews of death on every heart around;
With nightly draughts of reeking blood he fed
His glutton idol Murder. His soul found
Its solace in the wild distracted sound
Of parents shrieking for their children slain,
Of children wailing when the moisten'd ground
The blood of parents did with crimson stain;
Destruction his delight, his pastime to give pain.

But now, he cultivates his peaceful vale!
Around him youth and age in safety sleep,
And hail him with a smile! This is no tale
Drawn from the records Monkish craft did keep;
For 'twas but yesterday the yesty deep
Convey'd the news that Africaner, now
Another man, doth pray, and love, and weep!
His heart is tamed, a calm sits on his brow,—
The lion is a lamb!—Go, skeptic, ask him, how?

He heard the tidings mercy sent from heaven;
He heard, and, melted by the Saviour's love,
Cried, "May a murderer be yet forgiven?"
Save me, oh Jesus, save!" while, like a dove,
Descending on the prostrate from above
The Spirit came: contrition's waters flow;
He reads the page of truth; his fears remove;
His faith and love with fairest blossoms blow,
Repentance bears her fruits, and bends her branches low.

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DIVINITY.

HAPPY DEATH OF THE RIGHTEOUS :

A Funeral Sermon on the Death of the Rev. Mark Moore, delivered at Midway Meeting House, Wilkinson, Mi., on the 17th October, 1824,

BY THE REV. WILLIAM WINANS.

"David, after he had served his own generation, by the will of God, fell on sleep."—ACTS xiii, 36.

THESE words, in connexion with their context, are designed to prove that, not David, but Christ, was heir of many of the promises made to David in the Scriptures, and in the former part of the book of Psalms, especially. They assert that the promise in the sixteenth Psalm, "That his soul should not be left in hell, nor his body suffered to see corruption," could not have been made to David; inasmuch as when David, according to the will of God, had served his generation, he fell on sleep, was laid unto his fathers, and saw corruption. This use of the text is well worthy attention: but it is not with intention to employ it thus, that I have selected it on this occasion. My object is, simply, to consider it as it describes a character, and as it asserts a fact. In pursuance of this design we shall,

I. Notice the character of David, as it is drawn in the text—he *served his own generation*, &c.

II. Consider the fact asserted—he *fell on sleep*, and,

III. Apply the subject to the occasion.

I. Our first business is to notice the character of David, as it is drawn in our text. On this we must not dwell, or we shall trench upon our main purpose. The character of David is here no farther the subject of our concern than in so far as he ministered to the advantage of the age in which he lived: for he is described as *serving his own generation by the will of God*. What we shall say on this part of our subject, may be comprised in three particulars—his example, his instructions, and his discharge of official duty.

1. And, first, let us consider his example. Before we enter particularly on this subject, however, it might be well to remark, that our example is always rendering service, or doing an injury to our associates. No man, however inconsiderable, can be without influence in the example which he displays, whether it be good or bad; and both the force and the extent of that influence are in proportion to the rank which he holds in society.

It is very proper, then, I conceive, for us to consider the example of David, as a part of the service which he rendered to his generation:—and, 1. *Deep piety to God* was the most prominent feature in his character; the ground work, indeed, whence the

others derived their distinct expression. From youth to gray hairs, his history, with one brief interruption, is a continued recital of his profound reverence for God; his ardent devotion to him; his invincible confidence in him, and his punctilious obedience to his holy commandments. His life, with the single exception already hinted at, was a practical comment on the 119th Psalm, written by him to eulogize the divine law, and express his ardent attachment to it. Throughout the Psalms, with what reverence and awe does he pronounce the sacred *names* of Jehovah! With what self annihilation does he adore the divine perfections! How diligent, and how fervent, is he in the performance of those acts of devotion enjoined by the ritual of the church in which he lived! If he declines the commission of a sin to which he is urged by the importunity of his friends, by his fears, or the facility of perpetration, and the impunity on which he may calculate, he declines it on this ground—that by complying he should offend against God. When drawn aside by temptation, as he *once* was, his great concern is that he has displeased the God of his mercies. When he forgives and spares his inveterate foe, completely in his power, he does it with express reference to the good pleasure of his Father who is in heaven. When he has been prevented from perpetrating some meditated crime, he gives the praise to preventing grace. When he rushes on some hazardous enterprise, his trust is not in his own skill, or strength, or courage: but in the protection of that hand which delivered him from the jaws of the lion, and from the paw of the bear. In a word, he always set God before his eyes, and acknowledged him in all his ways. Piety manifests itself in all his actions, and breathes in all his writings. During one brief period only his glory was obscured, and the harp of his praise was silent.

(2.) As a fruit of this piety, we may remark, in the character of David, that personal purity which is frequently enjoined in the Scriptures, under the title of holiness to the Lord. After allowing for the peculiarity of the *dispensation* in which he lived; and, after excepting the unhappy transactions connected with the affair of Bathsheba, we may safely pronounce David one of the holiest men that ever lived. Keeping these qualifying circumstances in view, we may ask, What blot dishonours his escutcheon? What stain attaches to his character? In youth, the paths of pleasure are strangers to his feet:—in mature manhood, his bosom throbs not with the pang of lawless ambition:—in old age, his hands are open and free from covetousness as those of charity herself. In every stage of life, he is patient under sufferings; calm and confident in danger; long suffering towards his persecutors, and easy to be entreated for offenders. Over all his most violent passions he exercises a control truly exemplary. He seems always to have had in view a maxim of his own, recorded in Psalm lxi, 18: “If

I regard iniquity in my heart, the Lord will not hear me ;” and to have acted upon it, with the most perfect persuasion of its truth, and of its great importance to his well being.

(3.) Benevolence towards men, was another striking feature in his character. Towards his parents, what filial affection is evinced, in all the incidental references we meet with to that relation ! Towards his unnatural brothers, he gives evidence of a fraternal regard which rises superior to abuse and even to insult. How ardent, how constant, how deathless his friendship to Jonathan ! To his wives and children, though sometimes wholly unworthy his affection, his tenderness almost degenerates into culpable fondness. But above all this, it is that display of his benevolence which ranks him with Christian worthies—his love to his enemies, Saul and Shimei. With what readiness does he pardon the injuries which they had intended and attempted against him, and even those which they had made him suffer ! How nobly does he rise superior to the promptings of revenge ; and teach, by his example, the peculiar doctrine of a future and higher dispensation,—“ Love ye your enemies ; do good to them that hate you ; pray for them that despitefully use and persecute you !”

2. David served his generation by the instructions he gave them. In ancient times, such was then the amiable simplicity of manners, the greatest men in the state were often the ablest instructors of their people, in science, in religion, and in morals ; as well as in what more particularly belongs to civil government. And, among those who thus instructed their people, none, perhaps, deserve to rank higher than the subject of our present remarks. He laid the foundation of all his instructions in a principle which never can become obsolete :—he taught that, “ The fear of the Lord is the beginning of wisdom.” All science is folly, if it do not inspire or increase the fear of Jehovah. Without this, the more extended our acquaintance with the wonders of nature, the more inextricable the labyrinth of perplexities in which we should find ourselves entangled ; and the more poignant the anguish we should feel at contemplating the misery and brevity of human life. Religion, which is but another name for the *fear of the Lord*, can, and only she can, reconcile the discrepancies which seem to exist between the design of an infinitely wise Creator, and the actual condition of that vast world which surrounds us, claiming him for its author. Without her aid, we must view the complicated and stupendous machinery, employed by the Great Architect, as,

“ Resembling ocean into tempest tost,
To waft a feather, or to drown a fly.”

But when we know that this world was designed to be the habitation of beings, not only rational but immortal, and capable of taking in eternal draughts of happiness from the contemplation of

the handy work of God, then, indeed, "The heavens declare the glory of God." Then the wisdom and goodness, as well as the skill and the power, of the Great Maker, are seen and admired.

Having taught the true source of wisdom, David thought it necessary to display the true scope of its operation. This he did, by teaching the proper method of paying homage to the great Author of all things; by pointing out the only medium of access to God—i. e. Immanuel, *who came, in a body prepared for him, to do the will of God*; by pointing out the source whence ability to serve God must be derived, viz. that *Divine Spirit by whom all our works are wrought in us*, and by displaying the obligation and true nature of moral virtue. The Psalms, which he has left, are not more estimable for their fervent piety, than for the pure system of moral philosophy which they contain. There is not a duty, incumbent on man, that is not here clearly stated, and enforced by motives, the force of which only atheism can resist. Justice, mercy, and truth, are urged upon our attention, in all their loveliness of form, in all their kindliness of influence upon our present and eternal well being. Nor does this excellent teacher lose sight of the great end for which men ought to be wise. If our whole history terminated with this life, poor man would be wise *almost* in vain: for, "he seeth that wise men die, *likewise* the fool and the brutish person perish," and so, as it respects this life, "one event happens to all—all is vanity." But the true wisdom, originating in the fear of the Lord, and forming the moral character to the likeness of God, looks to an end worthy the aim and consideration of the wise—to a seat at the "right hand of God, where are pleasures for evermore." David saw, through the twilight of the imperfect dispensation under which he lived, some glimpses of that "life and immortality," which his son, the Messiah, should bring "to light by the gospel;" and, what he thus saw, he taught his contemporaries in piety; for the strengthening of their faith, and for the confirming of them in their purpose of living in the service of God. While, on the contrary, he assured the wicked that they should "be turned into hell;" and that upon them "God would rain snares, fire, and brimstone, and a horrible tempest."—These awful instructions were designed to deter the ungodly from persisting in their neglect of God; and to induce the wicked to lay down the arms of their rebellion. But David's *farte*, as a teacher, was in guiding his pupils in their devotional exercises. No man ever excelled him in the selection of language suitable for supplication and praise. In both exercises, his very soul seems breathed out. And how strong, and how apposite his expressions! How rich and how various his style! How appropriate and how animated his sentiments! How earnest and how childlike his appeals! How deep his penitence, and how fervent his gratitude! He seems conscious that he actually is in the immediate presence

of Jehovah ; that all his dependance is on the divine goodness ; that that dependance is well placed, and that he has had large experience of the fact. The Psalms are an incomparable Liturgy. This has been established by the unanimous suffrage of both Jewish and Christian churches : for they are incorporated into all the forms of devotion that have ever been adopted by either of those churches since they were written.

3. David served his generation in the discharge of his official duties. He was king of Israel ; and, in that character, was bound to enact such laws, and so to administer the executive government of his kingdom, as would secure the safety and happiness of his people. How he performed these duties we may best learn by contrasting the condition of the Israelitish nation, when he came to the throne, with what it was when "he fell on sleep." He found the population of the kingdom wasted by the ravages of war, and by voluntary exile, till there was ample room for their neighbouring foes to come in large bodies and dwell in their cities and other habitations. He found them without armour, either to defend themselves, or to offend an enemy that might invade their territory. He found them so dispirited, that at the approach of an enemy they would flee beyond Jordan, or hide themselves in dens and caves of the earth. He found them torn by intestine broils ; hastening on the ruin which their enemies without were labouring to accomplish. He found them poor, and despised of their neighbours. In a word, he found the kingdom almost without subjects, without arts, without wealth, without spirits, without arms, and without reputation,—the least of all nations, and eminent only for their superior wretchedness.

He left them, to use a hyperbole frequent with the sacred writers, as the sands of the sea and as the stars of the heavens for multitude. He left them with their fields, their garners, and their wine vats ; their wardrobes and their coffers overflowing with abundance. He left them confident in their own comparative greatness, so that they would not have shrunk from standing against the world embattled against them. He left their arsenals replenished with every kind of armour, then used, both offensive and defensive. He left them adorned with the arts of a civilized and polished nation. He left them tranquil as the domestic circle, where every member moves in his proper sphere of action. He left them respected and courted by their neighbours, and even by nations at a great distance. He left them the head of the heathen ; the praise of the whole earth, so far as their polity and their prosperity were known. Few men, mentioned in the history of the world, will bear a comparison with David, in the particulars we are now considering ; and the memory of those few is consecrated to the grateful recollection of all future ages. Such were Epaminondas of Thebes, Alfred of England, and Washington

of America. Men whose names will live for ever, in the hearts, not merely of their own countrymen, but of all who learn the history of their virtues. They were benefactors to the world. By serving their own generation in so noble a manner, they served the human race; and their fame, as well as the benefits they conferred, must be considered the property of every age and of every nation.

I have one more remark to make on the services which David rendered to his generation; and it applies equally to every part of that service:—he served his own generation *by*, or according to, *the will of God*. This was his great directory, his infallible guide. Had he made aught else the rule of his ministrations, into how many mischievous errors would he have been betrayed! Had he followed that ever shifting conductor, *expedience*, how crooked the course she would have prescribed to him! Witness the endless perplexities of the nations of Europe, who have followed hardly any other guide for centuries past; and witness, too, the history of any individual who holds a like course! Had he followed the calculations of human prudence, in pursuit of what appeared to him the chief good of himself and his nation, as inhabitants of this world, how often would his calculations have proved false; and the conduct, to which they led, injurious. But from these errors and mischiefs David was preserved, by taking the word of God for a “lamp to his feet and for a lantern to his paths.” He not only made the will of God his rule of action, but also his motive to act. Hence, when the way in which he ought to go was laid down before him, he had a motive sufficiently strong to engage him to walk therein; and whoever acts according to the will of God, will not only act right, but with promptitude, and vigour, and perseverance.

II. We are next to notice the fact asserted in the text—“He fell on sleep.” From the context, we learn that, by this mode of expression, David’s death is recorded. Death is the lot of the whole race of Adam. Two only, of all his numerous posterity, have been exempted from this fate. Among all the rest, no wisdom, nor might, nor goodness, nor usefulness, has availed to put aside the sentence,—“Dust thou art, and unto dust shalt thou return!” But there is something in the manner of recording the death of David, which deserves particular attention. It is said, “After he had served his own generation, by the will of God, he fell on sleep.” And I would observe,

1. Death is here spoken of as a resting from toil. We know that sleep is another word for rest—it is, “Tired nature’s sweet restorer!” David is said to have *fallen on sleep*, after he had served his own generation. How beautiful is the allusion! David, long and arduously employed in labouring for the benefit of his age and nation, retires from his toil, and *falls*, or lies down, in the lap

or upon the bosom of death, to enjoy repose. He is not seized on, or borne down by death; but he falls or lies down upon death, as upon a pillow or bed of down, to take that refreshment which his previous exertions had rendered necessary and desirable. Happy those to whom death will be a state of calm repose, after a life of busy exertion for the benefit of their fellow creatures!

2. It is not exertion merely, nor even exertion for the benefit of others, that will entitle us to repose in death. These exertions for the good of others must be consecrated to him who has the keys of death, if there we would "rest upon our beds." David served his own generation *according to the will of God*. This was the *rule* of his action; this was the *motive* which influenced him, and this was the limit which terminated his labours of love. He never said, "It is enough," until his MASTER, who had employed, and who alone had the right to dismiss him, gave him his discharge. Happy the servant who is thus found persevering unto the end! He, and he only, can lie down in peace.

3. In the phraseology here used, to express the death of David, there is a strong intimation that there was a *principle* in him that did not die. In sleep, though the senses are shut up from surrounding objects, yet the mind is capable of any of its usual exercises. We remember and reason; we sorrow and rejoice; we can hope and fear; can confide and distrust: in short, the operations of mind can proceed in sleep just as when we are awake. So, although death closes up all the senses against impressions from without, nay, though it altogether destroys these senses; yet the immaterial soul, distinct in its nature, and independent on the body in its operations, may live, and act, and be conscious of its own actions; while the corporeal machine, which it once employed, lies mouldering to ashes.

4. The future resurrection of the body itself is strongly insinuated by this mode of representing death. The benumbing influence of sleep cannot always continue. In the nature of things, according to our present constitution, sleep repairs the wasted energy of the nervous fluid, and of the muscular fibre; and man awakes to livelier sensibility and more vigorous activity. It is not, indeed, as I conceive, a law of our natures that the dead should be resuscitated: but the God of grace, by representing death under the image of sleep, condescended to intimate, what he more clearly, afterwards, promised,—that "those who sleep in the dust of the earth, shall awake, some to everlasting life; and some to shame and everlasting contempt;" and, especially, that "those who sleep in Jesus, shall God bring with him." Those, then, who, like David, having served their own generation according to the will of God, have fallen on sleep, shall awake to a joyful resurrection—to a glorious immortality.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF PROFESSOR FRANCK.

The following brief Memoir of Professor Franck, is taken from the Magazine of the Reformed Dutch Church.

THE name of Professor Franck is associated, in the minds of those who are acquainted with the modern history of true religion, with all that is learned, pious, useful, and excellent. This eminent Christian divine, evidently appears to have been one of those who are raised up, from time to time, by the great Head of the church, to revive the decaying spirit of piety, and to promote the languishing interests of his kingdom. He was indeed "a burning and a shining light."

Augustus Herman Franck was born at Lubec, in the year 1663. His father, who was aulic counsellor to the duke of Saxe Gotha, died when he was only seven years old, having, however, from the evident indications of his son's piety, even at that early age, destined him to the church. About three years afterwards, he felt, as he himself describes it, a divine attraction in his soul, which made him disrelish and despise the common amusements of childhood; and a most fervent desire, which was frequently the subject of his prayers, that his life might be directly and solely devoted to the glory of God. In the mean time, the advancement of his studies was so remarkable, that he was publicly elected for the university at the age of thirteen. He afterwards declared, and the observation is well worthy the attention of students, that he found by long experience, that the more assiduous he was in devotion, the greater progress he made in his studies; and that, when he neglected prayer, he could do nothing well at his desk, even though he exerted himself with the greatest application. "Bene orasse," it has been justly observed, "est bene studuisse."

Mr. Franck passed eight years in the universities of Erfurt, Keil, Leipsic, and Lunenburgh, where his diligence and success were very conspicuous. There was scarcely any branch of science in which he did not excel; and he was accounted, for his years, one of the most learned men then living. Besides the classical, and the principal modern languages, he studied, with particular application, and under great advantages, the Hebrew tongue. Hitherto, however, the studies of Mr. Franck had been chiefly directed, as he expresses it, *ad pompam*: his main design had been to acquire learning, preferment, wealth. And though he had frequent seasons of devotion and seriousness, he was still drawn away by the multitude, and his knowledge of divinity was speculative and theoretical. "I was," he observes, "in my heart, a mere natural man, who had a great deal in his head, but nevertheless remained a stranger to the truth, as it is in Jesus."

About this time, however, God was pleased to touch his heart more effectually, and to convince him that a mere speculative acquaintance with divinity, was by no means a sufficient qualification for the ministry; and that, were he to undertake the office before he himself practised the doctrines of the gospel, he should only be imposing on mankind. Affected by these considerations, he besought the Lord, with great fervour, to work in him an entire change. The effect of this prayer was a deeper sense of his natural depravity and weakness, and increased desires for divine deliverance. At this time, he was providentially advised to hear the divinity lectures of the famous superintendent Sandhagen at Lunenburg. There he spent the greater part of his time in retirement; giving himself up to prayer and meditation. Having been desired to preach at one of the churches in this city, Mr. Franck chose for his text, the last verse of the 20th chapter of St. John, proposing to show, from those words, the properties of a true and living faith, as distinguished from that which is barren and speculative. In meditating, however, upon this important subject, he felt that he himself was destitute of the faith which he would describe. This reflection at once checked his study, and turned all his thoughts upon himself. After several days of darkness and distress, it pleased the Lord to lift the light of his countenance upon him; and to fill him with that faith, the want of which he had so deeply deplored. Two days afterwards he preached the sermon; and could truly apply to himself those words of the apostle, 2 Cor. iv, 13: "Having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak."

"This," said he, "is the time from which I date my real conversion. Since that period, I have always felt it easy to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present evil world. I have kept close with God, and have accounted, as nothing, all promotions and preferments in this world, its grandeur, riches, ease, and pleasures. And whereas I had but too much idolized learning, I now perceived that a grain of faith far exceeds all human sciences: and that all attainments made at the feet of Gamaliel, are to be valued as dross, in comparison of the excellency of the knowledge of Jesus Christ our Lord."

Before we proceed with our narrative of this eminent man, we would pause for the purpose of making one or two brief observations on the preceding part of it.

The just and solemn sense entertained by Mr. Franck, of the necessity and importance of personally experiencing the truth, and efficacy of the doctrines which he was about to preach to others, is, in the first place, deserving of attention. How many, it may be feared, of those who enter upon the work of the ministry, are not even theoretically acquainted with divinity, to the extent which

this excellent man had attained, when he so strongly expressed his conviction of his own deficiencies ; and how much smaller a number appear, really, to feel and exemplify their own instruction? We are far from thinking that a minister of the gospel must, in every case, be a scientific divine, or that he is not to enforce upon others a measure of faith and holiness beyond what he has himself experienced : but no one who engages in the sacred office ought either to be ignorant or a novice, unacquainted with the grand scheme of salvation revealed in Scripture, or uninfluenced by the peculiar doctrines and motives of the gospel. In short, if we expect to be the instruments of teaching and converting others, we must ourselves be as scribes well instructed into the kingdom of heaven, and sincerely and thoroughly devoted to the service of our God and Saviour.

We cannot help remarking, in the next place, the holy and active influence of a true faith in the striking declaration of Mr. Franck ; and opposing this decisive example of the practical efficacy of that divine principle, to the crude and heterodox opinions which we had occasion lately to controvert and expose. Doubtless, a lively faith in the mercies of redemption, will work by love to God and man ; and a more satisfactory proof of the truth of this scriptural doctrine can scarcely be found, than in the subsequent life and conduct of the excellent subject of this memoir.

We would only add here a few words of caution, as to the strong terms in which Mr. Franck expresses his renunciation of all human learning, in comparison of the knowledge of Christ. The sentiment has been frequently avowed by other eminently pious men, and cannot certainly but be admired and approved. We would only wish it to be remembered, that this is not the declaration of *uninformed* or *indolent*, but of learned and studious men—that from St. Paul to Franck, the renunciation of human attainments has ever been, when they were compared with the superior excellency of all those which are divine ; and that the men who have most highly adorned and promoted the gospel, have not been those who *set out* with despising human learning ; but those who, having laboured diligently to attain it, have afterwards humbly laid all their stores at the feet of their Lord and Master, and employed them zealously in his service. But to return to Mr. Franck.

In the year 1685, he commenced Master of Arts at Leipsic ; and soon after was eminently instrumental in promoting a most extensive and wonderful revival of religion in Germany, the foundation of which had been laid by the celebrated John Arndt, the general superintendent of the churches, under the princes of Lüneburg, about the commencement of that century. This excellent man, after having, amidst much opposition, been the means of awakening thousands from a mere formal profession, to an experimental acquaintance with true religion, died full of faith, hope,

and holy triumph, and was followed by many others, who walked in his steps. Among them was the learned Dr. Spener, first of Frankfort, and afterwards of Dresden. In the former city, he was entrusted with the chief pastoral care; and, among other plans for promoting true religion, this excellent man established what he called *Collegia Pietatis*; or exercises of piety, in his own house, twice a week, for the exposition of Scripture, which were frequented by great numbers, even of the higher classes, and proved remarkably useful. It was probably from the example of Dr. Spener, that Mr. Franck, soon after he had taken his degree of Master of Arts, united with several other students in establishing a private conference, for the purpose of gaining a better understanding of the Scriptures, and likewise of regulating their conversation and studies. This meeting was designated *Collegium Philobiblicum*, and was held once a week. The method which they adopted was, for one to read a select portion of Scripture in the original languages, and for each to give, in order, his exposition of the passage. The first part of the exercise was altogether critical, for ascertaining the literal sense; the other was for the deduction of inferences and practical uses. These meetings were begun and ended with prayer, and contributed greatly to the promotion of biblical literature, and the diffusion of biblical truth. To Professor Franck himself, they were particularly useful, in preparing him for writing on the study of the Scriptures; and the laudable care with which, in all these biblical exercises, the grammatical sense of every passage was first ascertained, and then made the basis of practical remark, doubtless led to that sound method of interpretation which is unfolded in the work before us.

With a view to the improvement of the students in divinity at Leipsic, Professor Franck opened another biblical school, which was also most numerous attended, the great object of which was to promote vital religion among his academical hearers, and to point out the obstacles and aids connected with the study of divinity. The success of this new plan was equally remarkable. The demand for Greek Testaments, and practical theological works among the students, was unexampled, and many of them were converted to the true knowledge, and the devoted service of Christ. How earnestly is it to be wished, that something similar to this institution of Professor Franck, as far as it could be rendered conformable to the very different nature of our establishments, were pursued in each of our universities! We throw out this hint, not without being aware of the difficulties of any such plan, but thinking, at the same time, that it is by no means visionary or impracticable.

It may not, perhaps, be a recommendation of the proposal, though the friends of religion will not be surprised at such a consequence, that those who attended the meetings of Professor

Franck soon received, from their associates in study, the designation of *Pietists*. This new name seemed like a signal to the adversaries of the truth, and the opposition which followed was so violent, that it ended in the banishment of Professor Franck, and his adherents, from Leipsic. They were, however, joyfully received by Dr. Spener, who was then resident at Erfurt. And, on the appointment of that pious and learned man, by Frederick the First of Prussia, to superintend the Lutheran churches in his dominions, he procured that of Dr. Franck as Professor of the Greek and Oriental languages, in the newly founded university of Halle, in Saxony. The account given by Mosheim, of the *Pietists*, is certainly not so favourable as that of the preceding brief sketch. But, as the editor of the work now under our consideration, justly observes, it could scarcely be expected that the learned historian should be altogether impartial in his judgment of those with whom he was contemporary, and whose efforts in religion he decidedly opposed. Mosheim, however, gives full credit to Spener, Franck, and their associates, for learning and sanctity, as well as for their integrity, and earnestness in promoting the cause of practical religion.

The university of Halle, under the auspices of its founder, the king of Prussia, and by the unwearied diligence of Professor Franck, and his friends, soon became pre-eminent among the colleges of Germany. But of the life of this eminent man, subsequently to his arrival at Halle, the editor has not been able to collect any regular memoirs. The remainder of his narrative is occupied with a very interesting account of the rise and progress of the Orphan House at Glaucha, near Halle, of which the professor was minister. This is an abstract of the work which was published at the time, under the title of "*Demonstrations of the Footsteps of a Divine Being yet in the world.*" For the account itself, we must refer to the volume before us; in which every lover of piety, and every friend of humanity, will be gratified by a most striking and encouraging proof of the extraordinary benefits which may result from the zealous and continued efforts of one individual, animated, as Professor Franck was, by the love of God and man. From the practice of catechising the children of some poor people, who were accustomed to come, once a week, to his house, to be relieved, and upon the foundation of the trifling sum of eighteen shillings and sixpence, deposited in an alms box fixed in his study, Professor Franck conceived, and executed the design of building his celebrated Orphan House, in which not only a large number of children were educated and supported, but many poor students also intended for the university; and lastly, some indigent widows. The funds for this great undertaking were gradually obtained by voluntary contributions from different parts of Europe. Frequently was the pious founder at a loss for the supply of the daily expenses

of his institution. But the providence of God never failed to support him in every hour of need ; and he lived to see the buildings completed, and the establishment confirmed by a royal charter. The detail of this great work is highly interesting, and exhibits the character of Professor Franck in a very exalted point of view. May this imperfect tribute to his faith, zeal, charity, and deep humility, (to use some of the expressions of the excellent Dr. Woodward,) tend to excite others to an imitation of his pious labours ; the record of them will not then have been in vain. It is greatly to be regretted that the editor of this volume has not been able to collect any of the remaining circumstances of Professor Franck's life till his death, which took place in the year 1727. The only additional fact with which we are ourselves acquainted, is, that from the Orphan House at Glaucha have proceeded some of those pious and laborious missionaries, who have been employed in India, under the patronage of the venerable Society for promoting Christian Knowledge ; and that a connexion still exists between those two excellent institutions, which will, we trust, long continue to be productive of great and extensive good both to Germany and India.

From the Imperial Magazine.

MEMOIR OF ROBERT RAIKES, ESQ.,

The Founder of Sunday Schools.

THERE is not an individual in England whose name is more secure, or more deserving of immortality, than that of ROBERT RAIKES ; nor is there one that will descend to posterity, associated with more unfading honours. Howard has acquired deathless renown by visiting hospitals, jails, and lazarettos ; Hanway has secured a niche in the temple of fame by his regard for the outcasts of society ; and Fox, as the founder of the Sunday School Society, is enrolled among the philanthropists of his country.

A station not less conspicuous, and not less honourable, is assigned to the subject of this memoir, the elevation of whose character has arisen solely from the benevolence of those principles by which he was actuated. Already have the effects of his exertions attracted the attention of his countrymen, and contemporaries throughout the world ; and, without the blast of the trumpet, or the roar of cannon, it will command the admiration of future generations, unaccompanied with the groans of the dying, and untarnished with the stains of blood.

Mr. Raikes was born in the city of Gloucester, on the 14th of September, 1736 ; but of his parentage, family connexions, education, and the events of his early years, very little is known. It is, however, but fair to infer, from the wise and generous actions

which marked his mature age, that his youth was not wasted in idleness and dissipation. Having acquired a knowledge of the printing business, and being engaged in trade, this benevolent man, instead of devoting all his time and talents to the acquirement of ease and fortune, directed his attention to the condition of the wretched among his fellow creatures, and exerted himself to mitigate their sufferings, by relieving their necessities.

Actuated by these views and feelings, we learn from the *European Magazine* for 1788, vol. xiv, p. 315, that "The first object which demanded his notice was the miserable state of the county Bridewell, within the city of Gloucester, which being part of the county jail, the persons committed by the magistrate, out of sessions, for petty offences, associated, through necessity, with felons of the worst description, with little or no means of subsistence from labour; with little, if any, allowance from the county; without either meat, drink, or clothing; dependant, chiefly, on the precarious charity of such as visited the prison, whether brought thither by business, curiosity, or compassion.

"To relieve these miserable and forlorn wretches, and to render their situation supportable, at least, Mr. Raikes employed both his pen, his influence, and his property, to procure them the necessities of life; and finding that ignorance was generally the principal cause of those enormities which brought them to become objects of his notice, he determined, if possible, to procure them some moral and religious instruction. In this he succeeded, by means of bounties and encouragement given to such of the prisoners as were able to read; and these, by being directed to proper books, improved both themselves and their fellow prisoners, and afforded him great encouragement to persevere in the benevolent design. He then procured for them a supply of work, to preclude every excuse and temptation to idleness."

The affinity being thus rendered obvious between vice and ignorance, it was natural for a mind constituted like that of Mr. Raikes, and habituated to serious reflection, to trace this moral malady up to its primitive source. He discovered that in early life, the education of those whom he found the inmates of jails, had been totally neglected; that no instruction had been imparted to their minds, of the duties which they owed either to their neighbours, or to their God; and, as a natural consequence, he was led to infer, that succeeding generations, if trained up in equal ignorance, would, in all probability, prove equally vicious. On looking around him, he, however, perceived that the children of the poor were engaged in labour at a very tender age, which left them no time to receive instruction during the days devoted to employment, and Sunday appeared to have been interdicted by common consent. The barriers which thus encircled him on every side, left apparently no space in which his benevolence

could operate; but its native energy soon discovered an ample field. He saw that Sunday was devoted to wickedness, and very rationally concluded, that if this could be repressed, by teaching the children on that sacred day their duties to God and man, no law, either human or divine, would be violated, and that the community would be amply compensated for the sacrifice of public opinion.

Having reached these conclusions, Mr. Raikes began to carry his plans into operation towards the close of the year 1781, or in the beginning of 1782. The trial continued nearly one year, towards the termination of which, on finding success attending his enterprise, the following paragraph, which seems to be the first that was ever printed respecting Sunday schools, was inserted in the *Gloucester Journal* of November 3d, 1783 :—

“Some of the clergy in different parts of this county, bent upon attempting a reform among the children of the lower class, are establishing Sunday schools for rendering the Lord’s day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes. Farmers, and other inhabitants of the towns and villages, complain that they receive more injury in their property on the sabbath, than all the week besides: this in a great measure proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint. To remedy this evil, persons duly qualified are employed to instruct those that cannot read; and those that may have learnt to read, are taught the catechism, and conducted to church. By thus keeping their minds engaged, the day passes profitably, and not disagreeably. In those parishes, where this plan has been adopted, we are assured that the behaviour of the children is greatly civilized. The barbarous ignorance in which they had before lived, being in some degree dispelled, they begin to give proofs that those persons are mistaken, who consider the lower orders of mankind incapable of improvement, and therefore think an attempt to reclaim them impracticable, or at least not worth the trouble.”

From the *Gloucester Journal*, the preceding paragraph soon found its way into the London and some provincial papers; and from the novelty of the subject, it excited no small share of public attention. The thunderbolt men of sect and party saw the sabbath violated, and launched their anathemas against the innovator; those who could merely read and write, perceived the rights of their castes invaded; while those who snored in aristocratic ignorance, predicted convulsions that would unhinge the civilized world. The more enlightened, however, saw the subject in a very different light. They perceived that it put into the hands of the community a powerful engine, possessing an energy which baffled all calculation, from its obvious capability of being rendered of universal application.

In this state of public feeling, numerous letters were addressed to Mr. Raikes, containing a due proportion of censure, of applause, and of sincere inquiry. Among those who appeared to have been actuated by a spirit of benevolence, was a Colonel Townley, a gentleman of Lancashire, who having seen the anonymous paragraph, addressed a letter to the mayor of Gloucester, requesting all the information he could communicate on a subject which seemed fraught with such momentous consequences. The mayor, on receiving Colonel Townley's letter, immediately handed it to Mr. Raikes, who, in reply, has furnished the following interesting particulars respecting the occasion, origin, and character of Sunday schools :—

" Gloucester, Nov. 25, 1783.

"SIR,—My friend, the mayor, has just communicated to me the letter which you have honoured him with, inquiring into the nature of the Sunday schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people (who are principally employed in the pin manufactory) chiefly reside, I was struck with concern at seeing a group of children, wretchedly ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah! sir, said the woman to whom I was speaking, could you take a view of this part of the town on a Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place. We have a worthy clergyman, the Rev. Thomas Stock, said she, minister of our parish, who has put some of them to school; but upon the sabbath, they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

"This conversation suggested to me, that it would be at least a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the sabbath. I then inquired of the woman, if there were any decent, well disposed women in the neighbourhood, who kept schools for teaching to read. I presently was directed to four. To these I applied, and made an agreement with them, to receive as many children as I should send upon the Sunday, whom they were to instruct in reading, and in the church catechism. For this I engaged to pay them each a shilling for their day's employment. The women seemed pleased with the proposal. I then waited on the clergyman before mentioned, and imparted to him my plan.

He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon, to examine the progress that was made, and to enforce order and decorum among such a set of little heathens.

“This, sir, was the commencement of the plan. It is now about three years since we began, and I could wish you were here to make inquiry into the effect. A woman who lives in a lane where I had fixed a school, told me, some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say their catechism, are so great, that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church, a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is yet more extraordinary, within this month, these little ragamuffins have, in great numbers, taken it into their heads to frequent the early morning prayers, which are held every morning at the cathedral, at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. I am generally at church, and after service they all come round me to make their bow, and, if any animosities have arisen, to make their complaint. The great principle I inculcate is, to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give among them: and some friends of mine, subscribers to the Society for promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, &c, which I distribute as rewards to the deserving. The success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday schools in other parts of the city, and now a whole parish has taken up the object, so that I flatter myself, in time, the good effects will appear so conspicuous as to become generally adopted.

“The number of children at present engaged on the sabbath, are between two and three hundred, and they are increasing every week, as the benefit is universally seen. I have endeavoured to engage the clergy of my acquaintance that reside in their parishes. One has entered into the scheme with great fervour; and it was in order to excite others to follow the example, that I inserted in my paper the paragraph which I suppose you saw copied into the London papers. I cannot express to you the pleasure I often receive in discovering genius, and innate good dispositions, among this little multitude. It is botanizing in human nature. I have often, too, the satisfaction of receiving thanks from parents, for the

reformation they perceive in their children. Often have I given them kind admonitions, which I always do in the mildest and gentlest manner. The going among them, doing them little kindnesses, distributing trifling rewards, and ingratiating myself with them, I hear, have given me an ascendancy greater than I ever could have imagined ; for I am told by their mistresses that they are very much afraid of my displeasure. If you ever pass through Gloucester, I shall be happy to pay my respects to you, and to show you the effects of this effort at civilization. If the glory of God be promoted in any, even the smallest degree, society must reap some benefit. If good seed be sown in the mind at an early period of human life, though it shows itself not again for many years, it may please God, at some future period, to cause it to spring up, and to bring forth a plenteous harvest.

“ With regard to the rules adopted, I only require that they come to the school on Sunday as clean as possible. Many were at first deterred because they wanted decent clothing, but I could not undertake to supply this defect. I argue, therefore, If you can loiter about, without shoes, and in a ragged coat, you may as well come to school, and learn what may tend to your good, in that garb. I reject none on that footing. All that I require, are clean hands, clean face, and the hair combed ; if you have no clean shirt, come in that which you have on. The want of decent apparel, at first, kept great numbers at a distance ; but they now begin to grow wiser, and all are pressing to learn. I have had the good luck to procure places for some that were deserving, which has been of great use. You will understand, that these children are from six years old to twelve or fourteen. Boys and girls above this age, who have been totally undisciplined, are generally too refractory for this government. A reformation in society seems to me only practicable by establishing notions of duty, and practical habits of order and decorum, at an early age. But whither am I running ? I am ashamed to see how much I have trespassed on your patience ; but I thought the most complete idea of Sunday schools, was to be conveyed to you by telling what first suggested the thought. The same sentiments would have arisen in your mind, had they happened to have been called forth, as they were suggested to me.

“ I have no doubt, that you will find great improvement to be made on this plan. The minds of men have taken great hold on that prejudice, that we are to do nothing on the sabbath day which may be deemed labour, and therefore we are to be excused from all application of mind as well as body. The rooting out this prejudice is the point I aim at as my favourite object. Our Saviour takes particular pains to manifest, that whatever tended to promote the health and happiness of our fellow creatures, were sacrifices peculiarly acceptable on that day.

"I do not think I have written so long a letter for some years. But you will excuse me ; my heart is warm in the cause. I think this is the kind of reformation most requisite in this kingdom. Let our patriots employ themselves in rescuing their countrymen from that despotism, which tyrannical passions, and vicious inclinations, exercise over them, and they will find that true liberty and national welfare are more essentially promoted, than by any reform in parliament.

"As often as I have attempted to conclude, some new idea has arisen. This is strange, as I am writing to a person whom I never have, and perhaps never may see ; but I have felt that we think alike ; I shall therefore only add my ardent wishes, that your views of promoting the happiness of society, may be attended with every possible success, conscious that your own internal enjoyment will thereby be considerably advanced. I have the honour to be, sir, yours, &c,

"R. RAIKES."

With the preceding letter, which details with such admirable simplicity, the birth and infancy of this noble institution, Colonel Townley was so highly delighted, that at his request it was published in the *Gentleman's Magazine* for 1784, by which means the subject of Sunday schools was brought into public notice, and a knowledge of the methods that had been adopted for their establishment, diffused throughout the kingdom. The publicity thus given to the plan, procured for Mr. Raikes a number of applications from various quarters, soliciting farther information on the regulations of the institution, to which he most readily furnished suitable replies. From among these the following, though in some respects resembling the preceding, can hardly fail to gratify our numerous readers. It was written in answer to an inquiry from Bradford, in Yorkshire, and is dated Gloucester, June 5, 1784 :—

"Having found four persons who had been accustomed to instruct children in reading, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday. The children were to come soon after ten in the morning, and stay till twelve ; they were then to go home, and return at one ; and after reading a lesson, they were to be conducted to church. After church they were to be employed in repeating the catechism till half past five, and then to be dismissed with an injunction to go home without making a noise, and by no means to play in the street. This was the general outline of the regulation.

"With regard to the parents, I went round, to remonstrate with them on the melancholy consequences that must ensue from so fatal a neglect of their children's morals. They alleged, that their poverty rendered them incapable of cleaning and clothing their children fit to appear either at school or at church ; but this objection was obviated by a remark, that if they were clad in a

garb fit to appear in the streets, I should not think it improper for a school calculated to admit the poorest and most neglected. All that I required were, clean faces, clean hands, and the hair combed. In other respects they were to come as their circumstances would admit. Many children began to show talents for learning, and a desire to be taught. Little rewards, such as books, combs, shoes, or some articles of apparel, were distributed among the most diligent; this excited an emulation. One or two clergymen gave their assistance, by going round to the schools on the Sunday afternoon, to hear the children their catechism; this was of great consequence.

"Another clergyman hears them their catechism once a quarter publicly in the church, and rewards their good behaviour with some little gratuity.

"They are frequently admonished to refrain from swearing; and certain boys, who are distinguished by their decent behaviour, are appointed to superintend the conduct of the rest, and make report of those that swear, call names, or interrupt the comfort of the other boys in their neighbourhood. When quarrels have arisen, the aggressor is compelled to ask pardon, and the offended is enjoined to forgive. The happiness that must arise to all from a kind, good natured behaviour, is often inculcated.

"This mode of treatment has produced a wonderful change in the manners of these little savages. I cannot give a more striking instance than I received the other day from Mr. Church, a considerable manufacturer of hemp and flax, who employs great numbers of these children. I asked him whether he perceived any alteration in the poor children he employed. 'Sir,' says he, 'the change could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation. But since the establishment of the Sunday schools, they have seemed anxious to show that they are not the ignorant, illiterate creatures, they were before. When they have seen a superior come, and kindly instruct and admonish them, and sometimes reward their good behaviour, they are anxious to gain his friendship and good opinion. They are also become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation so singular, could have been effected among the set of untutored beings I employed.'

"From this little sketch of the reformation which has taken place, there is reason to hope, that a general establishment of Sunday schools would, in time, make some change in the morals of the lower class. At least it might, in some measure, prevent them from growing worse, which at present seems but too apparent. I am, sir, &c,

"R. RAIKES."

In 1784 the plan was adopted by several manufacturing towns in Yorkshire ; in Leeds about 1800 poor children were speedily collected. In Stockport a spacious building was completed for the purpose of a Sunday school, 134 feet long, and 57 feet wide. Other places followed these laudable examples, and Sunday schools soon started up in various districts throughout the kingdom.

Early in 1785, the sensation reached London ; and, under the auspices of Mr. William Fox, the Sunday school society was called into existence at the close of the year. From that period to the present, these schools have been gradually increasing, and from extending throughout Europe, they have found their way into every quarter of the globe. In their early stages they had to encounter some formidable opposition ; but so apparent has been their utility, that most of their enemies have either become silent, or have been converted into friends.

For nearly thirty years Mr. Raikes lived to witness the growing extension of Sunday schools, and to reflect with thankfulness on the blessings of Providence, which had thus attended his early endeavours. About three years prior to his death, he was visited by Joseph Lancaster, who, of that interview, speaks as follows :—

“ I was naturally desirous of gaining information and instruction from a venerable man of seventy-two, who had in a series of years superintended the education of 3000 children, who had been actively engaged in visiting both the city and county prisons, whereby he had gained an ample opportunity of knowing if any of the scholars were brought in as prisoners, and who, on appealing to his memory, which, although at an advanced age, was strong and lively, could answer—‘ NONE.’ ”

Mr. Lancaster adds, that when Mr. Raikes was first revolving the subject of Sunday schools in his thoughts, the word *TRV* was so powerfully impressed upon his mind, as to decide him at once to action ; and he remarked to Mr. Lancaster—“ I can never pass by the spot where the word ‘*TRV*’ came so powerfully into my mind, without lifting up my hands and heart to heaven in gratitude to God, for having put such a thought into my heart.”

From 1809 to 1811, the health of Mr. Raikes was visibly on the decline ; and he was occasionally visited with symptoms that indicated an approaching dissolution. On the evening of the 5th of April, 1811, he experienced an oppression on the chest. A physician was immediately called in ; but he soon declared that his case was hopeless ; and in little more than half an hour he breathed his last in his native city of Gloucester, in the 75th year of his age. His mortal remains were buried in the ancient church of St. Mary de Crypt, Gloucester, and on a monument, subjoined to an epitaph on his parents, the following inscription appears :—

Fulfilment of Prophecy.

Also, of
ROBERT,
 Their Eldest Son,
 By whom Sabbath Schools were first instituted
 in this Place;
 and were also,
 By his successful exertion and assiduity,
 Recommended to others.
 He died on the 5th of April,
 In the year { of our Salvation 1811,
 of his Age 75.

While the names of warriors who have fought for their country, and spread devastation through the territories they have ravished and desolated, are recorded on splendid public monuments, this humble inscription is all that distinguishes the grave of this virtuous philanthropist and friend of mankind. But perhaps the most durable monument to the memory of Mr. Raikes, may be found in the numerous Sunday schools now in active operation; and which in England and Ireland alone contain upwards of a million of children, and above ninety thousand gratuitous teachers; and the best tribute of respect we can render to his memory is, a persevering imitation of the bright example he has set before us, and bequeathed to posterity.

[For many particulars of this memoir, we are indebted to a "Sketch of the Life of Mr. Raikes," by W. F. Lloyd.]

MISCELLANEOUS.

FULFILMENT OF PROPHECY.**THE SEVEN APOCALYPTIC CHURCHES.**

From recent "Letters from the Levant."

(Concluded from page 271.)

3. PERGAMOS.

AGAINST Pergamos is adduced the charge of instability;* but to its wavering faith is promised the all powerful counsel of the Deity;† the errors of Balaam and the Nicolaitans have been purged away; Pergamos has been preserved from the destroyer, and three thousand Christians now cherish the rites of their religion in the same spot where it was planted by the hands of St. Paul.

* Vide Rev. ii, 14, 15.

† I will come unto thee quickly, and will fight against them with the sword of my mouth, Idem, 16.

4. THYATIRA.

To Thyatira a similar promise has been made, and a similar result ensued. Amidst a horde of infidels, and far removed from intercourse with Christendom, the remnant still exists, to whom Christendom has been promised "the rod of iron" and "the star of the morning."*

5. SARDIS.

But by far the most remarkable is the catastrophe of Sardis; and the minuteness with which its downfall corresponds with its prediction, cannot fail to strike the

* Vide Rev. ii, 26, 27, 28.

most obdurate skeptic. A lengthened accusation of formality in doctrine, and the outward show of religion without its fervour, leads to the announcement, "I will come on thee as a thief in the night; thou shalt not know what hour I will come upon thee;" but "thou hast a few names even in Sardis, who have not defiled their garments, and *they* shall walk with me in white, for they are worthy."* It is needless to trace the gradual decay of Sardis. Once the capital not only of Lydia, but of Asia Minor, its boasted pre-eminence intellectually and politically gave the first impulse to its decline. I am not sufficiently versed in theological lore to trace the gradations of its fall; but its overthrow came "like a thief in the night," during that earthquake, which, in the reign of Tiberius, levelled its proudest compeers with the dust. It did certainly undergo a temporary and sickly recovery; but it was only to relapse into a more slow but equally fatal debasement; and the moral Sart scarcely merits to be called the *dust* of Sardis. A great portion of the ground once occupied by the imperial city, is now a smooth grassy plain, browsed over by the sheep of the peasantry, or trodden by the camels of the caravan. An ordinary mosque rears its domes amidst the low dingy dwellings of the modern Sardians; and all that remains to point out the site of its glory are a few disjointed pillars and the crumbling rock of the Acropolis. The first emotion on viewing these miserable relics, is to inquire, "Can this be Sardis?" Occasionally, the time-worn capital of a ponderous column, or the sculptured surface of a shattered marble, appear rising above the weeds that overshadow them; incongruous masses of overthrown edifices are uncovered by the plough, or the storied inscription of some hero's tale is traced upon the slab imbedded in the mud of the cottage wall; but Sardis possesses no remains to gladden the prying eye of the traveller, and no comforts to requite his toilsome wanderings in their search. The walls of its fortress, that bade defiance to the successive arms of Cyrus, Alexander, and the Goths, are now almost level with the surface of the cliff on which they were once proudly reared; the vestiges of the palace of the Lydian kings are too confused to suggest the slightest idea of its form or extent; and the area of the amphitheatre as silent as the voiceless grave. So far for the first clause of the prophecy; and the second is not less striking, if we may consider the little church of Tartar Keuy as that remnant "who should walk in white." The modern hamlet of Tartar Keuy has sprung up within the last twenty years, at about three miles distance from the wreck of Sardis, the remnants of its Christian population having retired thither to seek protection for themselves, and a refuge for the unmolested exercise of their present faith, from which they had been unceasingly prohibited by the tyranny of Kara Osman, or Karasman Oglou: the little community now consists of about one hundred members, who maintain for themselves a priest, and contrive to keep in repair the unadorned walls of their primitive church. Such literal instances are seldom to be paralleled.

6. PHILADELPHIA.

Philadelphia is the only one of the seven churches on whom unequalled praise has been bestowed,

* Rev. iii, 3, 4.

and to whom a permanent endurance is foretold.* Both its physical and political situation would seem to transpire in counteracting the fulfilment of the prediction; earthquakes and subterranean convulsions on the one hand, and wars and ruinous invasions on the other; but it still endures, despite of both, and its community, though not the most numerous, is by far the *purest* in Asia. Her situation has many charms to interest her visitor; her widely scattered buildings, spreading over an eminence at the base of mount Tmolus, are thrown into the most picturesque points of view, to which her minarets and cypresses give the usual characteristics of Orientalism; whilst the remnants of Christian temples, rising amidst the waving olive groves which surround the modern representative of the sixth seminary of Christianity, and her associations with time, history, and prophecy, confer on her an interest beyond the power of modern incident to bestow.

7. LAODICEA.

To Laodicea the most summary of the denunciations is directed—

* Thou hast a little strength, and hast kept my word, and hast not denied my name, Rev. iii, 8.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, Ib. 12.

that of total subversion.* It has been awfully accomplished; it now stands rejected of God and deserted by man; its glory a ruin, its name a reproach! No wretched outcast dwells in the midst of it; it has long been abandoned to the owl and to the fox. Not one perfect or very striking object meets the eye; all is alike desolate and decayed. The hill appears one tumulus of ruins, from which the masses of fading buildings that present themselves, seem bursting above the surrounding soil. Alternately under the dominions of the Romans and the Turks, and ravaged by the successive wars and invasions of the generals of the lower empire, and the sultans who succeeded them, the history of Laodicea is a mere alternation of vicissitudes; earthquakes and internal commotion have conspired to aid the ravages of man, and centuries have perhaps elapsed since its total abandonment.†

* I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev. iii, 15, 16.

† Eski-hissar, a miserable village which has sprung from the ruins of Laodicea, contains about fifty inhabitants, of whom two only are Christians, and possess a small mill in the hamlet.

For the Methodist Magazine.

GOD'S PROMISES IMMUTABLE.

ABRAM'S PROTECTOR AND REWARD.—A SKETCH.

"Fear not, Abram. I am thy protector—thy reward I will greatly multiply," Genesis xv, 1.

I. THE promise holds out to the faithful descendants of Abram, protection, defence, safety, and rescue.

1. In the pilgrimage of life, the righteous are often waylaid by the wicked. In their lurking places the

wicked bend their bow, and make ready the arrow tip with death; the arrow is drawn to the head with Satanic strength; it leaps from the string, and wings its way to the bosom of the upright in heart; quicker than thought, Jehovah

Jesus spreads before the upright an impenetrable shield; the poisoned arrow is broken, and falls powerless to the ground.

2. A band of ruffians break from the infernal den, and rush upon the righteous, to rob and murder; the Captain of their salvation interposes the heavenly ægis: a glance of Omnipotence transfixes them with terror; they fall like dead men to the ground.

3. The way of the righteous presses through a forest, dark and tangled, and infested with beasts of prey; a furious animal springs from his lair upon the traveller, to rend and devour; in an instant, One greater and stronger than Samson seizes the beast by the throat, and strangles him:—the affrighted traveller falls upon his knees before God, praises him for his rescue, and goes on his way rejoicing.

4. A serpent bites the unwary traveller; already the venom preys upon his vitals; his head grows giddy, his eyes grow dim, his heart struggles in death; in the moment of apparent dissolution, he turns his eyes towards the symbol of salvation; quick as the electric shock, he feels the healing power; he lives, and blesses God.

5. The righteous are travelling through a desert, dreary and waste; a terrific scream is heard; "the fiery blast, the fatal simoom is coming!" In the instant the righteous fall prostrate upon the ground; their protector throws over them a covering; the blast of death passes over; they are preserved, and arise with shouts of praises to their deliverer.

6. In this weary land of barrenness and drought, the righteous are often ready to perish with famine and thirst; and when about to gasp and die, One greater than Moses gives them bread, and opens

a fountain—they eat, and drink, and live.

7. Travel-worn, and scorched with noontide heat, and ready to faint and die, a great Rock rises before the righteous; they recline under its cooling shade; are refreshed, and strengthened, and pursue their way.

8. Dark and threatening clouds arise in the east; the heavens are enveloped in deepest gloom; thunders roll, and lightnings flash; a tempest bursts upon the righteous; down pour the hail and the rain; the rivers are swoln, the plains are inundated; astounded, and beaten by the storm, the pilgrims are about to perish in the overwhelming flood; He "who guides the whirlwind, and directs the storm," provides his people an ark; they run into it, and are safe. He speaks the word, the tempest hushes, the rain ceases, and the thunder is lost in the distance.

9. The travellers to Zion are upon mighty waters; their vessel glides smoothly towards the destined port; they begin to see Zion's fair and verdant plains. A small white cloud rises above the horizon; with the speed of lightning a tornado rushes upon them; the ship, unable to bear the wind, and stem the mountain wave, stript and bare, scuds before the gale; breakers are ahead; with the swiftness of destruction's wing, the ship is cast upon a rock. At this awful and perilous moment, a life-boat comes to their relief, steered by the Master of life; drenched, and wounded, and faint, the shipwrecked pilgrims are rescued from the briny deep, and safely landed upon the happy shore.

II. The promise holds out to the faithful a reward, greatly to be multiplied.

1. The descendants of faithful Abram labour in the harvest field

of the gospel: the wheat is reaped, and the sheaves are gathered home; the Lord of the harvest gives them their hire; all are satisfied and content. A rich and substantial feast is prepared, they eat to the full; the Master pours out the new wine of the heavenly vintage, they drink, and drink, and drink again. Thanksgiving and the voice of melody are heard, and the song of praise rises to heaven.

2. The righteous fight against the three great enemies of human happiness, the world, the flesh, and the devil; they are rewarded with victory and triumph.

3. They labour to subdue the last and least remains of sin; God the Spirit rewards them with sanctifying grace.

4. In every situation, in every possible condition, at all times, and in all places, the Eternal gives every grace, grants every favour, and be-

stows every benefit, to prepare, to qualify, and fit the righteous for *his glory*, and *their happiness*.

5. Every day brings new subjects for prayer, new themes for praise, new motives for holiness, and pleasures ever varying and ever new. Blessings greater than heart can desire, more precious than the imagination can conceive, more numerous than calculation can show, constitute the reward of the righteous; blessed in life, happy in death, and glorious in heaven.

6. Throughout the annals of eternity, every period brings to glorified saints new and multiplied felicities; ever increasing in capacity to enjoy; ever approximating to the perfection of heaven; ever approaching more and more to the image and likeness of the most holy and undivided Trinity, Father, Son, and Holy Spirit. H. T.

Natchez, Jan. 10, 1838.

GENERAL CONFERENCE.

Report of the Committee on Petitions and Memorials, adopted, we believe, without a dissenting vote, by the late General Conference, on motion of the Rev. Asa Shinn, and ordered to be printed.

THE Committee to whom were referred certain petitions and memorials, for and against a direct lay and local representation in the General Conference, submit the following report:—

Of those which propose this revolution in our economy, that which has been received from a convention of certain local preachers and lay members, held in the city of Baltimore in November last, is presumed to embody the general views of those who desire this change, and the chief arguments on which they rely. In framing a reply, in the midst of the various and pressing business of a General Conference, it cannot be reasonably expected that we should enter into minute details. Our remarks, of necessity, must be confined to a few leading topics, in a condensed, yet, we trust, an intelligible form.

As to the claim of right to the representation contended for, if it be a right which the claimants are entitled to de-

mand, it must be either a natural, or an acquired right. If a natural right, then, being founded in nature, it must be common to men, as men. The foundation of rights in ecclesiastical bodies, in our opinion, rests on a different basis. If it be alleged to be an acquired right, then it must have been acquired either in consequence of becoming Christians, or of becoming Methodists. If the former, it devolves on the claimants to prove that this right is conferred by the Holy Scriptures, and that they impose on us the corresponding obligation to grant the claim. That it is not "forbidden" in the New Testament is not sufficient; for neither is the contrary "forbidden." Or if the latter be alleged, viz. that it has been acquired in consequence of becoming Methodists, then it must have been either by some conventional compact, or by some obligatory principle in the economy of Methodism, to which, as then organized, the claimants voluntarily attached

themselves. Neither of these, we believe, either has been, or can be, shown. And until one at least of these be shown, the claim of right, as such, cannot, we think, have been sustained.

But do the memorialists mean to say that they are entitled to their claim, as a matter of right, against the judgment and the voice of a, confessedly, very large majority of their brethren, both of the ministry travelling and local, and also of the lay members? Or, that, in these circumstances, on any ground, the claim ought to be admitted? We could not have believed them capable of so strange a position, had they not declared the opinion as prevailing among themselves, "that the extension of the principle of representation to the members and the local preachers of the church, by the General Conference, in compliance with a petition of this kind, *at this conjuncture of time*, would do more towards conciliating good feeling, restoring lost confidence among brethren, and confirming wavering minds, on all sides, than any other measure which can be adopted."

Now we "speak advisedly," when we say, that, in our judgment, such a measure, "at this conjuncture of time," would have a precisely contrary effect. The ministers assembled in General Conference, coming so recently from all parts of the great field of our missionary labours, and having had, throughout its whole extent, free and constant intercourse both with travelling and local preachers, and also with our lay members, are, certainly, at least as well prepared as the memorialists could have been, to form a correct judgment on this point; and their calm and deliberate judgment is clearly and unhesitatingly as above stated. This we believe, too, to be the true state of the question, after it has been so zealously discussed, on the side of the memorialists, for now nearly eight years; during almost the whole of which time, until very recently, the discussion has been conducted almost exclusively by their own writers.

We are aware that it has been assumed, by some at least of those writers, that this repugnance to the change proposed, on the part of so great a proportion both of our local preachers and lay members, to say nothing of the itinerant preachers, is the result of ignorance, or want of intellect. This we conceive to be at least not a very modest assumption. Our opinion, on the contrary, is, while we freely admit that there are men of respectable information and intelligence, who desire the change, that

there are, nevertheless, very many more, of at least equally respectable information and intelligence, who are opposed to it, whether on the ground of right, of consistent practicability, or of utility.

With regard to our local brethren particularly, it is our decided judgment, that the privileges and advantages in which they have participated, in this country, have much rather exceeded than fallen short of what was contemplated in their institution, in the original economy of Methodism, as founded by the venerable Wesley, either in Europe or in America. We cannot but regret to perceive that the addition of privilege to privilege, seems only to have had the effect of exciting some of our brethren to claim still more and more; and now to begin to demand them as matters of positive and inherent right. We are happy to be able to say "some" only of our local brethren; for of the great body, even of themselves, we believe better things, though we thus speak. If, indeed, our members generally are tired of our missionary and itinerant system, and wish a change, then we could not be surprised if they should desire to introduce into our councils local men, whose views, and feelings, and interests, in the very nature and necessity of things, could not fail to be more local than those of itinerant men. And if to so powerful a local influence should be added, as would be added, the tendencies and temptations to locality, which, in despite of all our better convictions, too often exist among ourselves, from domestic and personal considerations of a pressing character, we are free to confess our fears of the dangers to our itinerant economy, which, in our opinion, could not fail, in time, to be the result. Now the preservation of the great itinerant system, unimpaired, in all its vital energies, we do conscientiously believe to be essential to the accomplishment of the grand original design of the economy of Methodism, to spread scriptural holiness over these and other lands.

The memorialists, we know, disavow any intention or desire to impair those energies; or to injure this system. Be it so. They can, however, only speak for themselves. They know not what may be the views of those who may come after them. And, in any event, our argument is, that the change proposed would, in its very nature, and from the inevitable connexions of causes and effects, tend, gradually perhaps, yet not the less uncontrollably, to the results which we have mentioned.

We know, also, that it has been in-

situated that we adhere to the continuance of our present polity, from motives of personal interest. For protection against such unkindness and injustice, we rest on the good sense and candour of the community. It cannot but be well known that our present economy bears with a peculiar severity upon the personal and domestic comforts of the itinerant ministry. And even an enemy could scarcely fail to admit, that, were we really ambitious of worldly interest, and of personal ease, and domestic comfort, we might have the discernment to perceive that the surest way to effect these objects would be to effect the changes proposed, and thus to prepare the way for the enjoyment of similar advantages, in these respects, to those now enjoyed by the settled ministry of other churches. And, indeed, were such a change effected, and should we even still continue itinerant, considering that, from the necessity of things, our wealthy and liberal friends would most generally be selected as delegates, we do not doubt that the change proposed might probably tend to increase our temporal comforts. We think this the more probable, because, if such a direct representation of the laity were admitted, their constituents might ultimately become obliged, by some positive provisions, fully to make up and pay whatever allowances might be made to the ministry; which allowances, in this event, might also more properly acquire the nature of a civil obligation. At present our economy knows no such thing. The great Head of the church himself has imposed on us the duty of preaching the gospel, of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost, in these respects, has made us overseers. Of these, also, viz. of gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations, in these respects, to be authoritatively controlled by others, does rest upon us with the force of a moral obligation; in the due discharge of which our consciences are involved. It is on this ground that we resist the temptations of temporal advantage which the proposed changes hold out to us.

On this point we beg, however, that no one may either misunderstand, or misrepresent us. We neither claim, nor seek, to be "lords over God's heritage." In the sense of this passage, there is but one Lord, and one Lawgiver. We arrogate

no authority to enact any laws of our own, either of moral or of civil force. Our commission is to preach the gospel, and to enforce the moral discipline, established by the one Lawgiver, by those spiritual powers vested in us, as subordinate pastors, who watch over souls as they that must give account to the chief Shepherd. We claim no strictly legislative powers; although we grant that the terms "legislature," and "legislative," have been sometimes used even among ourselves. In a proper sense, however, they are not strictly applicable to our General Conference. A mistake on this point has probably been the source of much erroneous reasoning, and of some consequent dissatisfaction. Did we claim any authority to enact laws to affect either life or limb, to touch the persons, or to tax the property of our members, they ought, unquestionably, to be directly represented among us. But they know we do not. We certainly, then, exercise no civil legislation. As to the moral code, we are subject, equally with ourselves, to one only Lord. We have no power to add to, to take from, to alter, or to modify, a single item of his statutes. Whether laymen or ministers be the authorized expounders and administrators of those laws, we can confidently rely on the good Christian sense of the great body of our brethren to judge. These well know, also, that whatever expositions of them we apply to others, the same are applied equally to ourselves, and, in some instances, with peculiar strictness.

No man is obliged to receive *our* doctrines merely because *we* believe and teach them; nor unless they have his own cordial assent. Neither is any man obliged to submit himself to what *we* believe to be the *moral discipline* of the gospel, and our duty to enforce, unless he believes it to be so also. In this view, at least, it cannot require any great share of either intelligence or candour, to perceive some difference between our spiritual and pastoral oversight, and the absolute sway of the ancient "Druids," and of the despots of "Babylon and Egypt," and of "India and Tartary." The subjects of their lawless power became so not by choice, but by birth. Neither had they the means, whatever might have been their desire, of escaping its grasp. Even in more modern days, and under governments comparatively free, the right of expatriation, without the consent of the government, has been denied. We do not subscribe to this doctrine, if applied to either church or

state. The right of ecclesiastical expatriation, from any one branch of the Christian church, to any other which may be preferred, for grave causes, we have never denied. Nor can we keep, nor are we desirous to keep, any man subject to our authority one moment longer than it is his own pleasure. We advert to this topic with great reluctance; but the memorialists compel us. If they will cease to compare us to despots, to whom we bear no analogy, we shall cease to exhibit the obvious distinction. Till then it is our duty to repel the imputation, so obstructive of our ministry. Expatriation, either civil or ecclesiastical, if we may continue this application of the term, may be painful, and attended with sacrifices. But we should certainly think it preferable to perpetual internal war. If our brethren can live in peace with us, in Christian bonds, we shall sincerely rejoice, and be cordially happy in their society and fellowship. But we entreat them not to keep us embroiled in perpetual strife. Our united energies are needed for higher and nobler purposes.

We have been repeatedly told, in effect, that the doctrines, the moral discipline, and the peculiar Christian privileges of class meetings, love feasts, &c., in the Methodist Episcopal Church, are approved and esteemed by the various memorialists themselves, above those of any other branch of the Christian church. Does it not then clearly follow, by their own admission, that, with all the faults of our government, this state of things has been preserved, and maintained, under the peculiar administrations of our itinerant system? And who will undertake to say, that, under a gracious Providence, which has thus led us on, this has not, in a great measure at least, been the result of the distinctness of our polity from that of most other churches? And who will undertake to say that, were the changes proposed adopted, we should not gradually, though at first perhaps almost imperceptibly, begin to go the way of others? We speak to Methodists. They will judge what we say. The moral results of our past and present polity have been tried. Its fruits are before us, and confessed by the world. The experiment proposed, in connexion with an essentially itinerant system, is untried. Its results, at best, must be problematical; and, in our opinion, there is no prospect of gain that can justify the hazard.

With regard to our local brethren particularly, they have themselves explicitly

said, that they "ask for no distinct representation of the local preachers." So far as this question is concerned, therefore, by their own consent, they can only be regarded as amalgamated with the laity: and our lay brethren, we apprehend, would not readily consent to its being considered in any other light.

Were we disposed to retort the insinuation of sinister personal motives, how easy would it be for us to suggest, that some of our local brethren who have deserted the itinerant field, (perhaps from its toils and privations,) and others who have never been pleased to leave domestic comforts, and temporal pursuits, to encounter its labours and sacrifices, may be so zealous in accomplishing the proposed change, in order to cut up, or to bring down, the itinerant system to a nearer approximation to their temporal convenience. So that, in time, they might come, without the sacrifices at present necessary, to participate both in the pastoral charge, and, alas! in the envied pittance of those who now devote themselves wholly to the work, and are absolutely dependant for daily subsistence on the mere voluntary contributions of those whom they serve: (a check on their power indeed!) Such an imputation would be quite as kind and as true as many of those which are so liberally heaped on us. This course of argumentation, however, we deem unworthy of Christian brethren; and shall leave it for those who think their cause requires it. The man who can believe, or who can endeavour to persuade others, that we adhere to our present itinerant system, for the sake of personal convenience, ease, or interest, or with the view of benefiting our posterity, more than the posterity of our brethren, may be pitied; but he places himself beyond the reach either of reasoning, or of rebuke.

The memorialists were sensible that "a plan" of their proposed changes had been urgently called for, and seem to have been well aware that rational and conscientious men could not feel free to enter upon so great a revolution, in a system of such extent, and of such connexions, without a plan, clearly and frankly developed, and bearing the marks of having been carefully and judiciously devised. The memorialists indeed say, that, "independently of other considerations," they were "disposed to avoid the attempt to form a plan, out of deference to the General Conference." It would have been more satisfactory to us, to have known what those "other considerations" were. From some other cir-

cumstances, we cannot but apprehend, that they probably had more influence in keeping back the expose of "a plan," than the one mentioned here, of—"deference to the General Conference." On our part, we frankly confess ourselves incompetent to form any satisfactory plan, on any principles which we believe to be equal and efficient, and consistent with the energies and greatest usefulness of our extended missionary system. We think it, therefore, unreasonable, at least, to ask of us to contrive the "plan."

So far as we can judge from any experiment that has been made, in Europe or in America, we cannot perceive any great advantages which could be promised to the church from the proposed change. Nor has the late convention in Baltimore, afforded to our understanding any additional argument for its efficient practicability. Agreeably to the Journal of that convention, 100 persons were appointed to attend it, of whom 57 only did attend, viz., from the state of N. York, 1;—N. Carolina, 2;—Ohio, 4;—District of Columbia, 4;—Pennsylvania, 7;—Virginia, 10;—and Maryland, 29. Now that convention had been urgently called, by repeated public advertisements, and was expected to be held but a few days, to discuss subjects represented as of great importance, and deep interest. Liberal invitations were given, and comfortable and free accommodations pledged. Yet, notwithstanding the novelty of the assembly, the pleasantness of the season, and other inviting circumstances, a very few more than one half of the whole number appointed attended. And had it required two thirds of that number to constitute a quorum, as in our General Conference, after all their labour and expense, no business could have been done, for there would have been no quorum. Of the number that did attend, too, it will be perceived that a majority of the whole were from the state of Maryland, within which the convention was held; and including the neighbouring District of Columbia, a decisive majority. This exhibits a practical proof, that, were a lay delegation even admitted, the consequence would be, that the extremities of our church would not be, in fact, represented at all; but would be subjected to the overwhelming control of those within the vicinity of the seat of the conference; a state of things, which, we believe, is not desirable. This may serve, also, perhaps, to account, in some measure, for the great zeal which some of our brethren have exhibited in this cause, particularly in the state of Maryland and

the adjoining District, and in the city of Baltimore, where the General Conference has usually been held. Were it established that the General Conference should always be held in St. Louis, or New Orleans, or any other remote part, we cannot but think, that the zeal of some, in that case, would probably be very much abated. Even they would scarcely be willing to travel so great a distance, at so much expense and loss of time, to remain three or four weeks at a General Conference.

In another document issued by the convention above alluded to, they say, "We have been labouring with great attention and perseverance to put the public in possession of our views as fast as we can." They have also had in circulation for many years, a monthly periodical publication, for the express purpose of diffusing their views, and advocating their cause; besides the institution of what have been called Union Societies, and of late a Convention. Yet, after all these exertions, the great body of our ministers, both travelling and local, as well as of our members, perhaps not much if any short of 100 to 1, still oppose their wishes. This, as before said, has been assumed to be from ignorance, or want of intellect, or from some worse principle. But we believe it to be the result of a firm and deliberate attachment to our existing institutions and economy;—an attachment which we have the happiness of believing to be increased, rather than diminished, in proportion to the developement of the details of any plans which the memorialists have yet seen fit to exhibit. We put it, then, to the good sense, to the Christian candour, and to the calmer and better feelings of our brethren, whether it be not time to cease to agitate and disturb the church with this controversy?—at least, if it must be continued, whether it be not time to divest it of that acrimony and virulence, which, in too many instances, we fear, has furnished fit matter for the scoff of the infidel, and the reproach of common enemies. If this state of things be continued, how can it be said, "See how these Christians love one another!" It grieves us to think of it. We weep between the porch and the altar; and our cry is, "Spare, oh Lord! spare thy people; and give not thine heritage to this reproach."

We know that we have been charged with wishing to suppress free inquiry, and with denying to our ministers and members the liberty of speech and of the press. Our feelings under such reiterated

and widely circulated charges, would tempt us to repel them with strong expressions. If reviled, however, we are resolved not to revile again. But the charge we wholly disavow. Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States—subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists, and as Methodist ministers. The rule in our Discipline, “sec. 7, p. 91,” (new edition, p. 88,) of which some of the memorialists complain, never was intended (and we are not aware that it has at any time been officially so construed,) to suppress such freedom of inquiry, or to deny such liberty of speech and of the press; provided such inquiry be conducted, and such liberty be used, in a manner consistent with the above mentioned obligations. The design of the rule was to guard the peace and union of the church against any mischievous false brethren, who might be disposed to avail themselves of their place in the bosom of the church, to *endeavour to sow dissensions* by *invectiving* against our doctrines or discipline, in the sense of unchristian railing and violence. Any other construction of it we have never sanctioned; nor will we. In this view of this rule, we cannot consent to its abolition. On the contrary, we regard it as a Christian and useful rule, and particularly necessary at the present time, for the well being of the church. It is aimed against *licentiousness*, and not against liberty. In the state, as well as in the church, it is found necessary to subject both speech and the press to certain legal responsibilities, which undoubtedly operate as restraints, and tend to guard against licentiousness, by exposing offenders to penalties corresponding to the extent of their *abuse* of liberty. And we confess ourselves among the number of those, who, with statesmen and jurists, as well as divines, maintain that even a despotic government is preferable to a state of unbridled anarchy.

By insinuations of the above description, and by others of an analogous character, attempts have been made to excite against us the jealousy and suspicion of statesmen and politicians, and of the constituted authorities of the civil government. This low stratagem we have always regarded as peculiarly deserving the rebuke of every generous mind, even among our opponents: and we cannot

believe otherwise than that it had its origin either in some distempered mind, or some perverted heart. The memorialists wish the government of the church to be assimilated to that of the state. We think, on the other hand, that, as there neither is, nor ought to be, any connexion between church and state, so neither is there any obligation or necessity to conform the government of the one to that of the other. That both their origin and their objects differ; and that to aim at conforming them to each other would be more likely, in the course of human events, to terminate in their amalgamation, than the course of denying such analogy, and maintaining the two jurisdictions on their peculiarly distinctive bases, under regulations adapted to the objects for which they were severally designed. In the instances of civil and religious despotism alluded to by the memorialists, as recorded in history, the powers of church and state were combined, and no means were left to the people of appealing, or of escaping, from the one or from the other. The first step toward producing such a state of things would be to bring ministers of religion and officers of state into a nearer alliance with each other, and thus gradually to effect an assimilation of views, and feelings, and interests. The way being thus prepared, politicians and statesmen might be introduced into our ecclesiastical councils, and, by a “mutual” combination, aid each other in the accumulation of power and influence. We do not affirm that any of the memorialists seriously meditate such designs. But we do say, that, according to our understanding of the natural tendency of things, the change proposed is just such an one as would be most likely to be adopted by men of *policy*, for the accomplishment of such an object; and that in the present state of the world, nothing would be more impolitic, than the continuance of our present economy, with any such ambitious schemes in view, as some, we fear, and must say, have malevolently insinuated.

With regard to what have been called “Union Societies,” we consider the organization of these distinct bodies within the bosom of the church, as the baneful source of the principal evils which of late have so painfully afflicted and distracted some portions of our charge. Such associations, within the pale of the church, have arrayed and combined all the workings of the spirit of party in their most pernicious and destructive forms. They have drawn a line of separation between

those who compose them and their brethren, as organized and systematic adversaries. They have separated chief friends; they have severed the most sacred and endearing ties; and have caused and fomented discord and strife in circles before distinguished for peace and love. And under whatever plausible pretexts they may have been instituted, the church generally, we believe, has regarded them as calculated, if not designed, either to obstruct the due administration of discipline, by overawing the administration of it, or to prepare an organized secession, in case they should fail in modelling the church according to their wishes. With these associations, numbers, we have no doubt, unwarily became connected at first, from various views, who now feel a difficulty in disentangling themselves. If, however, the real object of their original institution was to secure an identity of views in the communications to be presented to this General Conference, that object having been now accomplished, we affectionately and respectfully submit it to the peacefully disposed among our brethren who may yet compose them, whether there can yet be any remaining obligation to continue in them; and whether, in fact, they ought not now to be dissolved. In our opinion, considering what has been their past operation and effects, the general peace of the church can never be restored and settled on any firm and lasting basis, till this shall be done.

We might add much more; but the time fails us. We entreat our brethren to be at peace. It is our earnest and sincere desire. In order to it, on our part, we have advised; and do hereby advise and exhort all our brethren, and all our ecclesiastical officers, to cultivate on all occasions the meekness and gentleness of Christ; and to exercise all the lenity, moderation, and forbearance, which may be consistent with the purity of our institutions, and the due and firm administration of necessary discipline, the sacrifice of which we could not but deem too costly even for peace.

In conclusion, we say to brethren, "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye our joy, that ye be like minded, having the same love, being of one accord, of one mind. Let the peace of God rule in our hearts, to the which also we are called in one body; and let us be thankful. Whatsoever things are true, whatsoever things are just, whatsoever things are lovely, whatsoever

things are of good report, if there be any virtue, and any praise, let us think on these things.—Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice. And may the God of love and peace be with us."

J. EMORY, *Chairman.*

Pittsburg, May, 1898.

The following resolutions were adopted, almost, nearly unanimously.

WHEREAS an unhappy excitement has existed in some parts of our work, in consequence of the organization of what have been called Union Societies, for purposes, and under regulations believed to be inconsistent with the peace and harmony of the church; and in relation to the character of much of the matter contained in a certain periodical publication called "Mutual Rights," in regard to which certain expulsions from the church have taken place; and whereas this General Conference indulges a hope that a mutual desire may exist for conciliation and peace; and is desirous of leaving open a way for the accomplishment of so desirable an object, on safe and equitable principles; therefore, Resolved, &c.

1. That in view of the premises, and in the earnest hope that this measure may tend to promote this object, this General Conference affectionately advises that no further proceedings may be had, in any part of our work, against any minister or member of the Methodist Episcopal church, on account of any past agency or concern in relation to the above named periodical, or in relation to any Union Society as above mentioned.

2. If any persons expelled as aforesaid, feel free to concede that publications have appeared in said "Mutual Rights," the nature and character of which were unjustifiably inflammatory, and do not admit of vindication; and that others, though, for want of proper information, or unintentionally, have yet, in fact, misrepresented individuals and facts, and that they regret these things: If it be voluntarily agreed also, that the Union Societies above alluded to, shall be abolished, and the periodical called Mutual Rights be discontinued at the close of the current volume, which shall be completed with due respect to the conciliatory and pacific design of this arrangement; then this General Conference does hereby give authority for the restoration to their ministry or membership respectively, in the Methodist Episcopal Church, of any person or persons so expelled, as aforesaid; provided this arrangement

shall be mutually assented to by any individual, or individuals so expelled, and also by the Quarterly Meeting Conference, and the minister or preacher having the charge in any circuit or station within which any such expulsion may have taken place; and that no such minister or preacher shall be obliged, under this arrangement, to restore any such individual as leader of any class or classes, unless in his own discretion he shall judge it proper so to do; and provided also, that it be farther mutually agreed that no other *periodical* publication, to be devoted to the same controversy, shall be established on either

side; it being expressly understood, at the same time, that this, if agreed to, will be on the ground, not of any assumption of right to require this, but of mutual consent, for the restoration of peace; and that no individual will be hereby precluded from issuing any publication which he may judge proper, on his own responsibility. It is further understood, that any individual or individuals who may have withdrawn from the Methodist Episcopal Church, on account of any proceedings in relation to the premises, may also be restored, by mutual consent, under this arrangement, on the same principles as above stated.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

AN APPENDIX

To Short Sketches of Revivals of Religion in the Western Country.

(Caleb Jarvis Taylor's Memoir—concluded.)

THE last information we hear of Mr. Taylor appears to be, that he became a resident of Mason county, Ky., some time about the year 1795. In looking over his journal of this date, it will be seen that he was constitutionally subjected to great depression of spirits. I extract the following reflections:

"July, Sunday 25. Through trials and temptations I rode to Charlestown. I spoke to a few people from Gal. iii, 11, 12; they seemed very solemn and some were affected, and bless the Lord, I was happy in the end of our meeting. Came to Peddicord's, and spoke from Heb. iv, 11, and thanks be to a merciful God, we had a time of power, and I hope there was good done.

"Monday 26. I review the past week, and am sorry to say it appears to have been spent worse than in vain, yet I think I feel more determined to be faithful; but, alas! what are my determinations, as weak as weakness itself. I spoke this evening at *Limestone*, (now Maysville,) at Mr. Martin's; they seemed to behave well, except a poor drunkard, who got asleep, and then *cried* out, that he 'wanted his garden ploughed.' I spoke from 1 Cor. xv, 34; the people were little engaged, but I felt happy in singing the last hymn.

"August 2. I went to Meffords, and spoke from Matt. xxiv, 10, 13, to
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a few people who behaved well, slept a great deal, and prayed but little. In the evening I went to brother Peddicord's, where some were gathered together praying. I believe the Lord was with them. Brother Marsh seemed much engaged; I exhorted a while, and when we went to prayer, some got into distress; we prayed with them some time, perhaps two hours; and one *backslider* was set at liberty. I hope that some lasting impressions were made. I now take a view of the past week; I purpose to be more engaged. I tried to preach three times, and attended class meeting; but, alas! I find myself the same person, and worse than I was; full of sin instead of righteousness. What shall I do? Lord, have mercy, have mercy on me. Bless the Lord, I was happy to night, and feel determined to die at the feet of mercy. Be it remembered, that I helped home from meeting, one whose strength was so exhausted by the power of God, that we had to rest four times in about three quarters of a mile!" [This was, it will be also remembered, in 1795. From 1799, and subsequently, more wonderful displays of gospel grace have been manifested.]

"Saturday 8. Preaching began at eleven, by brother Whittaker, a local preacher, one of those who is as bold as a lion. He spoke from 2 Cor. v, 20. He left me out from among preachers, almost; his word was attended

with power: brother Cull exhorted; and after him brother Northcott, and we had a time of comfort this evening. We had prayers at brother Strodes, where I dined, and the Lord poured out his Spirit, and we had a blessed time. At night, we had *watchnight* at Derrett's. Brother Kerny, brother Chapman, and brother Northcott exhorted; numbers praised the Lord aloud, and others cried aloud for mercy;—and here the Lord granted me, in part, my soul's desire. Mrs. H., I believe, was converted to God.

"Sunday 9. The house was too small to hold the people. Sacrament was administered in the woods; the people seemed tied up in general, but some were happy. After love feast, I walked to Limestone; the people were partly gone home; I spoke from Eccl. x, 5, 6, 7. I had some liberty; but as I directed my discourse to *drunkards, dancers, &c.*, I expect I was little beloved; I saw no prospect of good being done. I spoke at Thomas Anelees, but I saw nothing was done, except a backslider was cut a little, and brought to weep. I now review the week past; bless the Lord, I have, in some measure, had power over evil, and I think I have gone forward a little; but Sunday evening proved fatal to my peace, and brought me very low. Lord, make me more watchful. Oh, when will the time commence in which Satan shall no more wound my soul by his unhappy dart!

"Monday 10. In distress and heaviness I determine again. I intend to go to private prayer once more in the day,—and to watch over my words and tempers, and use *fasting*. May God help me to do it with a single eye to his glory, and make it a blessing. It is my determination never to slack the hand of duty, and if I perish, I perish.

"Tuesday 11. I still retain my resolution, and have hitherto, I hope, stood fast.

"Monday 17. I came home weary, sore, and sleepy. Surely, if I go to hell, it will not be for seeking my own ease. I review the past week; I hope that I have made improvement therein. I am to day as much determined as ever to pray for faith, and watch against sin; and I determine to fast and pray to God this week for the success of his word on the ensuing Satur-

day and sabbath. May God stand by me, and keep me humble.

"Monday 24. (Great darkness.) I feel as miserable as I can well do, through distress of mind. I cannot tell what will be the result. I am filled with sorrow, and almost distraction, when I review the past week. As usual, I find that I have made some good progress through mercy, but now I awfully fear that distress and trouble will reduce me to my former shade again. Lord, have mercy! Lord, be my helper! Lord, stand by, and save me, and those that are as near me as my own soul.

"Tuesday 25. I mourn after an absent God. Oh how dreadful is thine absence—and how wretched the soul that lives without thee! How often have they firmly cheered this drooping soul that now languishes in darkness, and finds no light or comfort at all. Yet 'why should a living man complain?' My sins have been more than my sorrows, yea, double; with aggravated circumstances. I know that thou hast been gracious. Thou art unchangeably good, and still thy wrath delays. Oh return, thou fairest of ten thousand, and bless me with a sense of thy forgiving love. Surely I am more wicked by far than my brethren. The weakest of thy people are blessed abundantly—but my comforts are short—my intervals from sorrow are few, and my happiness often mixed with doubts and fears. Surely my heart is more hard and deceitful than any man's. Oh why does it not break under this heavy load! Why does it not stream with sorrows, and melt into tenderness! Lord, I am determined, if I perish, to perish at thy feet.

"Wednesday 26. I find some comfort in duties, but not a continual happiness; nor am I as much engaged for it as I wish to be:—thoughts perplex me—fears terrify me;—and the devil injected last night, in a dream, such things as trouble me. I know the Lord can preserve me; but I am so weak, my heart is so wicked, that I almost fear every thing. Lord God, stand by me for ever.*

"Wednesday, Sept. 3. I hope I have peace with God through our Lord

[* Want of room, and other causes, not necessary to mention, which we hope the writer will excuse, have induced us to omit the poetry.]

Jesus Christ, and this is a great thing for me to say. If I have faith, sure it is very weak; if I love, it is very little; if I pray, surely it is with much wavering; and if I preach, it is with little power. Yet what can I think of these things? I enjoy pleasure and peace in the ways of God, which I could not do without faith. I know that the ways of God, and his service, are my delight; and among his people alone I have satisfaction. In prayer I often get happy, and under my preaching God's people are sometimes blessed. The mourners are sometimes comforted and converted, and sinners (I have reason to believe) have been, through my instrumentality, convinced and brought to the knowledge of the truth. From these marks, I conclude that Jesus is my friend, and that he has sent me to call my fellow sinners to repentance."

The extracts that I have given are sufficiently copious, to show the singular exercises of this pious man.

Mr. Taylor married soon after this period; his widow is yet alive; his children are amiable and promising. I have seen the poetical effusions of his eldest son. His genius, if improved, may add a few more beautiful songs of Zion, to cheer us in the "wilderness."

In the year 1807, brother Taylor removed his family to Campbell county, Ky., and settled near Licking river, about 16 or 18 miles south of Newport and Cincinnati. His farm was situated on the hills; he named it "Solitary Hills;" from whence he poured the poetical effusions of his fancy. He frequently visited Newport and Cincinnati. The people were pleased with his preaching. He became passionately fond of Dr. Hinde and his family. The doctor with his daughter (then a widow) having left home on a visit to the interior of Kentucky, Mr. Taylor called, and found the doors shut; it produced a gloomy sensation upon his mind, and affected him very sensibly. Mr. Taylor at this time was travelling on a circuit.

Brother Taylor's company was acceptable wherever he went. He was gladly received as a preacher. Yet, like Cowper, his timidity destroyed, in a great degree, his usefulness. He never rose to address an audience without tremulous emotions. And although an able preacher, yet the

presence of other preachers produced the most alarming sensations, and frequently depressed his spirit in speaking in public. And while he would be addressing a congregation, and a stranger would enter, that he even suspected to be a preacher, he would become very sensibly agitated.

He was a person of a very singular cast of mind; and one of those who are either on the "mountain top, or down in the valley;" and, to use a common expression, he was either "on the house top, or down in the cellar." He travelled the circuit but a short time. I saw him repeatedly in 1814, 1815, and in 1816. Those gloomy sensations overpowered him. His nervous system became prostrated, his mind much injured, and the palsy gave the finishing stroke to the last days of this excellent man. I was informed by brother Reddick, who was with him when he died, that he departed in peace at his residence in Campbell county, Ky., on the 6th of June, 1817, about 8 o'clock in the morning, aged 55 years. His last words were, "I LOVE THE LORD!"

The following is a schedule of his labours, as far as have come to my knowledge. His poetical effusions were spread among his familiar friends, and but a few pieces retained.

1. News from the Infernal Regions—a pamphlet printed 1803-4; Lexington, Ky., and reprinted in the Atlantic states.
2. Letters from a Sentimental Deist—printed in a newspaper 1808.
3. Dialogues and Letters on Doctrinal Subjects—well written, (in manuscript.)
4. A Dialogue—"on the Atonement"—in three schemes—between three friends—(in mss.) a *Calvinist*, *Universalist*, and *Arminian*.
5. Familiar Letters on Doctrinal Subjects—(in mss.)
6. A Dialogue between a Calvinist and Arminian, (two friends,) James and Brown—(in mss.)
7. A Small Collection of *Spiritual Songs*—printed in a pamphlet.

THEOPHILUS ARMINIUS.

Newport, Ky., May 11, 1828.

J. T. was a middle sized man, about 5 feet 5 or 6 inches stature; full habit; a broad chest; his complexion was a little brownish. He had a large head, fine forehead; his eyes rather a

bluish gray, heavy and languid to appearance. His common appearance was gloomy: the approach of a friend or an acquaintance immediately changed his spirits; when his conversation would become very animating, and his wit and humour then flowed in copious torrents. He was very fond of the company of young people. Indeed persons of his cast generally are. It produces a kind of reaction on the animal system, and transfuses the youthful glow to the aged.

Taylor is gone, but his memory lives. That very gloom that depressed him is a secret in the human heart, that interests mankind in our behalf, and has long remained entwined, as an affectionate tie, round the heart of every surviving friend. The expressions of a friend of a sorrowful heart always make deep impressions on our minds. I'll hazard a conjecture:—perhaps he was an orphan, and the first gloomy thoughts of a mother may have been imbibed. This thought affects my heart. I believe it possible. I have good reason to believe that cases of this kind often occur—but seldom noticed.

I have reason to believe that it often happens, that the agonies of death in a bloody battle, or the perishing at sea amidst the boisterous tempests, have so filled the thoughts of the mother of groans and desponding cries, as to transfuse those feelings to the tender offspring. Hence this constitutional melancholy gloom. Ah! tender plant, who can dry thy tears! None but *Jesus*.

From 1798 our Methodist Arminian Magazine had been discontinued. We had no periodical publication in the **WHOLE UNITED STATES!** I fully believe in the powerful effects resulting from such publications—conducted in a proper manner, that they would be calculated to diffuse religious information, revive vital piety, and more powerful engines in the hands of the Christians of battering the walls of error, superstition, and infidelity, at assailable points that could not be reached by the pulpit. The general conference indeed, in this interval, made some attempts to revive the Magazine, but it failed in the hands of the agency.

A new era has at length commenced, and we are not now confined to a meagre schedule of ten or fifteen sets of books.

Before this era arrived, the writer of these very humble memoirs felt deeply concerned on this subject, and frequently pressed it on the mind of his venerable friend Asbury. Seeing no prospect that ever any such publication would commence, before my friend the Rev. William Beauchamp commenced his *Western Christian Monitor* in 1816, in 1814 I had urged brother Taylor to conduct a monthly publication, and to prepare essays accordingly. This movement gave rise to the *Monitor*. I received from him the following letter:—

“**DEAR BROTHER,**—I received your letter and subscription. I am pleased with your design, and hope you will succeed in its accomplishment. I wish it was in my power to furnish the requisite number of subscribers; but, alas! the Methodists in my contracted bounds are generally poor, and few of them read much. I am happy to hear that your design has the approbation of the Rev. Messrs. Parker and Quinn. Their sanction with me amounts to a very strong recommendation; but you request my aid by advisory remarks, &c. Is my dear Th. S. serious? but I know the goodness of your heart, and dare not suspect you.

“It is only an instance of that partiality which the best and kindest of families has manifested to me, ever since our earliest acquaintance, and by which they have laid me under unspeakable obligations. But, my dear friend, you little know the weakness of your unworthy correspondent.—Were my abilities equal to my wishes, I would gladly exert them for your satisfaction, and the advancement of the cause to which your future labours are to be devoted. But I have little judgment, little talent for communication, little leisure, and indeed little of any thing which would be agreeable or advantageous to my friends, except it be a grateful heart. You kindly invite me to the state of Ohio, and generously offer me your assistance for that purpose. Ah! my dear brother, were it in my power to come, you would probably be laying a very heavy tax on your own liberality. But I have purchased a little farm on the hills of Licking, where (was it paid for) I think I could raise my family. There is no preacher near me; and the people being generally as ignorant as myself, I suit them tolerably

well in that capacity. I have but little time to spend in this world; and to get safe out of it, is at present my principal concern; and having little more judgment in the things of the world than a child of 14 years old, I wish to encounter as few difficulties as possible. I had hoped to see you in Newport this summer; but the scarcity in our country has compelled me to decline teaching there, and try my fortune in teaching music for the present season, at which I shall probably make more, but with more difficulty. You propose republishing the *Sentimental Deist*. I wished to have seen it in a pamphlet form, but have not been able to succeed in my wishes. I have some other little pieces, which had I time to correct them, I would

gladly see them in print; but as I do not possess the means, I shall have to leave them as they are. Should you feel disposed to favour me by printing any of these which you think would be saleable, and sending me a few copies, retaining the rest for your own use, you would lay me under additional obligations. Be so kind as to write to me when convenient, and inform me how you succeed. You may rest assured I will exert myself to procure subscribers, or do any thing I can to promote the design. Accept my best wishes for the welfare of yourself and family, and remember in prayer,

"CALEB JARVIS TAYLOR.

"April 1, 1814."

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Canada Mission.—Letter from the Rev. Wm. Case, dated Grape Island, May 15, 1828: "On our arrival at Grape Island the 12th inst., we were happy to find all in health, and persevering in the ways of the Lord. In the chapel we met our native brethren, who had assembled to receive us, and we all kneeled down together, and gave thanks and praises to God. This was a season of blessing to us all, and for some time. After we had shaken hands and parted, we could scarcely restrain our feelings, and we continued for some time to praise the Lord for his protecting care, and preserving us all in his holy fear. In these feelings the mission family deeply participated. The school contains nearly sixty children, ten of whom are reading in easy lessons. Some are writing, and many of the girls are knitting. The next day the communion was received by about eighty of our native brethren. The scene was refreshing both in love feast and at the table.

"Our cares are now renewed. Preparations are making for putting up more buildings, among which is a hospital and a building for a female school. Gardens are laying out for forty families, planting, &c, &c. But in the midst of these concerns I reflect with delight on many pleasing circumstances in our late tour. The hundreds and thousands who every where crowd the places of worship, and listen to

truth with deep and silent attention,* the many circles of pious and well instructed Christians with whom we have enjoyed the pleasure and profit of conversing; the numerous and friendly attentions to me and my native associates; the benevolence of feeling in the cause of suffering humanity; the liberality shown in behalf of missions; and above all, the spirit of devotion to God, and of zeal in his service. Bible societies, free schools, widows and orphans' asylums, infant schools, house of refuge, deaf

* I must beg you will add this note, to say, that some inaccuracies have appeared in some public papers of your city, relative to my address on the anniversary occasion of the 18th of April. I did not say that the Indians were in the habit of bringing to me wampum to declare they would drink no more. But that the Kingstons Indians sent by the hand of Sunday, wampum to their brethren at Grape Island, to say they would drink no more. Nor did I state that I preached on the subject of the gospel feast when the Tuscaroras were met for an annual festival. It was William Dextader who addressed them on the occasion, and on that subject. Nor was the aged chief converted at that time. His conversion was some years before. These are the principal errors which escaped the writers on the occasion. Those who are acquainted with the difficulties of taking down addresses from rapid speakers, and especially at times of deep feeling and amid responses, will easily account for any inaccuracies of this nature.

W. C.

and dumbasylums, and sabbath schools that, in some places, include, it would seem, almost all the infant community. These, with many other benevolent associations too numerous to mention, show how much is done by the principles of the gospel; and the cheerful countenances and animated exertions of the labourers show how great a sum of happiness may be enjoyed in the delightful labour of doing good to men. And in this work the wealthy, too, are taking an important part. It reminds me of a remark of one of the native brethren, John Sunday: 'When I look on their fine houses, and other riches and great conveniences, I have feared that the hearts of Christians here are set on this world, and that they are not prepared to leave it. But when I hear them pray, and see their concern for the *poor*, the *children*, and the *Indians*, I must think them good Christians, and hope to meet them in heaven.' These are the blessings and privileges of the gospel! Oh England, America, Canada, how great your felicity! and how large a field of labour lies before you for doing good to the family of man!

"It may be a pleasure to some of our friends to know that on our arrival at Kingston, U. C., the 8th instant, we found that our boxes from Philadelphia had arrived the day before, and having entered them, we took them on immediately with us to the island. Yesterday we gave our ticking for about twenty straw beds. These are the first and the only beds of the kind this people ever had. They are now sitting them up on bedsteads, (rudely made, to be sure,) but will be comfortable, and something in the style of civilized life.

I have also the pleasure to state that information is received from most of the mission stations, that the societies and schools are still prospering and progressing in religion and learning. Two more female schools will soon be added to the number, making in all twelve schools, and that a spirit of benevolence, already considerable, is strengthening in all parts of the province.

"Very respectfully,
"W. CASE."

Salem Mission.—Letter from the Rev. John Dew, dated Pittsburg, April 29, 1828: "Not having had it in my power to visit the Salem mis-

sion, I have to rely, in making out my second quarterly report, on the report of brother Walker, the missionary, which, it is presumed, is correct.

"The following is his account of the school:—

'Our school has increased to seven boys, from six to twelve years of age, four of whom are reading and writing; the other three are spelling in two syllables. We have four girls over eight and under fifteen years of age, who are spelling in four or five syllables, and learning to read the easy lessons in the spelling book, and two small girls learning their alphabet—making at this time thirteen in all, with an expectation of three or four more shortly.'

"Of the Indians generally he says:

'The Indians seem to understand me and my plans better than they have ever done. This, probably, is owing to the interpreter.* As to religion, I am sorry to say that I do not see that blessed work of God rising among them, as I have long prayed for; yet I think there is some reformation. They have brought four packs of cards and burnt them in my fire. Some of them have promised to quit their drinking, and go to work this spring. The Indians are ordered off the government lands, and are returning to their sugar camps in very low spirits. This, I hope, will be a blessing to them, for while they can follow the chase, they will not be disposed to cultivate the soil.'

"Brother Walker informs me that he had united in marriage George Furkee, (the present interpreter, who is a half breed,) and Kit-a-ko-kish-no-quah, one of his female scholars, which is the first Christian marriage ever celebrated in the nation. They have both learned to read and write.

"The mission is in great want of a smith. At present their farming utensils cannot be kept in order without one, and as yet every effort to obtain one has proved unavailing. None are to be found who are willing to engage at the price I am authorized to give. And as to obtaining female help, it is out of the question for the same reason.

"Since our last conference we have paid off nearly two hundred dollars of the debt against the mission, and have

* The former interpreter had been discarded as unworthy of confidence, and a new one employed.

means in prospect to liquidate nearly one hundred dollars more; and should my health be spared, I hope, in the balance of the year, to be able to reduce the debt at least one half. And I trust it shall not be my fault if the whole is not extinguished.

"Notwithstanding the strong claims which this establishment has upon the

patronage of the government, nothing as yet has been appropriated. Early last winter I opened a correspondence with the secretary of war on this subject, which was responded to with promptness, informing me that the fund at the disposal of the department for this purpose, had already been exhausted by previous appropriations."

OBITUARY.

From the Wesleyan Methodist Magazine.

DEATH OF MRS. BLACK,

Of Halifax, Nova Scotia.

DIED, Aug. 11, 1827, at Halifax, Nova Scotia, in the seventy-second year of her age, MARY, wife of the Rev. William Black. She was born in Boston, state of Massachusetts, Jan. 7, 1755. Her father, Mr. Martin Gay, who was for many years a deacon in a congregational church, was a prudent, moral man, extensively engaged in business. Her mother was a lover of evangelical religion, and of the people of God; by whom, when a child, she was frequently taken to hear the Rev. George Whitefield preach, in that part of North America. Upon the evacuation of Boston, she removed with her parents, and accompanied the British troops to Nova Scotia, and settled in that province at a place called Fort Cumberland. It was here, in the summer of 1781, that she was led to attend the ministry of Mr. Black, who afterwards became her husband; and though, from a child, she was of a serious turn of mind, and was favoured with gracious impressions and drawings from above, it was not until this time that she was fully and deeply convinced of her lost and sinful state. The word reached her heart, she was brought into great distress of soul; and after seeking the pardoning mercy of God, in a diligent use of all the means of grace, her distress and condemnation were removed. She retired from the place where she had been waiting upon God, filled with peace and joy through believing. Her views becoming clearer and more enlarged, as to the nature and extent of gospel salvation, and of the privileges and enjoyments to which she was called as a Christian, she "reached forth unto those things which were before, and

pressed toward the mark for the prize of the high calling of God in Christ Jesus." She hungered and thirsted after a full conformity to the image and will of her adorable Lord. She walked by faith, not by sight; and intimate was that communion with God which she frequently enjoyed; while the graces of the Spirit, and the virtues of the female character, shone forth in her with a pure and steady lustre. As a Christian, she was diligent and exemplary in the exercise and discharge of every duty; and as a tender and affectionate mother, and a kind friend, she endeared herself to a very extensive circle of acquaintance. To mitigate the sufferings of the poor, always afforded the richest gratification to her feeling heart, until the period when her slender frame, depressed beneath the influence of disease, could no longer follow the impulse of her beneficent disposition. For several years she filled the office of treasurer, and was one of the most active members of the "Female Benevolent Society." Nor is it probable that Dorcas of Philippi made more garments for the poor than she did. "Few persons" (observes Mr. A. Anderson, for many years her class leader) "have had a better opportunity of forming a just estimate of the character and worth of our late excellent sister than I have had, after an intimate acquaintance of many years, several of which were spent in her family. In truth, she shone with no ordinary lustre in every capacity, as a wife, a mother, a relative, a Christian, and a friend. She gave valuable lessons of practical economy and industry in her family. Her venerable partner, the father of

Methodism in Nova Scotia, being necessarily from home, frequently for weeks together, in the discharge of his itinerant ministerial duties, the charge of five children devolved upon her. She felt the responsibility of her situation; and conscious that it was her duty to bring up her children in the nurture and admonition of the Lord, she was induced to retire with them, individually, to the throne of grace; to commend them in prayer to the mercy of God; and to implore the divine blessing upon them, and upon the instructions which she gave them." Through the progress of a gradual decline, during the last fifteen or sixteen months, she manifested the most profound submission to the divine will. In her, "patience had its perfect work." Fearful lest any one should think better of her than she deserved, she was always ready to acknowledge the sense she felt of her unworthiness and unprofitableness. This she was particularly led to do at the beginning of her sickness; and observed, that though she felt a humble and unshaken confidence in God, as her God and Saviour, yet, in the solemn prospect of entering into the Divine presence as a disembodied spirit, she felt that she needed a holier frame of mind. For this she prayed, and in this she was

heard. She was favoured with most gracious manifestations of the divine goodness; so that it was evident to all around her, that, as "the outward man perished, the inner man was renewed day by day," and that she was fast maturing for the heavenly world. She was enabled to contemplate the approach of the "last enemy" with undisturbed serenity and unshaken fortitude. Death, divested of his terrors, appeared to her in a friendly form, ready to introduce her into the mansion of her heavenly Father. "Christ," said she, "is exceedingly precious; he is glorious in all his offices. I shall soon be with him." Feeling that the hour of her departure was at hand, she took an affectionate farewell of her husband, children, grandchildren, and friends; but when her pious and faithful black servant approached her, to receive her last counsel and blessing, she was unable to articulate any more; and, raising her hands to heaven, in token of the joy she felt, and of the prospects of glory which seemed to be opening to her view, she yielded her spirit into the hands of her Redeemer. Thus did this eminently pious, heavenly minded, and most exemplary woman, finish her course with joy,

"And pass through death triumphant home."

R. L. LUSHER.

POETRY.

TO A LADY,

On the sudden decease of her Infant.

THOUGH I had power to touch the tender theme
In worthier strains, melodious, soft, and slow;
Though, like the music of some gliding stream,
My numbers with my thoughts had learnt to flow;
What spell of song shall calm a troubled breast,
Or hush its sighs to everlasting rest?
I can but breathe, in harmony with thine,
Lady! my heart's best orison to Heaven,
That solace, such as no vain skill of mine
Can minister, may yet to thee be given:
Yes, mourner, make to God thy prayer's appeal,
For only he, who wounds thee, knows to heal.
Oh! and he hath the healing balm bestow'd,
Into thy bitterest cup his sweets infused;
Lighten'd thy labouring spirit's heaviest load,
And kindly propp'd the reed himself had bruised:
And often hath his secret, "still, small voice,"
Unearthly music! made thy heart rejoice.

And though thou mourn—not murmur—thus to lose

Thy babe, nor bid it, ere 'twas fled, adieu;
Sweet babe! well emblem'd by the summer's dew
As fair, as fragrant, and as fragile too; [rose,
There is a thought will charm thy greatest grief,
And bring thee, childless mother, rich relief.

Thy darling "was not, for God took" her home;
Ere e'en the guardians of her infancy
Could bear to think the parting hour was come,
Or dreamt the haze of death was on her eye;
Without one pang, her spirit to Him was given:
She did but sleep on earth, and wake in heaven!

Thy lamb the "Shepherd gather'd with his arm;"

"And in his bosom" he shall ever "bear,"
And hide it, as thou never couldst, from harm;
For harm, and dread, and death, intrude not there:

And there, when this world's woes and joys are o'er,

Mother and babe shall meet, nor separate more!
ALEX.

The Methodist Magazine.

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FOR SEPTEMBER, 1828.

[VOL. 11.]

DIVINITY.

HAPPY DEATH OF THE RIGHTEOUS :

A Funeral Sermon on the Death of the Rev. Mark Moore, delivered at Midway Meeting House, Wilkinson, Mt., on the 17th October, 1824,

BY THE REV. WILLIAM WINANS.

"David, after he had served his own generation, by the will of God, fell on sleep."—Acts xiii, 36.

(Concluded from page 287.)

III. It remains now to apply the subject to the occasion. This part of the service of the day, however it may be performed, cannot fail to inspire deep interest in all present. You loved, and you esteemed the venerable servant of God of whom I am to speak, too much, to listen, without concern, to the last tribute ever publicly, in your hearing, to be offered to his worth. Should your speaker succeed to your satisfaction in the performance of the melancholy service assigned him on this occasion, you will be more pleased than you would at equal success on ordinary occasions. But should he fail, and in some measure, this seems unavoidable, how poignant will be your sense of the miscarriage ! It will not be merely the mortification resulting from disappointment : but you will feel it to be, in some sort, an injustice done to the sainted dead. In these circumstances, the task must be undertaken with trembling and apprehension.

MARK MOORE, the venerated subject of our present remarks, was born in Mecklinburgh county, Virginia ; in the month of February, 1765. He was aroused, from the dreadful lethargy of sin, by the preaching of James O'Kelly, who was at that time a very distinguished preacher among the Methodists ; but who afterwards, on account of some dissatisfaction at the discipline of the church, withdrew, and formed a separate society ; which no longer flourished than while he remained among them, and is now, I believe, wholly extinct :—a solemn warning to those, who, on slight grounds, rend the body of Christ, by separating those who have been joined by Him in one spirit ! In his nineteenth year, a few months after his being awakened, brother Moore obtained the blessing of justification by faith, under the ministry of Jesse Lee, one of the earliest American Methodist preachers, who only a few years ago was called to his reward. It does not appear that brother Moore immediately attached himself to any church : but, soon after his conversion, he removed to one of the frontier settlements of South Carolina ; and, though he was a member of no church, commenced speaking to the people the words of life. He was heard and approved by the Baptists, then the only religious

society in that country, who evinced any acquaintance with the power of godliness. To this society brother Moore attached himself; and continued in respectable standing among them, till becoming convinced that in the doctrines in which the Baptists and Methodists differed, the latter were supported both by reason and Scripture, he went over to the Methodist Church, in the communion of which he continued until he was called to the church of the first-born.

Very soon after becoming a member of the Methodist Church, in 1786, he was received into the travelling connexion, in which he continued four years; travelling, successively, Holstein, Salisbury, Pedee, and Santee circuits. At the end of four years he became local, married and settled in Charleston, S. Carolina, where he engaged in a commercial enterprise, in copartnership. In this business he continued about three years; when he failed, in consequence of the absconding of his partner, with a considerable sum of money in his hands, belonging to the firm. About a year after his failure, he experienced an affliction far more grievous. This was the loss of his wife. She died, leaving him two children, to be at once the monuments and the sharers of his loss.

Driven from business by want of success, and loosed, in some measure, from the world by his domestic misfortune, he again entered the itinerant field; where, however, he only laboured two years, during which time he again married. On retiring from the itinerancy, he settled on the Santee, in S. Carolina, and taught a school, carrying on a small farm at the same time. Hence he removed to Newbern district, where he remained six years. From this place he removed to Columbia, where he taught school two years. His health now becoming very delicate, he removed into the mountainous parts of Tennessee, and engaged in the healthful occupation of surveying forest lands; in which employment he continued only six months. Here also he engaged in agricultural pursuits, which he followed two years; during one of which he altogether refrained from preaching on account of ill health. From this place he removed to Maryville, in the same state, and taught youth for two years. Hence he returned to S. Carolina and settled at half-way Swamp, on the Santee, and taught school two years. From this place, in 1812, he went to Baltimore, where he continued six years. Here he met with considerable losses, and some unkind treatment from those who ought to have behaved in a friendly manner towards him. At the attack on Fort M'Henry, he was found, notwithstanding his age and professional exemption, among those who took up arms in defence of his country's invaded territory. He was selected to take charge of the Male Free School in this city—a situation that would have been very profitable to him, had he remained in it as the managers desired.

But, in 1818, in compliance with the desire of one of the bishops

of the Methodist Episcopal Church, he went, as a missionary to the city of New-Orleans, in Louisiana, where he remained but one year. From New-Orleans, he removed to Liberty, in this state, where he opened an academy in which he taught somewhat more than two years. From Liberty, he came into our own neighbourhood, in which he continued upwards of two years ; in which time he taught school several months. The last spot on earth, selected by him for his place of residence, was in the state of Louisiana, parish of Feliciana ; where, though his family were not yet removed to the neighbourhood, he had taught a school for some time. Here he finished his pilgrimage at the house of Mr. Thomas S. Chew, on the first day of October, instant, 1824, in the sixtieth year of his age, and the thirty-eighth of his ministry.

He had been in bad health for several months : but the violent paroxysm which carried him off, was short in its duration. He died sensible, resigned, and tranquil. He did not leave the stage with the shout of triumph, but the smile of serenity which lighted up his countenance, spoke of peace within, and of joy unspeakable in immediate prospect. He saw the approaches of death ; and met them with the calmness and cheerfulness with which the arrival of an expected and agreeable friend is welcomed. His mortal remains honour our cemetery, by awaiting there the voice which shall call them to life and immortality. We shall now more particularly apply the words of our text to the occasion.

1. The Rev. Mark Moore, like David, "served his own generation." He commenced this noble employment very early in life. It was when he was about eighteen years of age, that he resolved to break from the entanglements of folly and vice ; and to devote himself to the service of God and of his fellow men. He, as did that patriarch, laid the foundation of his usefulness, to the age in which he lived, in piety to God. Those compunctious visitings which were consequent on the faithful preaching of O'Kelly ; the penitential grief to which they gave origin ; the self-denial and earnest supplications for mercy in which he engaged, prepared the way for his coming to the Saviour ; through whom, by faith, he obtained remission of sin ; and victory over the world ; and was enabled to bring into captivity to the obedience of Christ, every thought and imagination of his heart. The tree being thus made good, the fruit became also good. Hence that piety to God ; that zeal for His glory ; that benevolence to the souls for whom Jesus died, which marked his future character. I will not pronounce his example a *perfect* one. Faults he undoubtedly had, —he would not else have been man : but, then, these faults were *only* spots in his character. The general texture was fair. Whatever those faults were, of this I feel persuaded, that to have made him sensible of their existence, would have been to engage him in earnest attempts to amend them : for, I have perfect confidence

that it was his purpose to embody in his character "whatsoever things are true—just, lovely, and pure;" and to be, in all things, conformed to the will of God. I will instance one particular only. He was naturally a man of violent passions, and of an intrepid spirit; but grace had so far given him the ascendancy over his natural disposition, that even towards those unprincipled persons who came to our meetings to annoy and molest him while engaged in the employment in which he took the deepest interest, he maintained a spirit of forbearance and commiseration. They, poor thoughtless creatures, knew not nor considered that that good man was earnestly imploring Divine mercy upon their souls, at the very moment that they, by their vile and rude behaviour, were working him all the evil in their power. His views in cultivating personal holiness were not altogether selfish. He knew that his example would have great influence; and, hence, when, like Goldsmith's Village Preacher, he allured others, by urgent persuasion, to seek for glory, honour, and immortality; he, himself, led the way, by his own bright example. How many of you, my dear hearers! have often said, to yourselves, when meditating on his godly conversations, "Oh, that we were like this veteran in the service of God!" How often has his placid countenance, lighted up with a heavenly expression of benignity, silently, yet eloquently urged you to "Follow him, as he followed Christ?"

2. He served his generation, by means of the instructions which, in the discharge of his official duties as a minister of the gospel, he imparted to them. He taught the great truths of what is, perhaps improperly, called Natural Religion, as the basis of all religious truth, and of all moral precept. The being and attributes of God; our relation to Him, as His creatures; our accountability to Him, and a future state of rewards and punishments, were fundamental doctrines in the system of religion which he inculcated upon his hearers. But these were only the *platform* of that system. He saw and deplored the fallen condition of man; his utter inability to propitiate offended Justice, or to return to the path of duty, without Divine help. Wherefore, he turned to the Holy Scriptures, which are able to render man wise *to salvation*, and from these he drew the materials, for supplying the defects of Natural Religion, and for constructing a system, suited to the condition and exigencies of man as a fallen creature. He delighted to point to Jesus, and cry, "Behold the Lamb of God, that taketh away the sins of the world!" He delighted to direct the languid eye of the serpent-bitten sinner, who felt the poison of death penetrating his very soul, to the archetype of the brazen serpent, elevated, for salvation to a lost world, upon the pole of the gospel; and to tell desponding mourners, who felt that they had destroyed themselves, that in the blessed Jesus was their all-sufficient help. It seemed to be his meat and drink to collect around the altar of

his God, the trembling culprits, who felt the sentence of condemnation in themselves ; and to direct their faith to the bleeding sacrifice, smoking in prevalent efficacy, in their behalf, to the throne of God. You have often witnessed his ardour in this labour of love : nay, many of you have been the favoured objects of it. You remember when he took you kindly by the hand ; when he led your tottering, hesitating footsteps to the throne of mercy ; how he emboldened you to look upward, and ask for pardon ; and, under his pastoral guidance, how you found the mercy you sought. You cannot but remember the joy which then swelled your bosom, on your being made partakers of so great salvation ; as well as the joy with which he hailed your glorious deliverance. To you, then, at least, this good man rendered most important service.

His teaching was not merely didactic. The truth he taught in soberness, he enforced with power and demonstration of the Spirit. His arguments and appeals were hardly to be resisted. *You* know with what appalling effect he sometimes armed himself, as the representative of his divine Master, in the terrors of insulted majesty, and outraged goodness. Your hearts have trembled, while he has drawn aside the curtain from before the face of that throne whose habitation is justice and judgment ; while the flashes of divine indignation, which burst upon your terrified consciences, have almost induced an anticipation of the cry, " Rocks, fall upon us, and mountains, cover us, from the face of Him that sitteth on the throne, and from the wrath of the Lamb !" " By him," on such occasions, " the violated law spoke out its thunders ;" while fear and trembling seized upon transgressors, and extorted the cry, " What shall we do to be saved ?" To this kind of preaching he was impelled by a sense of duty. " Knowing the terrors of the Lord, he persuaded men," by pointing out the dangers to which they were exposing themselves.

But it was with the finer feelings of the heart, with the tenderer sensibilities of the soul, that he was peculiarly conversant. These he *delighted* to address. Over these he exercised a control, almost irresistible. We have more than once seen thousands transported out of themselves by his masterly touches upon these. A hearer of exquisite sensibility, after hearing him on one of these occasions, complained to me of what he considered the cruelty of the preacher : " Feelings," he said, " which would endure only the slightest touch, Mr. Moore *thumbed*, actually thumbed, till the heart could scarcely support the agony which was excited." Alas ! had those feelings yielded to the impulse which the speaker gave, and taken the direction which his benevolence intended, they would have resulted in a bliss as exquisite as the immediate pain was poignant ; and, in the final conflict, then imminently impending over the critic, they would have afforded a support and consolation greatly

needed, and unspeakably and incomparably important. Afflictive providences, the agonies of the Saviour, and the joys of heaven, were his favourite themes ; and, when he succeeded, (for he did not always succeed,) the hardest must yield or flee. And, oh, how many will bless God eternally, that they were the captives of his heaven inspired eloquence !—that they did yield to that kindly influence by which he drew them from the ways of sin, to the pathway of righteousness—from the jaws of the infernal pit, to the paradise of God !

Wherever he laboured, during the 38 years that he was in the ministry, the blessing of God crowned his labours. He hardly ever sojourned in any neighbourhood, where there did not follow a remarkable outpouring of the divine Spirit ; and a consequent ingathering of souls into the church of Christ. It seems as if the great Bishop of souls intended him to be wholly given up to the work of the ministry. He prospered in nothing else, and was satisfied in no other employment ; whereas, in this, he prospered beyond most of his fellow labourers, while his own soul was happy, abundantly happy, in rendering this service to his generation. In South Carolina, in Tennessee, in Baltimore, in Louisiana, in Mississippi, and in almost all the *many districts* of these countries, which enjoyed the benefit of his labours, an impetus was given to the progress of piety, which will be felt long after the ability to trace it to its cause has ceased, in consequence of other labourers entering in and gathering the fruit of his labours. But his record is on high, and his reward with the unforgetful Master whom he served *in his generation*.

I cannot forbear repeating an anecdote of him, which I heard related in Baltimore, I believe by an eye witness. While he resided in that city, he attended a camp meeting on the Eastern Shore of Maryland, where he was wholly a stranger, and unnoticed till near the close of the meeting. The meeting had progressed to perhaps the last day without any visible prospect of that divine blessing indispensable in the estimate of those who *have had* experience of refreshings from the presence of the Lord. Worn out and discouraged, the preachers who had been labouring during the meeting, were on the point of giving up the struggle in despondency. Some one happily suggested to the conductor of the meeting, that the hitherto unnoticed stranger might be a preacher. Inquiry was made, and resulted in his being invited to preach. He did so with power and demonstration of the Spirit ; and before he ended there was truly a pentecostal season. The work went on ; and few meetings, so distinguished for the divine blessing, are to be met with in the history of that country.

He was not *always* an efficient preacher. We have heard him when he was remarkably flat and insipid ; when he instructed the understanding, and affected the heart, little, if at all. This, com-

pared with what happened in other cases, forms a phenomenon not easily accounted for on natural principles. He did not thus attempt to account for it. His account of the matter, I think, was to this effect. The first time, perhaps, that he was to preach, he was overwhelmed with a sense of his insufficiency, which induced him to look earnestly for aid to Him who can make the *tongue of the stammerer to speak plainly*. Nor did he look in vain. The help he sought he received in a *sensible manner*:—all his timidity vanished:—darkness was dissipated from his mind:—he saw and he *felt* the truth, and was enabled to declare it with *power and demonstration of the Spirit*. And never afterwards, as he declared a short time before his death, could he preach to profit without a consciousness of similar assistance from above. Will any call this superstition? Would to God there were more *such* superstition among us than there is! It was this immediate reliance on and enjoyment of divine aid, that enabled the apostles and their coadjutors to *turn the world upside down*. It was this which rendered our lamented friend, on so many occasions, so all but omnipotent in his eloquence.

But he was not only an efficient preacher—he was persevering. In almost every thing but the service of God and the discharge of his ministerial duties, brother Moore was whimsical and unstable;—in these, he was of *one* mind, firm as a rock of adamant, and steadfast as a brazen wall. Indeed, I doubt not that the ardour of missionary zeal lay at the root of most of those changes of plans and places which make up so large a portion of his history. Necessity compelled him, frequently, to engage in some course of business for the means of supporting himself and family: but, as frequently, would his ardent spirit break away from the entanglements of such business, to range the more freely and extensively in imparting the word of life to a dying world. Since his death, I have learned that he had already formed the plan of abandoning his recently organized school, which promised considerable pecuniary advantages; assigning as his reason, that his engagements in the school were unfriendly to the zeal of missionary exertions. Thus, we see that the fire of pastoral love burned on in the breast of this venerable preacher, with undiminished fervour, till a very late period in his life.

He laboured earnestly, as well as with perseverance, for the salvation of souls. And, although none were overlooked or neglected by him, his greatest solicitude was directed towards the young. For these he felt as a father. To these his admonitions were addressed with more than ordinary warmth and tenderness. We have often witnessed the strong, the impressive, the almost irresistible appeals, which he made to those who were yet unhackneyed in the ways of vice,—whose hearts were yet easily susceptible of divine impressions; whose habits of iniquity were yet compara-

tively weak, and hanging loosely about them. Oh! with what soul ravishing sweetness would he invite them to the arms of the blessed Jesus!—to virtue's peaceful, quiet, pleasant paths! With what melting pathos, warm from the heart, would he urge them, as if resolved to take no denial! And, if repulsed, as, alas! it is often the lot of every preacher to be, how promptly, how unweariedly, would he renew the effort! And, if he finally failed, as was too often the case,—such is the bewitching influence of vanity and vice!—what unutterable anguish would show itself in the expression of his countenance! I have, more than once, marked this expression, and felt my own bosom swell with sympathetic sorrow, till I could hardly refrain from tears. His countenance, on such occasions, seemed to say, “I have done what I could; I have exhausted my resources in the effort to save these dear, these much loved young people: but, ah! *I have laboured in vain, and spent my strength for nought and in vain.*” They have closed their eyes, that they *will not* see; they have stopped their ears, that they *will not* hear. They are allured by the syren song of pleasure, and run, maddening on, towards their own destruction. When I threw myself into their path, and entreated them to turn their course, they *only* did not laugh me to scorn;—they would not receive my counsel; and what will they do in the end of their foolish career? How shall I give them up! How shall I consent that they should go down to everlasting pain! Oh, that they would at length be wise!” Such, my dear young friends, was the tender regard, such the solicitude, which father Moore felt for your welfare. You could not have contributed so much to his happiness, while living, by any other means, as by turning to God, from the vanities and vices of the world. Some of you did turn at his warning; and, you remember how, like the father of the prodigal, he triumphed in your recovery from the snare of the devil. Be faithful in the good cause. Perhaps he is now a guardian angel, ministering to you as to an heir of salvation. If so, and if aught could disturb the bosom of a just man made perfect, it would disturb his to see you wander from those paths of righteousness into which, in his life time, he led you. And you who stood invincible to all his efforts to save you, will you not redeem your error? Will you not be influenced by gratitude to take the course he so urgently and repeatedly pointed out to you? Still may you, no doubt, enhance the fulness of his joy, the weight and brightness of his crown of glory, by turning to God under the impulse of his exhortations still sounding in your ear. “There is joy in heaven over one sinner that repenteth;” and, surely, that joy is peculiarly exquisite in the faithful minister, removed to his reward, when he sees the sinner turning under the influence of his labours of love. Could your departed teacher rise from the ceremonies of the grave, and were he permitted again to address you,

he would only renew his entreaties to you to turn to God, that you might live. Let me, this day, be his mouth to you : for *his* tongue is chained in the silence of the grave. Think you heard him, from his tomb, reiterating his solicitations ; and, at last, consent to be made happy, by surrendering yourselves prisoners to divine mercy.

In this congregation, are some who were long the contemporaries of brother Moore in the service of God. At his side, how many battles have you fought and won ! How many rugged mountains of difficulties have you passed over ! How many deep waters of affliction have you waded through ! What a length of toilsome way have you accomplished ! He has now gained a little the start of you. He has fought and conquered one enemy with whom you have yet to contend. He has gained the city of refuge, where no enemy or avenger is permitted to assail his peace or to jeopard his safety ; while you still are within the range of the devil's artillery, and exposed to the inclemency of a clime, in its nature unfriendly to the life of piety. You have yet deep waters to pass ; howling wilds to traverse, and death to encounter. Do your hearts beat high for glorious success and triumph ? Feel you like enduring to the end, that you may wear a crown of life, such as now glitters upon the temples of your old friend ? I congratulate you. Your race is almost run ; your warfare is almost accomplished. Soon will your Master say, " It is enough :—well done, good and faithful servants ; enter ye into the joy of your Lord ! " Will not your old friend meet you on the confines of glory, with other happy spirits, to escort your disentangled soul to the regions of delight ; to the presence of his Father and your Father, of his God and your God ? Will he not, as the minister of God, unbar the gates of light, and usher you to the feast of the Lamb ; where, with kindred spirits, you may eternally regale your souls with the exquisite fruits of the garden of your God.

But what shall I say to you, my brethren, who have laboured with him in the vineyard of the Lord ? You feel as if you had lost an elder brother, an able assistant. You are ready to ask, " How shall his lack of service be supplied ?—Who shall fill the place of our Elijah, taken from our head ? " Ah ! if you did not know in whom you trust, your hearts would sink within you at this bereavement. But, blessed be God ! he can take some ploughman, who poured water upon the hands of this man of God, and can shed upon him a double portion of the Spirit, so as more than to repair our loss. He *can* :—and, if we look to him as we should, he *will* relume our candlestick, that it shall shed even a brighter, clearer, stronger blaze, than that which has just been extinguished by the hand of death. The residue of the Spirit is with him ; and he will so dispose of it, that there shall not be wanting an efficient ministry in that church which loves the word of truth, and walks

by its direction. The great Shepherd and Bishop of souls lives. Yea, "He that keepeth Israel shall neither slumber nor sleep;" and, how many under shepherds soever, or howsoever qualified to serve his flock, he may see proper to remove; yet he will provide pastors after his own heart, who shall feed them, and lead them, and cause them to rest: for his mouth hath spoken it, and his word shall stand.

My widowed friend! will you, or will the children and other friends of the venerable departed, will you repine at his removal? What! know ye not that those that die in the Lord rest from their labours, and reap the reward of their piety, in the enjoyment of eternal life? Oh! could you see that man of many afflictions—that overtoiled servant of Jesus, how calmly he rests, how sweetly he reclines upon the bosom of Abraham—could you *but* taste of the cup of his fulness of joy, or catch but a glimpse of the glory which surrounds his tabernacle, you would lose the consciousness of your privation, in the sympathy you would feel in his enjoyment. You would exchange your sighs of grief, for loud hallelujahs to God, who has taken your friend from the evil present and to come; and has safely housed him in the pavilion of his own glory. Your separation from him need not be eternal. He served his own generation by the will of God, and fell on sleep; and "them that sleep in Jesus will God bring with him." Walk you, then, in his footsteps; and soon you shall rest from your labours, and, in *THAT DAY*, be reunited to part no more; and where death is not. AMEN.

BIOGRAPHY.

From the Wesleyan Methodist Magazine.

MEMOIR OF CHARLES DONN,

Of Hobart Town, Van Diemen's Land:

BY THE REV. BENJAMIN CARVOSSO.

THE late Charles Donn was born of respectable parents, near London, August 14th, 1789, and was bred to the business of a jeweller. During his early childhood he was a subject of the gracious influence of the Spirit of God. He often prayed, and sometimes his heart was softened by a delightful sense of divine love. The fears of death were subdued; and while he has wept and lain prostrate on the ground, he desired to depart and be with Christ. But, as he grew up, improper company drew him aside from the paths of virtue, and, ere he was aware, led him into fearful crime. Apprehension and solitary confinement closely followed on the heels of transgression; and, whilst placed in the lonely cell, "he came to himself." Guilt and shame produced at first such an overwhelming sense of grief and wretchedness, that he attempted

suicide, and nearly accomplished his object : but the gracious Lord ultimately withheld him from his horrible purpose. Weakness from loss of blood, and severe bodily pain, were now added to the burden of his other sorrows ; and, in this extremity, he consented to yield unto Him who compassionately says, " Call upon me in the day of trouble." He did call, with earnestness and perseverance ; and God heard him, and delivered him from all his fears. Such were the peace of mind and the lively assurance of divine mercy which he obtained; that when the judge by whom he was tried informed him, the punishment of death was commuted into that of transportation, he heard him without pleasure ; being, at that time, enabled to rejoice in hope of the glory of God. The savour of that good which he found in the prison, he brought with him to this colony ; where he arrived in the year 1812. Not long afterwards, his steady conduct recommended him to the notice of the police magistrate, under whom he was employed for several years. His situation was responsible ; and he acquitted himself to the satisfaction of his superiors. He joined the Methodist society in 1821, a short time subsequent to Mr. Horton's landing in the colony.

At this period, and for some months prior to it, the little class, which had been formed through the instrumentality of a few pious soldiers, (who had been brought to God at Sydney,) met in a house on his premises, which he had industriously made with his own hands. At first, this little devout company met for prayer and exhortation at a house in some other part of the town ; but there they were much annoyed by the enemies of righteousness, and the owner was not friendly to their object. Mr. Donn's known character pointed him out to their notice, as a proper person to afford an asylum to them in their distress. When a deputation arrived, to make the needful inquiry, he was employed in rearing the frame of the house, which, for several years afterwards, proved a resting place for the ark of God. The object of their visit was no sooner mentioned, than he cheerfully consented to the proposal, on condition of its being agreeable to his wife, who was then a Roman Catholic. But to this measure her consent was absolutely refused ; and the little flock were denied the object of their hopes. On the evening of that day Mr. Donn told his wife, that she had done wrong in preventing him from letting the house to those good men, who were seeking a convenient place in which they might worship God. During the night there was a dreadful storm of thunder and lightning, (which is a rare occurrence at Hobart Town,) and Mrs. Donn, believing that it was an intimation of the divine anger against her, for what she had done the day before, became greatly alarmed, and in much agitation exclaimed, " The Methodists shall have the house !" Accordingly, in the morning, a message was despatched to the applicants, to that effect. They came, and there

called upon the name of the Lord. As the residence of the ark within Obededom's possessions was made a blessing to his household ; so did God bless the house of Charles Donn for the sake of the sanctuary which he afforded the little persecuted flock of Christ. His wife, who had been by her drunkenness, brawling, and wastefulness, a most bitter trial to him for several years, was, through his persuasion, led to hear the word of God. The truth reached her heart ; and the energy of the gospel produced a saving change in her spirit and conduct. The *hoiness* became a lamb ; and there was no more wasting nor destruction within their borders. With joy they walked together in the ways of God for about two years ; when, after a lingering illness, in which he attended her with unwearied solicitude, she died a triumphant believer in Jesus. In this abounding grace to the chief of sinners, the finger of God is certainly manifest in a more than ordinary manner. It is no wonder that it should be ever after a source of peculiar gratitude and pleasure to our departed brother.

From the time he first met in class, to the hour of his departure home, I believe he never did an action which brought dishonour either on himself or his brethren. He walked in the commandments and ordinances of the Lord blameless. As far as he was known, he bore a good report among all ranks of the community. He was a man of great industry, and had a versatile genius for the useful arts. The circumstances of so young a colony did not admit of full employment in his own business. When he arrived, there were but few houses erected ; and any person who understood either of those more useful trades, carpentry and bricklaying, was in great request. To both these branches he turned his attention ; and, thereby, not only promoted greatly his own interest and the convenience of his family, but also rendered himself extensively beneficial to others. He subsequently paid considerable attention to the making of household furniture. In this way he profitably employed himself for many years ; and, by the dint of his own application, he was enabled to excel the productions of not a few who had been more regularly bred to that business. For honesty, integrity, and punctuality, he exhibited a pattern worthy of imitation. He was distinguished, in his dealings with others, by the moderation of his charges, the generosity of his sentiments, and the promptitude and exactness with which he paid his debts. It has been remarked by those persons who were intimate with him, that he could not rest while he owed the smallest sum ; and that he sometimes expressed his astonishment, that any people who profess earnestness about the salvation of their souls, should manifest indifference about the breach of that plain command, "Owe no man any thing."

Considering his industrious habits, and how much of his time was necessarily occupied with manual labours, I have been sur-

prised to find that he had read so many books, and possessed so much general information. In reading ecclesiastical history he took peculiar interest and delight. One of the most remarkable things which I observed in his character was, his grateful and cheerful acquiescence in the trying dispensations of divine providence. He evinced a steady belief and strong confidence that God would provide for him and his family every good thing. This was manifested under circumstances which showed the man of God to great advantage. To the cause of God he was liberal, according to his power : yea, and beyond his power. His mind was formed for generous things : in this respect, his record is on high. As a husband and a father, he was exemplary ; "blessed, and made a blessing." He loved the house, the people, and the ways of God ; and was a man who delighted in the devotions of the closet. Like Daniel, he three times a day kneeled on his knees, and prayed, and gave thanks unto God. I shall never forget the aspect and tone of voice with which he one day informed me, that such was his weakness, and the pressure of his complicated afflictions, that he could now no longer kneel down to prayer. Though he was confined to his bed but a few days before he died, he was a subject of long and tedious affliction. During the lapse of nearly two years, the disease which proved fatal had been making progressive and fearful inroads on his constitution. It was a matter of surprise to many, how the clay tenement could endure so much ; especially after it had begun to totter in "ruinous decay." In general, he was far from fear ; though, at one period of his sufferings, Satan was permitted to try his faith to the uttermost. About a fortnight before his death, while his friends stood around his bed, who had attended a prayer meeting in his dwelling house, he spoke of his views and feelings, in reference to spiritual and eternal things, in the most impressive and animating manner. On the future spread of religion in the colony, by the blessing of God attending the use of the means of grace, he spoke with all the confidence of a dying saint. When I saw him a few hours before he left this vale of tears, he remarked, that, since his state of extreme suffering and helplessness commenced, he could do no more than lie passive in the hands of God ; but, said he, "I know whom I have believed, and am persuaded he will keep that which I have committed unto him against that day." Just as the mortal scene closed, he exclaimed, with a loud voice, "Come, Lord Jesus, come quickly ;" and then yielded up his spirit into the hands of Him who had washed him from his sins, and redeemed him from death and hell. Such was the life and death of Charles Donn. He was certainly a striking instance of the propriety with which life may sometimes be spared, when forfeited according to the laws of a state. Of his short life, he owed fifteen years to the mercy of his Judge ; and, during those years, the

character which he exhibited may be thus summed up :—as a man, he was industrious, ingenious, honest, and benevolent ; as the head of a family, he was faithful, attentive, and affectionate ; as a Christian, and a member of religious society, he was sincere, devout, zealous, and unreplicable ; and as a member of this civil community, he was respected, useful, and ornamental.

It is only requisite to add, that his real name was Cranmer ; and that Donn was a feigned name, which he assumed in the moment of detection. He was a branch of the family of the celebrated Archbishop Cranmer, to whom the people of England are under endless obligations for the part he took in bringing about the reformation from popery, and who suffered as a Protestant confessor during the hateful and inhuman reign of Queen Mary.

MISCELLANEOUS.

For the Methodist Magazine.

JOSHUA'S MIRACLE.

"Then spake Joshua to Jehovah, in the day when Jehovah delivered the Amorites to the children of Israel ; and he said in the sight of Israel,

'Let the sun light stay in Gibeon,
And the moon light in the vale of Ajalon.'"

AND the sun light stayed, and the moon light rested, until the people had avenged themselves of their enemies. Is not this written in the book of Joshua ? So the sun light stayed in the upper division of the heavens, as with the full strength of day, and hasted not to depart. And there was no day like that, before or after it, in which Jehovah hearkened to the voice of a man ; "for Jehovah fought for Israel," Josh. x, 12, 13, 14.

COMMENT. Sun light. — The word in the authorized version rendered *sun*, is, in the Hebrew שמש *shemesh*, and always means sun light, and not the sun's orb. In this word the authorized version mistakes the effluence for the fountain, the sun light for the source whence it issues. The word in the sacred Scriptures denoting the solar orb, is חַרֵּשׁ *harez*, the mean-

ing of which is "to prick, to goad, to urge forward," and well applies to the solar orb, the great excitant of life and action in the natural world. From this great source issues, 1. Solar fire, or, in chemical language, caloric, designated by the word חֶמֶד *hame*, meaning warmth, heat, flame. 2. Solar light, שֶׁמֶשׁ *shemesh*, which means "to serve, to minister," and is the medium through which we see, and distinguish what shall administer to our wants, and how to know, and reject what will be to our injury.

Moon light, in Hebrew, יָרֵחַ *irah*, and always means moon light, and not the lunar orb. There again the authorized version mistakes the effluence for the fountain. The moon's orb is designated by the word לְבָנָה *lebane*, from her white, silvery appearance, and from this source issues יָרֵחַ *irah*, moon light, the meaning of which is "to flow,

to put forth," and is the chastened, reflected light, flowing from the lunar orb, to minister to us in the absence of sun light.

Stay, דום *dum*, translated in the Bible, "Stand still, remain," has other meanings according to the mode of action, and the subject to which it is applied. In the subject before us it means "to equalize, to level, to be upon a balance." The idea presented in this case is this; the sun light was about to disappear below the western horizon, and threw equable, level, or balanced rays, upon the hill on which Gibeon was built. Joshua prays that these equable, level, balanced rays, should stay, continue.

Rested, מָרָר *omed*, translated in the Bible, stayed, stood still, has other meanings, and as it is applied to sun light, or moon light, it represents "serene stillness, quietude, rest;" such a state of the atmosphere as naturally follows after a storm: when not a breeze is on the hill—when not a cloud dims the solar orb—when not a vapour obscures the light of the moon. Hence the versicle, "The moon light rested in the vale of Ajalon," well represents the lovely scene. In these sublime expressions, the solar system is personified, and is made to utter language that thrills and touches every sensitive power of the human heart.

Full strength, תָּמִים *thomim*, is the plural of תָּם *thom*, and means perfect ability, whether of strength, beauty or excellence. כִּיּוֹם תָּמִים *kaium thomim*, should be rendered, "as with the full strength of day," or, "as with the perfections of day;" and relates to the perfectability or strength of the light, and not to its duration. Such perfection, such strength of light, as might be expected in the serene and cloudless atmosphere of Palestine in the

month of June, after a hail storm had passed away.

THE HISTORY. While Joshua was taking possession of the promised land, Adonizedek, king of Jerusalem, prevailed upon four other neighbouring kings to confederate with him, to attack and destroy Gibeon, a city under the protection of Joshua. Accordingly those five kings collected their forces, marched against, and laid siege to Gibeon. The Gibeonites, in great terror, sent messengers to Joshua, entreating him to hasten to their relief. Joshua got together such of his troops as were at hand, made a forced march all night, fell suddenly and unexpectedly upon the enemy, put him to flight, and chased him to Beth-horon, to Azekah, and Makkedah. In the after part of a sultry midsummer day, while the Israelites and combined forces were engaged in battle, there came on a tremendous storm of hail, driven directly into the faces of the enemy; he was seized with a panic fear, fell into inextricable confusion, and what with the panic, the confusion, and the contending elements, more were destroyed than by the arms of Joshua. The storm continued until towards the close of day, and there being every appearance that the coming night would be dark and stormy, and would prevent Joshua from completing his victory, and give the enemy opportunity to escape, Joshua quickly perceived, that without the intervention of divine Providence he could not accomplish his purpose. He, therefore, in the full assurance of faith, made his prayer to Almighty God, beseeching him to disperse the darkness, and give him *light* to complete his victory. Jehovah heard, and answered. Jehovah spoke the word,—the tempest was

arreared in its course—the dark clouds rolled away—the sun, far in his decline in the west, broke forth with refulgent splendour, dissipated every cloud, and threw his brilliant light into Gibeon. And when the direct and refracted rays of light had ceased to shine, the full orb moon shed her silver rays into the vale of Ajalon, with brilliancy little inferior to sun light, so as to enable Joshua to see, pursue, and completely overthrow the enemy.

THE MIRACLE consisted in the providential and happy coincidence of circumstances and events, devised in the wisdom, and executed by the power of Jehovah.

1. The forced march of Joshua, and surprise of the enemy.

2. The intervention of a tremendous hail storm in summer, a rare occurrence in Judea at that season.

3. The panic, confusion, flight, and consequent loss of the enemy.

4. When the day was about to close in darkness and storm, the sudden dispersion of the tempestuous clouds, and consequent purification of the atmosphere.

5. The bursting forth of light from the sun in his high northern latitude.

6. The light of the full orb moon succeeding, without a cloud in the visible heavens.

A day so fraught with astonishing providential and astronomical occurrences—so full of the wisdom, goodness, and power of God, as was without a parallel from Joshua's passage across Jordan, down to the day in which this history was committed to writing.

OBSERVATIONS. The writer of this essay is aware, that attacking popular opinions, however unreasonable, is like taking a wild bull by the horns; more especially when

such opinions are supported by men, who, in other respects, are accounted wise. It is quite natural for men to believe in the marvellous, rather than the reasonable, when it might cost much patient industry and research to discover truth. It is much more easy to believe a prodigy, than to investigate its mysteries. Most men would rather gratify sensual appetites, than have their understandings enlightened. This accounts for the slow progress of knowledge.

It is needless to say much upon the subject of miracles; it is only necessary to call the attention to a few of the leading facts concerning them, as they are found recorded in the sacred Scriptures. One principle, however, must be admitted, that in all wisely contrived operations, the power to be applied should be commensurate with the effect to be produced: otherwise there would be a needless expenditure of power—an unjustifiable waste.

1. When the descendants of Israel had increased in Egypt to more than three millions, they were cruelly ground and oppressed by the sovereign, "who knew not Joseph." The eternal Jehovah, to show that he remembered the promise made to their progenitor, stretched forth his hand to emancipate them. To compel the proud and hard hearted sovereign of Egypt to let the Israelites depart his country, the Almighty wrought a series of miracles of the most tremendous and terrific character. The effect to be produced was astonishingly great and good—the emancipation of a great and highly favoured nation—to put them in possession of the rich country promised to their fathers—the establishment and perpetuation of true religion—and that from them should

come the Saviour of countless millions. In these miracles the power applied was immense, but no more than to produce the grand effect.

2. After their departure from Egypt, the Israelites had to struggle through a wilderness, where they were beset with every opposition, difficulty, and danger, that the malice of men or devils could throw in their way. After a toilsome pilgrimage of forty years, they arrive at the river Jordan, then in high flood—the waters are divided, and the host of men, women, and children, with all their herds and flocks, pass safely through—the walls of Jericho obstruct their progress; by divine power they tumble to the ground—armies oppose them; by the breath of the Almighty they are melted away—all to show to angels, men, and devils, that no power in heaven, earth, or hell, could stop the Eternal from accomplishing his purpose, and performing his promise, to put his people in possession of their inheritance; and that Jehovah Jesus was the Captain of their salvation, who led them on to victory. In doing which the Eternal put forth sufficient power, and no more.

3. The various displays of miraculous power in the New Testament, were so many exemplifications of the threefold effect to be produced by the advent of Christ—"glory to God in the highest, on earth peace, good will to men." The miracles recorded in the New Testament were well calculated to usher in the dispensation of the gospel: a dispensation in which the wide spread of truth would break up the empire of sin, and establish the reign of grace. The miracles of the Old Testament, like the dispensation of the law, were of a magnificent and terrific

character, with few exceptions, while those of the New Testament were benevolent and merciful. In both the effects were commensurate with the wonder working power—no needless expenditure—no waste.

4. I believe that Jehovah possesses almighty power; for who can limit, who dare, to set bounds to the Eternal? But I am bold to say, that almighty power is never put forth, but according to infinite wisdom. If this axiom be correct, and I venture to assert it to be irrefragable, it may be safely said, that according to the popular opinion, Joshua's miracle was impossible, and never did occur. Whoever saw the meridian sun and full moon at the same time? If the sun was stayed in the midst of the heavens, what use would there have been for the moon? If these positions are astronomical absurdities, and subversive of common sense, why the popular opinion of this miracle? * If the miracle occurred according to the received opinion, would it not have been enumerated in the Psalms, and in the Epistle to the Hebrews? Inasmuch as the miracle, if it did occur, was greater than any wrought by Moses and the prophets. But the Psalms and Hebrews are silent upon the subject of this miracle. Even when in noticing Joshua's

* Our correspondent seems to have overlooked the fact, that *הַיָּמִים הַהֵם*, rendered "*in the midst of heaven*," or, as it might be, in the division of the heaven, does not necessarily mean *mid day*. It may represent the hemispherical division of the heaven, by the *horizon*; so that the *setting* sun hastened not to go down, *though the day was complete*, (instead of "about a whole day.") and that in this the miracle consisted. The full moon might have appeared at the same time with the *setting sun*. It is, besides, not at all probable that Joshua, in his circumstances, would have offered such a prayer as is stated at *mid day*.

acts, the writer of Hebrews could have easily and properly mentioned this miracle as an astonishing act of faith and power.

5. Admit that at Joshua's bidding the solar orb ceased its rotary motion, and became fixed, what would be the consequence? Centrifugal force and orbicular motion would have been suspended, and the planets would have rushed to the centre. Suppose the diurnal motion of the earth should be stopped, the equilibrium of the system would be destroyed, and like consequences would have ensued. Suppose the course of the moon should have been restrained, the same ruinous consequences would have followed. In every case utter and inextricable confusion and ruin would have been produced in our solar system. That the Almighty could do all this, and preserve and refix the whole as easily as he spoke them originally into existence, none can have the hardihood to deny. But here let us solemnly pause, and with pro-

found reverence ask the question, Would the Almighty do this?—would he put forth such inconceivable power, that five aboriginal chieftains, with their savage followers, might be slain? That Joshua might finish killing a few hundred savages, already half dead with fear, and the peltings of a pitiless storm? Common sense answers, No. It would be like sending a tempest upon the ocean, "to waft a feather, or to drown a fly."

6. Here let me conclude this essay, by observing, that if the above passage contains a fine figurative description of events, brought about by providential and natural causes, such as are addressed to common sense, then I have accomplished my purpose, in rescuing this sublime and beautiful scripture from misrepresentation and abuse, and restoring it to the true sense. To the triune Jehovah be given all glory and praise. AMEN.

H. T.

Natchez, May 23, 1828.

SUPERSTITIONS OF INDIA.

RETURNING one day from Calcutta, says the late Bishop Heber, I passed by two funeral piles, the one preparing for a single person, the other nearly consumed, on which a suttee had just taken place. For this latter purpose a stage had been constructed of bamboos about eighteen inches or two feet above the ground, on which the dead body had been laid, and under which, as my native servants told me, the unhappy widow had been stretched out, surrounded with combustibles. Only a heap of glowing embers was now seen here, besides two long bamboos, which seemed intended to keep

down any struggles which nature might force from her. On the stage was what seemed a large bundle of coarse cotton cloth, smoking and partially blackened, emitting a very offensive smell. This, my servants said, was the husband's body. The woman, they expressly affirmed, had been laid *below* it, and ghee poured over her to hasten her end; and they also said the bamboos had been laid across her. I felt very sick at heart, and regretted I had not been half an hour sooner; though probably my attempts at persuasion would have had no chance of success. I would at least have tried

to reconcile her to life. There were perhaps twenty or thirty people present, with about the same degree of interest, though certainly not the same merriment, as would have been called forth by a bonfire in England. I saw no weeping, and heard no lamentations. But when the boat drew near, a sort of shout was raised, I believe in honour of Brahma, which was met by a similar outcry from my boatmen.

Suttees are more abundant in the district of Ghazeepoor, than even in the neighbourhood of Calcutta, but chiefly confined to the lower ranks. The last yearly return amounted to above forty; and there were several of which no account was given to the magistrate. It has been, indeed, a singular omission on the part of government, that, though an ordinance has been passed, commanding all persons celebrating a suttee to send in notice of their intention to the nearest police officer, no punishment has been prescribed for neglect of this order, nor has it ever been embodied in the standing regulations, so as to make it law, or authorize a magistrate to commit to prison for contempt of it. If government mean their order respecting the publicity of suttees to be obeyed, they must give it the proper efficacy; while, if suttees are not under the inspection of the police, the most horrible murders may be committed under their name. This struck me very forcibly from two facts that were incidentally told me. It is not necessary, it seems, for the widow who offers herself, to burn actually with the body of her husband. His garments, his slippers, his walking staff,—any thing which has at any time been in his possession, will do as well. Brahmin widows indeed are, by the Shaster, not al-

lowed this privilege, but must burn with the body, or not at all. This, however, is unknown or disregarded in the district of Ghazeepoor, and most other regions in India. But the person of whom I was told was no Brahmin: he was a labourer who had left his family in a time of scarcity, and gone to live (as was believed) in the neighbourhood of Moorshedabad, whence he had once, in the course of several years, sent his wife a small sum of money from his savings, by a friend who was going up the country. Such remittances, to the honour of the labouring class in India, are usual; and, equally to their honour, when intrusted to any one to convey, are very seldom embezzled. Some years after, however, when the son of the absentee was grown up, he returned one day from a fair at a little distance, saying he had heard bad news, and that a *man unknown* had told him his father was dead. On this authority the widow determined to burn herself; and it was judged sufficient that an old garment of the supposed dead man should be burned with her. Now, it is very plain how easily, if the son wanted to get rid of his mother, he might have brought home such a story to induce her to burn; and it is also very plain, that whether she was willing or no, he might carry her to the stake, and (if the police are to take no cognizance of the matter) might burn her under pretence of a suttee. How little the interference of neighbours is to be apprehended in such cases, and how little a female death is cared for, may appear by another circumstance which occurred but a short time ago, at a small distance from the city of Ghazeepoor, when, in consequence of a dispute which had taken place between two small freeholders about some land, one

of the contending parties, an old man of 70 and upwards, brought his wife, of the same age, to the field in question, forced her, with the assistance of their children and relations, into a little straw hut, built for the purpose, and burned her and the hut together, in order that her death might bring a curse on the soil, and her spirit haunt it after death ; so that his successful antagonist should never derive any advantage from it. On some horror and surprise being expressed by the gentleman who told me this case, one of the officers of his court, the same indeed who had reported it to him, not as a horrible occurrence, but as a proof how spiteful the parties had been against each other, said very coolly, "Why not ?—she was a very old woman,—of what use was she ?" The old murderer was in prison, but my friend said he had no doubt that his interference in such a case, *between man and wife*, was regarded as singularly vexatious and oppressive ; and he added, "The truth is, so very little value do these people set on their own lives, that we cannot wonder at their caring little for the life of another. The cases of suicide which come before me, double those of suttees ; men, and still more women, throw themselves down wells, or drink poison, for apparently the slightest reasons, generally out of some quarrel, and in order that their blood may lie at their enemy's door ; and unless the criminal in question had had an old woman at hand, and in his power, he was likely enough to have burned himself." Human sacrifices, as of children, are never heard of now in these provinces ; but it still sometimes happens that a leper is burned or buried alive ; and as these murders are somewhat blended also with religious feeling, a leper

being supposed to be accursed of the gods, the Sudder Dewannee, acting upon the same principle, discourages, as I am told, all interference with the practice. The best way, indeed, to abolish it, would be to establish lazaret houses, where these poor wretches should be maintained, and, if possible, cured ; or, at all events, kept separate from the rest of the people : a policy by which, more than any thing else, this hideous disease has been extirpated in Europe.

All these stories have made a very painful impression on me. If I live to return to Calcutta, it is possible that, by conversation with such of my friends as have influence, and by the help of what additional knowledge I may have acquired during this tour, I may obtain a remedy for some of them.

I was much surprised to find in such a situation so large and handsome a place as Banswarra ; of which I knew nothing before, except as one of those states which have been noted in India for the wildness and poverty of their inhabitants, and for their abominable custom of murdering the greater part of their female infants. This cruel and most unnatural sacrifice it has long been the endeavour of the British government to induce its vassals and allies to abandon. Major Walker, then resident at Baroda, thought he had succeeded with the greater part of them ; but it is believed by most officers on this side of the country, that the number saved was very small in proportion to that of the victims. Unhappily, pride, poverty, and avarice, are in league with superstition to perpetuate these horrors. It is a disgrace for a noble family to have a daughter unmarried, and still worse to marry her to a person of inferior birth ; while they

have neither the means nor the inclination to pay such portions as a person of their own rank would expect to receive with them. On the other hand, the sacrifice of a child is believed, surely with truth, to be acceptable to "the evil powers;" and the fact is certain, that, though the high born Rajpoots have many sons, very few daughters are to be found in their palaces; though it is not easy to prove any particular instance of murder, or to know the way in which the victims are disposed of. The common story of the country, and probably the true one,—for it is a point on which, except with the English, no mystery is likely to be observed,—is, that a large vessel of milk is set in the chamber of the lying-in woman; and the infant, if a girl, immediately plunged into it. Sir John Malcolm, however, who supposes the practice to be on the decline, was told that a pill of opium was usually given. Through the influence of

Major Walker, it is certain that many children were spared; and previous to his departure from Guzerat, he received the most affecting compliment which a good man could receive, in being welcomed at the gate of the palace, on some public occasion, by a procession of girls of high rank, who owed their lives to him, and who came to kiss his clothes, and throw wreaths of flowers over him, as their deliverer and second father. Since that time, however, things have gone on very much in the old train; and the answers made by the chiefs to any remonstrances of the British officers is, "Pay our daughters marriage portions, and they shall live!" Yet those very men, rather than strike a cow, would submit to the cruellest martyrdom. Never may my dear wife and daughters forget how much their sex is indebted to Christianity!—*Narrative of a Journey through the Upper Provinces of India.*

THE CONVERSION OF ST. PAUL.

AT the death of the first Christian martyr, a young man, of uncorrupted Jewish lineage, "a Hebrew of the Hebrews;" well educated, but in the strongest prejudices of inveterate Judaism, Gal. i, 14, in the school of the Pharisees; a zealous assertor of the law of Moses, which he had observed with unimpeachable integrity, Phil. iii, 6, is remarked as conspicuous among the crowd of persecutors, Acts viii, 1. It is conceivable, indeed, that the death of such a man; the intrepid courage with which, in the hurry of a tumultuous execution, he calmly declared that a vision of his Redeemer was presented to his eyes; the moral beauty of his prayer, for

the forgiveness of God towards his enemies, uttered when his expiring breath was crushed from him by the overwhelming stones; these striking circumstances might have favourably impressed the congenial disposition of Paul, and violently affected him towards those whom he had thought it his duty to persecute. No such effect, however, is produced; the hostility of Paul remains as violent as before; he urges personally the increasing persecution, is "exceedingly mad against them," Acts xxvi, 11, and takes out a commission to punish, wherever they may be found, these hated apostates. With this commission he sets forth, not unaccompanied by men, we may pre-

sume, of similar sentiments, towards Damascus, in the language of the Acts, "breathing out threatenings and slaughter against the disciples of the Lord." Thus manifestly inveterate in his prejudices; unshaken in his ardent attachment to the religion of Moses, the immutability and perpetuity of which he considered it treasonable and impious to question; with an austere sense of duty, which proscribed mercy and precluded indulgence; fully authorized by the direct testimony of the law, to exterminate all renegades from the faith of their forefathers; he set forth, doubtless, with the applause of all his powerful party in Jerusalem, likely to attain the highest honour, advancement, even pecuniary reward, for his burning zeal and inflexible constancy, in support of the national creed. He set forth apparently with no single circumstance which could induce him to change, and with every worldly and influential motive to attach him to his purpose; with the still farther guarantee of his impetuous and determined disposition against any weakness or versatility. He arrives at Damascus, blinded for a time, broken and humbled in spirit, and his first step is to associate himself with those whom he came to destroy, to embrace that religion which he had denounced as impious apostasy, to preach in the synagogues that the despised and hated Christ "is the Son of God." No objection is made on the part of the Christians; for it appears that one of their body, of those whom Paul came with an avowed purpose of destroying, under the influence, as he declares, of a vision, voluntarily seeks him out, restores his eye sight, and admits him at once to the Christian fraternity. Now, whatever the

story with which Paul solicited admission, the imperious motive of personal security laid the Christians under a necessity of the most sober caution, and urged the strictest investigation, before they would venture on so decisive a step. They must have known, and watched with apprehension, the object of Paul's journey. Even if superior to all revengeful feelings on account of their suffering brethren, they had every reason to suspect and guard against fraud. Their amazement, reluctance, and incredulity, are betrayed at every step in the transaction. Ananias remonstrates, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name," Acts ix, 13, 14. Again, "All that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?" Acts ix, 21. Nor would evidence be wanting, on which, whether voluntary or not, they could depend. From the conduct and language of Paul's companions, who, far from deserting him, "led him by the hand, and brought him to Damascus," they could ascertain, to a certain point at least, the truth of his statements. These men would not be silent; for if they believed that a miracle had taken place, the nature and purport of which they obviously did not comprehend, they would have been too full of so extraordinary an event not to relate it publicly. If the miracle was doubtful, or to be accounted for on natural principles, they would probably have denounced the imbecility of

their once forward confederate, who was thus alarmed out of his religion by weak and unwarranted apprehensions. Or, lastly, if no miraculous circumstance at all had taken place, they would have reproached him still more loudly for his causeless apostasy. Any important discrepancy between their story and that of Paul, would have alarmed the Christians, and enforced more strongly the utmost caution. The same motives would induce them to canvass the conduct of Ananias, and to examine into the possibility of treacherous collusion. The company in which Paul travelled forbids likewise the supposition, that he might have met some of the Christians on the way, whose persuasive eloquence might have represented the new doctrine in so favourable a light, as to shake the settled belief of the persecutor. For, besides the improbability of converting a man of Paul's vigorous and impetuous character, when he was solemnly pledged, and when his passions were enlisted on the other part, had any of the Christians had the desperate courage to approach him, some of those by whom he was attended would probably have suspected, watched, and published abroad, the intercourse which he was holding with the enemies of the law.

As to Paul himself, he had every thing to lose, and nothing to gain, by the change. The Jews were wealthy, the Christians poor; the Jews numerous, the Christians comparatively few; the Jews powerful, the Christians persecuted. Saul cut himself off at once from all his connexions and friends. He frustrated all the high hopes which his countrymen might have entertained from his character and acquirements; he became a man, if not self exiled, yet one who could

not show his face in his customary place of residence without reproach, without danger; he drew upon himself the bitter hatred of all his Pharisaic brethren; he exasperated all his powerful patrons, the high priests. For he added to the crime of apostasy that which would be construed into treachery to his employers. His life, as it soon appeared, and since a furious persecution was still actually raging, could not be safe for an instant. He had to lurk among mistrustful friends; to fly into foreign regions, to conceal himself from those on whose estimation he had built his hopes of distinction. In every point of view the measure was desperate. While he abandoned one party, he was not sure of a favourable reception with the other: he incurred the dangers of apostasy with no security of the reward: unless the scourge and the prison which awaited the Christian convert may be entitled reward. In his straight forward path lay peace, the respect of his compatriots, wealth, estimation; in the oblique road into which he struck, [according to the insinuations of modern infidelity,] he had first to bend his spirit to hypocrisy and falsehood. He must impose on men, who, either being impostors like himself, would detect or hold off from him with the acuteness of jealous suspicion, or being honest but foolish enthusiasts, offered no very brilliant alliance to a man eager for distinction, and unquestionably not wanting in sagacity and penetration. If the self confidence of conscious ability already anticipated his forcible seizure of the post of eminence; if he contemplated no effectual resistance to his usurpation; would his prodigal courage have induced him to risk all his prospects upon

this hazard? Had he joined the Christians before the persecution, he might have been unable or unwilling to recede: but now it had become clear, that the post of eminence was that of peril; he must have known how many among his kindred would proudly perform that part at his execution, which he had filled at that of Stephen. Suppose that he contemplated from the first the throwing down the barrier between the Jews and Gentiles, and the extension of his own influence by the indiscriminate admission of proselytes from all quarters; the difficulty of such an enterprise, the opposition to be expected from the Judaizing Christians, the danger, that directly he attempted any innovation he would be denounced, disclaimed, cast off, were equally evident. Strange ambition! to quit the steady vessel, which was bound on its regular course to a rich and hospitable harbour, in order to spring on board a sinking bark, whose way lay through quicksands, and breakers, in the hope that he might be permitted to seize the helm, and guide it to some coast which at last might be imaginary and Utopian.

So far on the supposition of Paul's insincerity. Could he be the victim of enthusiastic self delusion? A singular theory has been suggested on this much canvassed topic, by some of those who, while they profess to believe Christianity, invalidate all the testimony on which Christian belief is founded. Paul, it is said, a man of disordered imagination, violently affected by the scenes of suffering which he had witnessed, and the fortitude with which those sufferings were endured, accidentally encounters on his journey a tremendous thunder storm, in the natural effects of which, his alarmed fancy beholds

the terrors of his offended God, and forms its confused and reverberating sounds into the distinct and awful remonstrance of the injured Jesus. This notion is developed by Kuinoel with considerable elegance and perspicuity. But,

1. The assumption on which all this rests is not merely unwarranted, but, as we have seen, in direct opposition to the narrative. Paul, when he set out, was as much exasperated as ever against the Christians, and his only object at Damascus seems to have been the fulfilment of his persecuting commission. 2. The several descriptions in the Acts bear no appearance of a thunder storm. However rapid and sudden the atmospheric changes in those sultry climates, there must be some gathering of clouds, some preparatory darkness, some vehicle, if I may so speak, of the electric fluid, which must have induced the travellers to anticipate the great light, which, according to Paul's expression, "suddenly shone around them." But if Paul could be so far abstracted in his own meditations, as not to perceive the change in the atmosphere till the flash deprived him at once of sight and of sense, those around him must have been sufficiently familiar with the appearance of a thunder storm, to have informed him that the cause of his consternation was by no means miraculous. If the other terrific circumstances of a storm had accompanied this extraordinary light, they would have appeared no less the indications of divine wrath; and as the whole scene would have acted simultaneously on the guilty apprehension of the persecutor, that single fact would scarcely have been selected, and the rest of the awful circumstances, which alike proclaimed the offended Deity, and justified

his terror, studiously and perpetually suppressed. Indeed, the expressions used by Luke, and Paul himself, on the three different occasions in which the occurrence is related, seem carefully to exclude any such supposition:—“At mid day, oh king, I saw in the way a light from heaven, above the brightness of the sun,”—*ὁπάρτην λαμπρότητα τοῦ ἡλίου*. (Acts xxvi, 13:)—words which appear to intimate, that the sun was not previously obscured, but outshone by the more excessive brightness of the preternatural light.

The unbeliever will not admit as an argument, but must consider as a curious coincidence, the remarkable conformity of this transaction with the Jewish opinions of divine revelation. The light precisely corresponds with the Shechinah, or divine Presence; the voice, with the Bath-col, the usual mode by which the God of Israel addressed his people.

The last insuperable objection to this notion is, the character of Paul. Neither the brief intimations of the former, nor the more copious delineation of the latter, part of his life, authorize us to consider him a man of distempered imagination. Unless the mere fact of his becoming an itinerant teacher of Christianity convict him of this enthusiasm, (which would be an assumption of the point in question,) his argumentative manner of teaching, his sobriety of demeanour, his cool self command in the most trying exigencies, the extraordinary combination of vigour and prudence, of boldness and persuasiveness, of pliancy in trivial matters, and unshaken perseverance in his main object, alike contradict this supposition. According to this theory, once, and once only, he is seized with a fit of melan-

choly enthusiasm, which changes all his views, prospects, occupations, habits, opinions; but in this, all the extravagance of his imagination explodes, as it were, for ever, and leaves him a humble, discreet, resolute, and rational adherent to the cause which he has adopted. The gloomy and timid Saul trembles before a hurricane; the cool and intrepid Paul confronts every terror of nature and of man. Popular tumult cannot deprive him of his self command, nor the pomp and awe of authority in the least appal him. If taken literally, he “fights with beasts at Ephesus;” if figuratively, he is exposed to dangers equally dreadful. He is tranquil upon the raging ocean; and, while the mariners despair, he alone is firm. A flash of lightning causes him to apostatize from the synagogue; a whole life of terror, trial, and suffering, attaches him only more closely to the church of Christ.

Thus, then, the conduct and character of Paul are direct testimonies to the truth of his miraculous conversion; the former is our guarantee for his sincerity; the latter our security against his having been the victim of deception. If he invented this whole consistent and circumstantial story, he must have been a designing and ambitious hypocrite; his companions must have connived at his falsehood; Ananias must have been in collusion with him; all the Christians at Damascus, and the apostles themselves, the weakest and most unsuspicious dupes, to be imposed upon by so ungrounded a falsehood. He must have been this hypocrite for the sake of embracing poverty and self denial, hatred and contempt, toil and suffering, death itself, of which he was in perpetual danger; or he

must have formed the splendid design of becoming the benefactor of mankind, by the publication of a new religion: a design which it is impossible to conceive compatible either with the fraud to which he must have condescended, in order to obtain admission into the Christian brotherhood, or with reason, which must have recoiled at the hopeless improbability of converting the world to a belief in the divinity of a Jewish peasant, who had been publicly crucified.

On the other hand, if Paul was deceived by others, or by the warmth of his own imagination, he must have been a weak and fantastic dreamer. Yet he had the ability, the prudence, the resolution, to preach with success the extraordinary doctrine of Christ crucified, over half the habitable world; he had the address to conciliate the other apostles to an admission of his claim to equality; in every public scene he could conduct himself with the coolest self command, and most intrepid courage; finally, he could obtain for his writings an equal authority with the gospels, which recorded the teaching of their Master, or those of the elder apostles; writings not less distin-

guished for the consecutive vigour of their arguments, and the depth of their views, than for the exquisite beauty with which they enforce and explain that truth, that humility, that meekness, holiness, and charity, of which the life and the teaching of Christ are the great example.

If, then, neither hypocrite nor fanatic, Paul must have been, what he announces himself, "An apostle of Jesus Christ, by the will of God;" one to whom, as Peter declares among the assembled apostles, "God, which knoweth the hearts, bare witness, giving him the Holy Ghost as he did unto us;" by whom "the signs of an apostle were wrought, in all patience, in signs, and wonders, and mighty deeds;" who asserts, "The gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ."

May that gospel which Paul preached, so convince our understandings, and purify our hearts, that we, being followers of Paul, as Paul of Christ, may attain that everlasting life which is revealed through Christ Jesus!—*Milman.*

From the Wesleyan Methodist Magazine.

THOUGHTS ON PREACHING THE GOSPEL.

Of all the occupations of men in this world, none can be of equal importance with that of the sacred ministry. A person who is called of God to this holy employment, will find it to be one of toil and labour. He must search the Scriptures diligently, in order to understand them, to discern their bearing, harmony, connexion, and design. He must aim to be a workman that needeth not to be ashamed, rightly

dividing the word of truth; a scribe well instructed, that he may give to every hearer a portion in due season. He must aim to be a son of thunder, as well as a son of consolation; he must endeavour to alarm the sleepy sinner, and the slumbering professor; to comfort such as mourn, and to build up believers on their most holy faith. He ought to be a man of unwearied diligence in his work; in season,

out of season, striving to bring souls to Christ. Nor ought this labour to be confined to the study, the pulpit, or the family; but should be extended to every circle of acquaintance, and be kept up in every visit. In a word, it should be his meat to do the will of his heavenly Father.

Yet zeal and diligence will not be found sufficient for the work of the ministry. Discrimination will be found essentially necessary to the due discharge of ministerial duty; for if the whole congregation be addressed as Christians, when probably not half, if one fourth, of them are savingly converted to God, it may lead some of them to cry peace when there is no true peace; and to hope for heaven, when they are in the high road to everlasting destruction. A minister must therefore *warn*, as well as *teach*, his people, if haply he may instrumentally pluck some of them as brands from the fire: he must labour "to sound the unbelieving heart."

Three things are of great importance in the work of the ministry:—that the doctrines of the gospel be clearly stated; that Christian experience be duly urged; and Christian practice be enforced.

First, that the doctrines of the gospel be clearly stated; fully, faithfully, and affectionately preached; otherwise the people cannot be expected to know the things pertaining to the kingdom of God. If these doctrines be not stated clearly, the hearers will see them but obscurely; and if they see them obscurely, they will feel them but partially. Truth will not have its full influence on their understanding and judgment; nor will they be prepared to resist error, or to combat with a subtle adversary. If any part of the truth be kept

back,—if the total depravity of human nature, of man's entire helplessness without divine aid, be not frequently urged,—the natural pride of the human heart, and its self-sufficiency, will remain undisturbed, will

"Grow with our growth, and strengthen with our strength."

Secondly, if the knowledge of salvation by the remission of sins be not duly held forth, not as the *privilege* of believers only, but as their *experience*, received by faith, and retained as long as the conscience is kept void of offence; if the witness of the Spirit, not by deduction or inference, but by a direct testimony to the spirit of a Christian believer, be not fully preached, the hearers may be expected to resist in the drawings of the Father, short of justifying grace, of a title to heaven, and the solid comforts of religion.

This part of Christian doctrine should be very carefully guarded, by stating its perfect consistency with the word of truth; by showing that all impulses, feelings of fear, hope, joy, confidence, and delight, must be compared with the sacred oracles, and exactly accord with them, or be rejected as spurious. God cannot deny himself; his *work* of grace entirely agrees with his *word* of grace; and both lead to him for all spiritual blessings in Christ Jesus.

Thirdly. But how shall the genuineness of this experience be proved to the world? "By their fruits ye shall know them," saith the Saviour. A good tree bringeth forth good fruit; a pure fountain will send forth pure streams. If the heart be right, the life will be holy. Christian experience will be evidenced by Christian practice, by a holy conversation. If the conversation be filthy and

foolish, the heart cannot be pure; for "out of the abundance of the heart the mouth speaketh." If there be bitterness, wrath, strife, backbiting, tale bearing, evil speaking, in our intercourse with men, there must be a manifest want of religion in the heart. If there be a deviation from truth, justice, and mercy, in the practice of professing Christians, it evidently proves a want of principle. If that most excellent rule of conduct, given by the Saviour of the world, "Whatsoever ye would that men should do unto you, do ye also unto them," be not conscientiously observed, there is a neglect of righteousness towards men, and of piety towards God. Uniform, cheerful obedience to all the divine precepts, is the only proper proof of supreme love to God, and sincere regard for our neighbour.

From these observations will appear the necessity of *fully* preaching the gospel of Christ. For however clearly the doctrines of it be stated, however accurately terms may be defined, and the different branches of Christianity be set forth, if Christian experience be not duly urged, the hearers may be well informed of the plan of salvation, yet they will remain unconcerned about their own interest in it. Like a fine ship with a compass and helm, but without a single sail set to catch the breeze, no advance is made towards its destination; just so, the hearers of the gospel, where Christian feelings are not duly excited, have the compass of truth, the helm of judgment, but no motion of heart towards the haven of eternal rest. Time passes away unredeemed, ordinances are frequented, but no union with Christ is obtained; no effort is made to take the kingdom of heaven by violence; no agony of spirit is felt to

enter in at the strait gate. Hence these persons continue without the wedding garment, without oil in their vessels, without a readiness to go forth and meet the Bridegroom. What an awful state! A state of guilt and condemnation, and of imminent danger; while numerous diseases, which are the shafts of death, fly around them to fix their eternal destiny!

However, it is not enough to state the doctrines of the gospel clearly, or even to urge the necessity of Christian experience: Christian practice must be strenuously required, as proper evidence of faith and love; obedience to all the divine precepts should be insisted on, not only as the sure fruit of faith and love, but as a means of growing up into Christ, and of having faith made perfect, James ii, 22. A Christian professor, who is not consistent in his practice, is like a tree adorned with leaves, while neither fruit nor blossom appears; and will be as surely cut down, as the tree at the root of which the axe is already laid.

In preaching the gospel, these three things should be ever kept in view; Christian doctrines, Christian experience, and Christian practice. If the first of these be too frequently preached, formality and lukewarmness will be on the increase; if the second be the constant theme, wildness, error, presumption, and pride, may be expected as the painful fruit of it; if the third be chiefly dwelt on, the hearers will either remain ignorant of the nature of salvation, or like a foolish architect, who begins with the roof of a building instead of laying the foundation, they will strive for holiness before they are justified freely through the redemption that is in Christ Jesus.

J. W.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

Extract from the First Annual Report.

At this interesting period, the board of managers of the Sunday School Union of the Methodist Episcopal Church, are called upon, both by duty and inclination, to solicit their brethren and friends to unite with them in the ascription of praise and thanksgiving to the great Head of the church, to whom we commended our cause at our first organization into a distinct union. For although our institution is of so recent a date, we have experienced the most signal manifestations of the smiles and benediction of divine Providence, and already are we cheered by the most unparalleled success, and look forward with confident expectation to a still more extended prosperity.

Next to the divine blessing, our acknowledgments are due for the prompt and hearty co-operation of our ministry and membership with which we have been favoured; and the extended and extending spread of our sabbath schools, to which we shall have occasion to refer in this report, is doubtless owing in a great measure to the cheerfulness with which our brethren have received and patronized this infant union of our own church. Every where has our establishment been favourably received; and our own people, so far as we can ascertain, universally unite with us in believing that our distinct organization into a separate union, was called for by the preference we give, and freely avow, to our own distinctive peculiarities, as well as by the facilities and advantages which we derive in our church capacity, from the relation we sustain to our own book agency; an institution so highly important to the prosperity and perpetuity of Methodism.

It will not be expected from us in this report, to refer to the general history of sabbath schools, since this subject has been ably treated by others, and is now the common property of all. But the origin and progress of Methodist sabbath schools is a subject which it seems is kept out of sight, as is every thing appertaining

to Methodism, by these historians, and one which we feel bound at this crisis to rescue from oblivion, because it is a part of their history hitherto passed over in silence.

No sooner had Mr. Wesley heard of the experiment of Mr. Raikes, in his native city of Gloucester, than he cordially approved of it, and published an account of it in the *Arminian Magazine* for January, 1785, exhorting his societies to imitate this laudable example. They took his advice, and in the same year, labouring, hard working men and women, began to instruct their neighbours' children, and go with them to the house of God on the Lord's day, without being hired for the purpose.

Thus it may be seen, that by Mr. Wesley's advice were Sunday schools first taught by Methodist volunteers, without fee or reward; and to him is the merit to be awarded of having first introduced gratuitous instruction, instead of hired teachers. He too made religious instruction the paramount consideration, and in the same year, 1785, those schools began to multiply among his people, in every instance, the teachers engaging in this work for conscience' sake.

We claim, therefore, for the Wesleyan Methodists, under the direction of their founder, this honour, which Mr. James, in his "Teachers' Guide," declares "is reserved for the decision of the last day."

In the year 1785, the Methodist sabbath school at Bolton Le Moor, in England, was organized; and Mr. Wesley, in his *Journal*, records, that in April 1786, it contained 550 children; and says, that "such an army of them got about him when he came out of the chapel, that he could scarcely disengage himself from them." This school was soon after the largest in England, containing 800 scholars instructed by eighty teachers, all of whom it is said in the *Arminian Magazine*, vol. xii, page 489, "offer their services willingly without any pecuniary fee or reward."

Mr. Crowther, in his portraiture of Methodism, states, that "since the establishment of Sunday schools, the Methodists have done more to support, teach, and encourage them, than all other denominations in England," and as early as Myles's History of Methodism, we are informed that "60,000 children were taught in their schools alone, in Great Britain." The indefatigable Mr. Charles, of Bala, a Wesleyan Methodist, was either the first, or among the first, to introduce these schools into Wales; and to him is attributed the organization of that stupendous institution. "The British and Foreign Bible Society," which has been significantly called "the blooming daughter of sabbath schools," because the wants of the holy Scriptures in the sabbath schools of Wales, as communicated by Mr. Charles, gave origin to this great society. The first sabbath school ever planted in Asia, was established by Messrs. Harvard and Clough, Wesleyan missionaries at Ceylon, and since that period they have enlightened and almost regenerated that dark quarter of our globe. The missions in the islands of the West Indies have for many years enjoyed the advantages of sabbath schools,—and ever since the year 1785, wherever Methodist missionaries were sent, they have not ceased to originate and multiply these institutions.

And as the Methodists were the first to teach these schools gratuitously, so they have continued to pursue this plan every where to this day. It was not until the commencement of the present century that other denominations felt the importance of employing teachers who engaged in the work from a love to souls, and for conscience' sake, instead of hiring those who neither feared God, nor regarded man. The Sunday school society formed in England in 1785, expended during the first fifteen years nearly 5000 pounds sterling in hiring teachers, our people only refusing to receive compensation, although in connexion with that society. These facts were well known to all, and yet have been studiously concealed.

The fact that Methodists have thus given efficiency and success to sabbath school instruction, and have always been among the most zealous patrons of these institutions, is of itself sufficient to impel us to retain that

eminence which has always distinguished us as a people in this matter by a distinct organization, and combination of effort, in this great enterprise. And while our transatlantic brethren have been thus emulous of being actively useful in this "work of faith and labour of love," it is a source of gratulation to us as American Methodists, that *the first sabbath school ever established in America* was organized under the direction of the venerable Bishop Asbury, and the preachers in connexion with him, for the benefit of the slaves in the south.

We are aware that there are many pretensions made by others to this honour, since it has been over and again published that the commencement of these schools in America was in 1791, when the venerable Bishop White, Dr. Rush, and others, principally of the society of Friends, commenced their labours in Philadelphia, and our British brethren have announced in glaring capitals, that the school of Mrs. Bethune established in 1815, in the city of New-York, was the "*first Sunday school in the new world.*"

We shall not now present the many facts in our possession, which go to defeat the pretensions thus made to the claim of priority in this country, but shall content ourselves for the present with recording, that in the year 1786, a sabbath school was taught in the house of our aged brother, Thos. Crenshaw, now living in Hanover county, Va., and in the following year, forty-one years ago, the Rev. John Charleston was converted to God in that school, and he also still lives, having laboured with zeal and success for thirty-nine years past as a minister in our church. About the same time there were many more in successful operation, as may be seen by a reference to Bishop Asbury's journal, vol. ii, p. 65, and Lee's History of Methodism, pp. 162-3. And from these facts, we apprehend, it will not be denied that these schools were established several years before any other denomination participated in our labours, or shared our reproach. For about this time there were persecutions instituted against the brethren engaged in these schools, which might damp the ardour of most of our modern teachers. By a letter lately received from the Rev. Suth Mead, an old veteran of the cross, now labouring within the bounds of

the Virginia conference, we learn that not long after, the Rev. George Daughaday, stationed preacher at Charleston, S. C., was severely beaten on the head with a club, and subsequently had water pumped on him from a public cistern, for the crime of conducting a sabbath school for the benefit of the African children of that vicinity. Thus he and others "both laboured and suffered reproach," and we live to reap the fruit of their doings.

From these statements, which we regret have not been published before, of what our fathers and brethren have done in this good cause, all will agree that at this late date something ought to be expected of us as the descendants of such progenitors. And we rejoice that the formation of the Sunday School Union of the Methodist Episcopal Church has given an impulse to these institutions, which, we trust, under the blessing of Heaven, will be seen and felt with continual augmentation to the latest posterity. And it is with mingled emotions of pleasure and gratitude that the board now invite the attention of the friends and patrons of our infant institution to the interesting details of this their first annual report.

The Sunday School Union of the Methodist Episcopal Church was organized April 2d, 1827. Located as it is at New-York, it possesses the peculiar facilities afforded by the proximity of our book concern, and is enabled by means of the extensive and increasing correspondence of the agents, to communicate and receive information from every part of the work, while at the same time auxiliaries are supplied with books and all other necessary printing for the schools at the shortest notice and on the cheapest terms. The managers gratefully acknowledge the zeal and industry with which our book agents have engaged in stereotyping and publishing Sunday school books for the use of the schools, for rewards, and for libraries; and in this arduous and expensive duty they are still progressing, so that in a short time we may expect a sufficient variety for all our purposes, and we have the utmost assurance from past experience that no books but such as are approved by our church will issue from this source, which we esteem no ordinary consideration.

Already they have published for the use of our schools 111 editions of 38 different and appropriate books, besides 10,000 copies of the Sunday school hymn book, 3500 copies of the Holy Bible, 18,000 of the New Testament, and 6000 of the Scripture Questions on the Evangelists and Acts. They also have just published No. II. of the Scripture Questions, embracing the historical parts of the Old Testament, and they intend shortly to publish No. III. of this invaluable work, including all the epistles. It is estimated that 773,000 books have been printed for the use of our sabbath schools since our organization, besides 154,000 numbers of the Child's Magazine, and several hundred thousand tickets for rewards and other purposes; and we understand the most if not all of these several publications are already stereotyped. Upwards of 60 depositories have been established in various parts of the country for supplying the schools with greater convenience.

Experience has taught us, however, that this plan of depositories for books and tracts is productive of great inconvenience, particularly to the publishers, and as our work is increasing so rapidly, this inconvenience must be proportionably augmented. It is therefore suggested that in each presiding elder's district, or other similar division, which may be regulated by geographical or other circumstances, there be a general auxiliary society, which shall form a nucleus to which other branches may be connected in such number as may be necessary. Let this general auxiliary undertake the duty of purchasing books and distributing them to their branches. By this means the labour and expense of individual correspondence will be diminished, the number of small parcels now sent involving so much expense, trouble, and risk, will be removed, and the great loss sustained by the publishers by having so much dead stock lying in the depositories, will be prevented. And we apprehend this system of operation will be productive of greater convenience to the auxiliaries themselves. The details of this plan are more fully explained in the report of the Tract Society for the present year, and will probably be again proposed for our Bible Society about to be formed,

thus introducing uniformity into all our operations.

It will be recollected that all this immense labour and expenditure have been undertaken by our book concern without any division of the risk or responsibility. For it is provided by our constitution, that all auxiliary societies shall have returned to them, in books, the amount of the initiatory fee of three dollars, which of course limits the funds of the union to the amount of contributions collected from the immediate members of the parent institution, which is only sufficient for the support of the schools in New-York and its vicinity. It must rest, therefore, with our brethren and friends throughout the country to indemnify the church for their great exertions and expense, by contributions to this object, and by labouring to establish auxiliaries every where. And should we be able to establish a sabbath school in every city, town, village, and neighbourhood, throughout the limits of Methodism, we believe the means are now at hand to supply every want and provide for every emergency. And if the primary object of this effort should be insufficient to awaken all our energies, let us call to mind the fact, that if any profits result to the book agents, the widows and orphans of those who die in the vineyard of the Lord, will reap the benefit, and we shall find adequate motives to a patient perseverance in well doing.

We have already intimated, that in this respect we have no cause of complaint. Indeed our highest expectations have been realized. No sooner was it announced to our brethren through the *Christian Advocate and Journal*, that a Union of our own had been formed, than we began to receive almost daily evidences of the patronage of our people, both of the ministry and membership. Our brethren at Norfolk, Va., and Charleston, S. C., were the first to become auxiliary, which they did both on the same day, as early as the 4th May, 1827. Soon after, the Sunday School Association of the Methodist Episcopal Church in the city of New-York, dissolved its connexion with the New-York Union, to which it had previously been attached, and placed their schools under our patronage. In a few weeks our corresponding secretary received the initiatory fee from auxiliary societies

in almost every part of our country, and as early as August sixty-three auxiliaries were recognised as such by the board. Almost every mail brings us notice of the extension of our work from Canada to the Floridas, together with the kindest expressions of satisfaction at the separate relation we have assumed by doing the Lord's business in "our own way."

We now number 251 auxiliaries, located as follows, namely:—Florida, 1; Alabama, 1; Mississippi, 1; New-Hampshire, 1; Delaware, 1; Massachusetts, 2; Maine, 3; Tennessee, 3; Vermont, 3; Lower Canada, 2; Upper Canada, 3; Indiana, 3; District of Columbia, 4; South Carolina, 5; Georgia, 6; Connecticut, 6; Ohio, 8; Kentucky, 7; New-Jersey, 11; Maryland, 12; North Carolina, 18; Pennsylvania, 27; Virginia, 29; New-York, 94: in all, 251. These numerous auxiliaries, located in twenty-one different states, the District of Columbia, and Upper and Lower Canadas, have all been reported within the past year, and the number is constantly increasing. In order to form any correct estimate of the extent of our operations, it must be recollected that many of these auxiliaries comprehend whole districts under the direction of the quarterly meeting conferences, and many more embrace whole circuits and stations, having under their care a large number of schools, all supported by one auxiliary society. Some of them are known to have twenty schools attached to them, and from the reports received, they all upon an average number four schools each. From the same source we gather that these schools average two superintendents, ten teachers, and sixty scholars. This calculation being made with the reports before us, cannot be far from the truth: so that, after adding the 16 schools, 40 superintendents, 250 teachers, and 3000 children, contained in our schools in New-York and its vicinity, we have a grand total of 1024 schools, 2048 superintendents, 10,290 teachers, and 63,240 scholars, besides managers and visitors, who number not less than 2000 more, and are actively engaged in supporting and rewarding the schools every sabbath.

[From the above extract our readers will perceive what has been done, and what is now doing, by means of

Sunday schools, for the rising generation.

Since the above report was pre-

pared, there have been added upwards of 40 auxiliary societies, and the number is daily increasing.]

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Extract of a letter from the Rev. Wm. Ryerson, dated York, U. C., June 24, 1828. After giving an account of a camp meeting, held on Yonge Street circuit, on the 10th of June, where there were, among others, nearly 300 Indians, about one third of whom were in their heathen state, he observes: "At the close of the meeting it was ascertained that nearly forty whites, and between twenty and thirty Indians, had experienced redemption through the blood of Christ, during the meeting; and the work was still progressing rapidly, especially among the latter.

"Tuesday after the meeting broke up, Elder Case returned to lake Simcoe, with Peter Jones, brother Law, (our missionary school teacher,) and the greater part of the Indians staid from this until the Monday following. They were industriously engaged in preaching to and teaching "the interesting children of nature." God appears to have owned their labours in an astonishing manner. for on Monday evening, after satisfying himself that they were properly prepared, Elder Case baptized *one hundred and twenty two*, the greatest number that has ever been baptized at one time in this country, or almost any other, since the apostles' days."

St. Augustine and Alachua Mission.—Extract of a letter from the Rev. Wm. Gassaway, dated East Florida, June 17, 1828: "I have spent two weeks in Augustine since I came to the mission, and two in the country; and for the first two months only preached twice and thrice a week, dividing the time with the Presbyterian minister, who preached once or twice a week for the first month or two, since which he has taken his leave of the place, and I have preached four times a week, while in the city, and attended to other pastoral duties. Our prospect for an increase is by no means flattering in this place at present. The society of whites which was formed here mostly by the first mis-

sionary that was sent out, is almost extinct, by reason of removals, expulsions, &c. I have been trying to nurse and water the few plants that I found on my arrival. O Lord, lay to thy hand, and give the increase. We have suffered much for want of a church, and suffer we shall, until we obtain one, which I hope will not be long, since I have secured a lot in a handsome part of the city, for the purpose.

"The prospects on St. John's, and in Alachua, are better than in the city. Meetings have been well attended in those new and thinly settled neighbourhoods, and the tender blade of the seed, already sown, is to be seen in many places—some of which no doubt have fallen on good ground, and will bear thirty, sixty, and a hundred fold. And though we cannot in this mission, where we have so recently commenced ploughing and sowing, return the joyful account of scores and hundreds of sinners awakened, and souls converted and received into the church, as some of our dear brethren can do, who are called to labour where the sowing and ploughing have long been going on, and the fields are ripe to harvest, yet we rejoice to return to you for the first quarter, the small number of thirteen sinners, some of whom are engaged in the work of repentance, and others in the great work of peace with God through our Lord Jesus Christ."

Choctaw Mission.—Our readers will doubtless participate with us in rejoicing that this mission, so long suspended in uncertainty respecting its final issue, is now likely to succeed. This, the following communication from the Rev. ALEXANDER TALLY, dated June 24, 1828, gives ground to hope will be the case:

"It is with feeling of peculiar pleasure, that I attempt to communicate the nature of my labour and the prospects of success that have presented themselves in this mission since my communication in April last.

"During the first three months I had to travel without an interpreter; consequently my access to the natives was very limited. But from the warm reception that I met with from all persons to whom I had access, I was much encouraged. Early in April I procured an interpreter, but soon found that his timidity would not admit of his interpreting to large congregations. To obviate this difficulty, I procured a tent, and commenced visiting from house to house, and have been received with an open frankness and simplicity that give me the fairest prospect of success. I pitch my tent near the house of one or more families, and inform them of the nature of my business, preferring to talk to the family at its residence, or at my tent. They generally prefer coming to my tent, to which they frequently invite their neighbours, if any live near them. On this plan I have delivered two discourses of from one to two hours' length, to from twenty to fifty persons, at different points of a neighbourhood, in the day. When I have visited a village of considerable size, I have fixed my tent near the residence of the captain, or some influential man, and through his influence have obtained a visit from most of the families, to whom I communicate such religious truths as I find their minds capable of receiving; and after thus conversing freely and frankly with all who may visit my camp, for two or three days, I call them together to a public meeting, where I endeavour to fix in their minds the truths that I have been teaching them the several preceding days. In several of these public meetings I have had much cause to regret the want of a competent interpreter. But in my family ministrations there has appeared a solemnity, an interest, and a spirit of inquiry, affording a good ground for the warmest hopes. What I teach them is entirely new, and the novelty of such truths may have much influence; but the gratification that they appear to receive from the hope of new hearts and holy lives, strongly inclines me to believe that the great Head of the church is sanctioning the word.

"In some instances I have been favoured with interpreters accustomed to public speaking, and have been much gratified with the effect.

"Much of the good feeling shown

me is a consequence of the exertions of Colonel Greenwood Lafore, the chief of the western district, in which I have spent the last three months. He has on all occasions manifested the warmest solicitude for my success. His house is known to be my home. Whenever circumstances justify it, he interprets sacred truth for me, in private or in the public congregation, and follows my discourses with talks to his people, impressing their minds with the importance of the truths that I have been teaching them. Under his direction, a few weeks ago, one of his captains called his people together to hear me. The captain, and two others, and a number of people, were present. I pressed the plain pointed truths of religion upon them for better than an hour, the colonel interpreting for me. I then invited them to make any inquiry that they might think proper. Several interesting inquiries were made, and, I believe, answered to their satisfaction. The principal captain then expressed the greatest satisfaction in having lived until such a talk was brought to him; said that he was raised by parents who knew nothing of these things, but that he greatly rejoiced in the hope of learning more of these great truths. We then closed with prayer. A herald then called such as had left the assembly, and the colonel and each of the captains, in succession, delivered an impressive address to the people, pressing upon them the importance of changing their manners and habits, and following the good course pointed out by the good book.

"I attended a council called by the chiefs a few weeks ago, on important public business. While the people were collecting, which was near half a day, I spent the time in asking and answering inquiries on the subjects intimately connected with religious truth, the chief interpreting for me. And when the council was organized, the chief requested me to open it with prayer to the Great Spirit for his blessings on their deliberations. So decided a stand in favour of the prosperity and spread of Christianity in the nation, by a man deservedly occupying the highest station in the district, and being first in the affections of his people, must be expected to produce the happiest influence.

"We expect to hold a camp meet-

ing about ten miles above the white settlements, from which we expect much. The chief will call his people to attend it, and advise the captains to fill up all leisure time in talking to their people on such subjects as may aid the preaching of the gospel.

"Through such parts of this district as I have travelled for the last three months, evident marks of improvement appear every where. Very few follow their former wandering habits. Their houses are comfortable, and their fields are sufficient to produce a supply of the necessaries of life. Although last year was a bad crop year, I have found corn for sale in almost every settlement.

"There are some evils over which we have much cause to weep. Of these whiskey is the greatest. But I am induced to believe that in twelve months it will be effectually excluded from the nation. My reason for spending so much time in this district, is, that it is the most destitute part of the nation. The point from which I write is on the Robinson road, 10 miles above the white settlement, from which point it is about 80 miles to the nearest school, or missionary establishment. The call for schools is almost universal. A general wish to give their children an English education prevails. As an evidence of the prevailing wish for civilized habits, I have united two couple in matrimony, and expect to be called on frequently on such occasions."

Asbury Mission.—Extract of a letter from the Rev. A. Hamill, dated Asbury, Creek Nation, July 7, 1828: "In consequence of my absence, no report of our proceedings at this station was made for the first quarter. This communication must therefore include the first and second quarters.

"The school is smaller at this time than at any former period since I have been in charge of the mission. The following causes have united in diminishing our number of scholars, namely: some have completed the course of a plain education, comprising reading, writing, and arithmetic, and have left school. Several others are about to remove with their parents and friends to the country west of the Mississippi; and others cannot bear the confinement and discipline of a school, and casting off the yoke so hateful to them, retire from us without

liberty, and wander whither they will. The emigration of a part of the nation operates very greatly against the increase of our school, as many of those that have been the friends and patrons of this institution, have attached themselves to that party, and will shortly take their leave of this country. Those that remain, (and the greater part of them do so,) are divided, and disagree on many points. Degraded and unhappy people! Oh that the time to favour them might quickly come. In every work of benevolence and pity we may look for difficulty and opposition, and sometimes it comes from quarters whence we least expect it. Hence, unfortunately for us, for the friends of missions, for the friends of humanity, and for these children of the forest, we find some who were brought up in the midst of all the advantages which civilized life affords, and with the book of God before them, but who, from motives of gain, oppose to the utmost of their power every effort which is made to meliorate the condition of this perishing race of men.

"Five adult Indians, several of our scholars, and a few persons of colour, have been added to our church at this place since the first of January last; but some have removed within the same time, and our present numbers may be nearly as they were at the close of the last year. The majority of those that belong to our society here are blameless in life, as far as we know; but there is not, in general, that ardent piety which we could wish. It is easy for them to obtain some knowledge of the precepts of our holy religion, but to make them understand the necessity of a radical change of heart, is a work of no small difficulty. Some of them do not attend meetings for religious worship as regularly as we could wish. One reason of this may be found in the following fact: The present summer has been and still is a time of great distress among the Indians of this nation. Hundreds have felt all the ills of hunger. At such times the people of colour among them have to procure a support for themselves by such means as they may be able to devise. Consequently they are sometimes scattered into various parts of the surrounding country, and are frequently so situated that they cannot meet with us.

"The crop on our farm is flourishing, and should the season be favourable, we hope to be amply rewarded for our labour. The children are more inclined to industry at present, than at any time since I have known the mission. In general their behaviour is such as to give us satisfaction and pleasure.

"You may be pleased to learn that we have heard from Henry Perryman and others, (formerly of our school,) who now reside in the Arkansas territory, and I am sure you will rejoice to know that they are still heartily engaged in the service of the Redeemer. Some of those that are now about to set out for the same country, are also

members of our church. Every devout heart must pray that the Shepherd of Israel may be with them in that wilderness.

"When we reflect on the situation of these ancient lords of the soil, and now see them melting away like snow before the sun, we cannot but be surprised that there is so little sympathy for them in the Christian community, and so little done to save them from that ruin to which, without some mighty interposition, they are rapidly verging. But we are glad to say that there are some who feel, and who manifest that feeling by their benevolence. May all such be abundantly rewarded."

REVIVALS.

Extract of a letter from the Rev. Morgan Sherman, dated Warsaw, July 16, 1828: "We have been favoured this year with a gracious revival of religion, in different parts of the Warsaw circuit, particularly in Middlebury. Since the 9th of March last, thirty young people, of the first respectability, have professed to experience a radical change of heart; twenty-four of whom have already joined our church. The total number admitted into society on probation, is about one hundred and fifty."

Extract of a letter from the Rev. William Runnells, dated Detroit, Michigan Territory, July 10, 1828: "Though I cannot give as cheering intelligence as some of our more highly favoured brethren, it may, however, be interesting to some to hear, that the great Shepherd of Israel has not been unmindful of this circuit. Notwithstanding we have not seen that display of Divine grace we could wish, as we hold to the old maxim, 'we should be thankful for dews when we get no showers,' so we have abundant cause to be grateful to God, that he has favoured us with small intimations of good during the course of the year. Considering the newly settled country through which we travel, our congregations have been large and respectable; and in point of attention to their ministers, should not yield the palm to any other. In some places, in the bounds of this circuit, there has been considerable religious excitement, some awakenings and conversions, while the men of Israel, and the daugh-

ters of Zion, are made alive to their duty, and appear resolved, through grace, 'to go up and possess the goodly land.'"

REVIVALS IN OHIO.

Extract of a letter from the Rev. Jas. McMahon, presiding elder of the Portland district, dated July 1, 1828: "We are now in the midst of our camp meetings, and God is with us of a truth. We this morning closed one on Huron circuit which has been signalized by the conversion of a goodly number. Many others we trust have made up their minds to become the followers of him who had not where to lay his head. A general influence has accompanied the labours of the heralds of the cross. The work is beginning to rise in different parts of this circuit, to the extension of which we believe this camp meeting will greatly contribute. Glory to God, our prospects are brightening, and we hope for better times. We recently had a blessed camp meeting on Mansfield circuit. Sandusky circuit is still receiving showers from the fountain of life. Many on that circuit have this year received the pearl of great price and many have been added to the number of the faithful."

Extract of a letter from the Rev. Martin Ruter, dated Cincinnati, July 14, 1828: "There is now in this city a glorious revival of religion.—During eight months the Methodist Society had enjoyed prosperous seasons, and had an increase of members amounting to about 250. An unusual excitement has succeeded of late, which extends

to other religious societies. The Presbyterian Church has for some time past held meetings daily, and their exercises are conducted with great zeal.—Though this people have formerly disapproved of our long established custom of inviting seekers of religion to the altar, or a similar place, that they might be assisted by prayers and exhortation, they have adopted, and are now pursuing the same course; and it is attended with a numerous addition to their communion. The Baptist brethren are making very considerable additions, but to what amount I have not been informed. In the Methodist Society the meetings are numerous and powerful. Above forty have been received on trial within one week, and

we are led to suppose from the appearance of the congregations, that many scores are under evangelical awakenings. Last evening a prayer meeting was held in one of our meeting houses, at which between 1000 and 1500 persons were present. About 50 were at the altar and near it for the benefit of prayers. Several professed to find peace, and a spirit of conviction seemed to pervade the whole congregation. I rejoice in removing from this place, to leave it in such a state of religious prosperity.—The revival is not confined to this city, but is visiting other places, and we have encouragement to hope that it will overspread the western country."

OBITUARY.

DEATH OF MRS. FRANCES, THE LATE CONSORT OF HENRY HALDEMAN.

Communicated by the Rev. William Thatcher.

THE subject of this short notice was favoured of God with excellent endowments of mind, and enriched by a good education, and being improved by a close application and industry, exhibited many shining qualities. Blest with such happy natural and acquired talents, being greatly favoured in worldly things, all conspired to keep her secure in an unregenerate state. She had become the mother of five promising sons while she was a stranger to God: but at length God in much wisdom and goodness, to save mother and children, selected a lamb of her little flock, a child of four years of age, for a firstling to himself: he was suddenly drowned! This awful providence was like thunder to a mother's heart; and awakened her to a sense of the spiritual death of her own state: all the glory of this world (of which she had a great share) was laid prostrate in her view, and nothing would now satisfy her mind, but an interest in the Lord Jesus Christ. Sorrow for sin, mourning and tears, attended her path till about one year after the death of her son, when God gave her a happy deliverance from the bondage of sin, into the glorious liberty of the children of God.

Two years and nearly six months, from the day of her conversion to the

day of her death, her light shone to all around her, by her zeal in her Redeemer's cause. In private devotion she was among the most fervent and persevering; she continued gathering strength during the whole course of her short but happy race. About nine days previous to her entering into the joy of her Lord, she was seized with a typhus fever, which terminated her probation on the 15th of Feb. 1826. The sixth day of her illness, which was sabbath, several pious brethren visited her, whom she charged in the most solemn manner to prove faithful to the end, saying, "I am about to die, and I hope you will try to meet me in heaven." She then took an intimate acquaintance by the hand, and calling her by name, said, "May the Lord bless you: try to find such strong faith as I have, that you may be so happy as to meet me in heaven, and remember! that this is the last advice of a dying friend," and many others she called to her bed side and bid them adieu in nearly the same manner. She then called her children and took leave of them, commending them to God, and then, affectionately taking the hand of her beloved husband, with all the tender sensibility of a last farewell to one with whom she had lived in sacred union, she said, "and you,

my dear, prove a faithful father to them; offer them daily in prayer to the Lord, that you may all be prepared, through the merits of Christ, to enter into glory; and O! that there may not be one of you left behind." She then exclaimed. "My soul is inexpressibly full of glory! My beloved Jesus has made my death bed sweet—the dread of dying is taken away—I have gained the victory over the world, the flesh, and the devil—Christ will stand by me in the dark valley and shadow of death. I can say with my expiring breath, O death, where is thy sting? O grave, where is thy victory? Here her voice failed; her disorder grew more violent; she sunk into an insensible state, and remained so till the day before her death; when, reviving a little, she spoke of the loving kindness and goodness of God, and that perhaps thousands of times she thought she was a brand plucked from the eternal burning. Thus with faltering accents she continued praising God and speaking of the glory in her soul, until her voice again failed.

The following day, perhaps about an hour before her departure, she made

efforts to sing; and succeeded in some measure to turn a part of some of her most familiar hymn tunes, and in a feeble and faltering manner could be heard to say,

My suffering time shall soon be o'er, &c.

Shortly after, one of her physicians put his ear to her mouth in order to make out what she was saying, and he observed that he distinctly heard her speak of the song of Moses and the Lamb. Soon after, that tongue which had been so often actively employed in the praises of her Maker, became motionless, and articulation ceased. Her soul now began to struggle with more violence to get free from its earthly tabernacle—a rumbling noise within her ensued—her happy spirit burst forth and left her body, no more to resume it till the resurrection of the just—leaving her seventh son but eight months old, and five other sons, and an affectionate husband to lament their loss, while she entered the realms of glory, at three o'clock on Wednesday, the 15th of February, aged 32 years.

DEATH OF MRS. ALICE GROFF.

West Chester, June 14, 1828.

MR. EDITOR.—From a sense of duty, I have written a short account of the life and death of Mrs. Alice Groff, of Strasburg, Lancaster county, Pa., which I send you with this, to be disposed of as you think proper.

DANIEL PARISH

Mrs. Alice Groff was born in Brook county, Virginia, June 1792. Her parents, Jacob and Elizabeth Nessley, who have been members of our church about thirty years, had eight children, one of whom finished her course in peace several years ago. The mind of Alice was religiously impressed at a very early period. She was often heard to say, that she thought she was blessed of the Lord when she was about ten years of age. When she was about twelve years of age, it was thought that a change of air might improve her health. In view of which, her parents consented that she should visit her married sister, in Lancaster county, Pa. The journey and change of air were the means of producing the desired effect. And the improve-

ment of her health induced her, with the approbation of her parents, to remain with her sister longer than she had intended. It was here that she became acquainted with Mr. Abraham Groff, to whom she was married April 12, 1808. A few years after their marriage, both she and her husband were awakened to a sense of their deplorable condition, under the preaching of the Rev J. Vapskyke. Mr. Groff soon realized by faith his personal interest in the merits of a crucified Saviour. And not long after him, Mrs. Groff received the Spirit of adoption. They both attached themselves to the Methodist Episcopal Church in one day. Brother Groff is now a class leader and exhorter. From the time of their becoming serious, their house was open for all kinds of religious meetings, and for the entertainment of the ministers of the word of life. There our ministers found a home indeed. From the time of her conversion she was much devoted to God; she made religion the business of her life. All her hours were em-

ployed in something good. In her the poor found a constant friend. She attended all the public and private means of grace, so far as her health would permit. About three years ago she was clearly convinced of the necessity of a deeper work of grace. She saw the holiness of God, the purity of his law, and the necessity of being conformed to the divine image. She struggled with God in mighty prayer, with fasting. Under divine influence, she dedicated herself, in body and soul, to the Most High, and she finally obtained the blessing of perfect love. She now "walked in the light, as God is in the light," having communion with the Father, and fellowship with his Son, and all his people. She told me, that from that time, "grace had reigned."

Sister Groff was a woman of fine features. Her mind was naturally strong, and she had taken no little pains to improve it. She instructed her own children until they were old enough to go to a boarding school. Her spirit was always sweet; her conversation uniformly profitable, and her manners peculiarly agreeable. As a wife, she was affectionate; as a neighbour, kind; as a friend, sincere; and as a parent, she greatly excelled. I knew her well; we sat by the same fire more than four months, when we were both unable to leave the house; and I must say, I never knew one like her. The fervour of her spirit I shall never forget. She would often say through the day, with her hands and eyes lifted up, "Every moment, Lord, every moment."——She frequently said to me, "I have nothing to do with to-morrow; the present is all I have." She sometimes had such views of the love of God in Christ Jesus, as prostrated her whole soul in humble adoration before Jehovah, and breathed "unutterable praise in rapturous awe and silent love." With this experience she possessed the most humble views of herself; which led her daily to say, "I am nothing; Christ is all." But while her soul was strong and happy, her body was weak and feeble. Her disorder was supposed to be an affection of the liver. In the last six years of her life she had much sickness and pain; but could generally attend to her family concerns through the warm season. Last fall her health was so much improved, that she ventured to

take a journey of three hundred miles, to see her aged parents. When she returned, her health was improved. This caused her husband and friends to indulge a hope that she would long remain with them. In November however she took a cold, which renewed her old complaint, and confined her principally to the house. Every means were used for her recovery, but all in vain. She gradually grew worse, until the silver cords were loosed. She bore all her afflictions with much patience; she never murmured; but would often say, "I do not mind the body, while my soul is in peace." Sometime before her death, I understood from her, that she thought her end was nigh. Four days before her departure, her husband asked her, if she thought she would die. She answered, "I think I shall." He then said, "Do you think you will go to heaven?" She smiled, and said, "Yes." Towards the close of life, she did not want her children to be in the room, saying, "I want my affections all taken up with God." To her eldest daughter she observed, "I have said all; I have no more to say." She had her senses to the last, and could speak in her departing hour. A few days before her change, she was sorely tempted of Satan, but never, for a moment, lost her confidence in God. The last morning of her life she said, "I shall have the greatest victory this day that I ever had." Being told that it was morning, she replied, "This is a glorious morning." Soon after she complained of feeling sick. Her friends perceived the hour approaching. One said, "You are going into eternity." She looked up, and cried, "Lord Jesus, receive my spirit." The company all bowed before God, in prayer. Jehovah heard, and sent an answer down. The sister of Mrs. Groff said, "I feel the Holy Ghost." The dying Christian replied, "Yes, indeed, so do I." In an instant divine glory filled the place; she saw the salvation of God, and departed in peace, May 8, 1828, in the thirty-sixth year of her age. She has left a husband to mourn his loss, and to rejoice in her gain. Four dear children too are left on earth, to feel the loss of one of the best of mothers. She has gone to be with her fifth in Abraham's bosom. Oh that those who are left behind may follow her, as she followed Christ!

POETRY.

THE ARMY COMING IN SIGHT OF JERUSALEM.

From the Italian of Tasso.

And now with winged hearts, and winged feet,
 They march ere scarce perceived the dawning day.
 But when the sun had gain'd his noontide heat,
 And flash'd his fiery fervours on their way:—
 "Behold Jerusalem! Heaven's favour'd seat!
 Behold Jerusalem!" they beck'ning say,
 "Jerusalem!" ten thousand voices cry,
 Ringing the glad shout through the silent sky!

As when the mariners afar at sea,
 Seeking for foreign shores and isles unknown,
 Over an untried ocean, fearfully,
 On faithless waves, by fiercest winds are blown;
 If, at the last, the distant sand they see,
 Hail the blue coast with joyousness alone,
 And in their fond congratulations met,
 The past with all its weariness forget.

But soon the exulting joy that moment knew,
 Breathing such burning transport through the breast,
 Changed to a feeling exquisite and new,—
 With meek contrition, holy fear imprest,
 Scarce could they raise the downcast eye to view
 The holy city of their Saviour blest;
 His home in life, and death, and whence he rose
 Strong as a giant from the grave's repose.

Then soft submissive accents, whispers low,
 Subdued groans, and scarcely breathed sighs,
 From hero hearts and warrior voices flew;
 The mingled tones of joy and grief arise;
 As in the forest, solemnly and slow,
 Amid a thousand leaves, the night wind dies;
 Or by rude rocks upon the ocean's shore,
 The waves rush on with deep sepulchral roar.

With naked feet they tread the sacred ground,
 Following their saintly chief in lowliest way;
 And each his plumed helmet hath unbound,
 Casting aside his glittering gold array.
 And even so each haughty heart is found
 To fling the pride of earthly thought away,
 And humbly weep,—or thus in grief impart
 The accusing language of the weeping heart:

"Where Thou, my Saviour and my Lord, hast bled,
 Bathing with blood drops all the hallow'd shore,
 In memory of thy grace,—shall I not shed
 The tears of love till I can weep no more?
 Cold heart! O where are thy affections fled!
 O weep thyself away, thy Lord before!
 O hardest heart! unbroken here,—for thee,
 It were a righteous doom to weep eternally!"

CONSTANTIA.

2. The second part of the document focuses on the implementation of internal controls to prevent fraud and ensure the accuracy of financial data. It outlines the key components of a robust internal control system, including segregation of duties, authorization procedures, and regular monitoring and evaluation.

3. The third part of the document addresses the challenges faced by organizations in managing their financial resources effectively. It discusses the importance of budgeting, forecasting, and financial analysis in making informed decisions and optimizing resource allocation.

4. The fourth part of the document explores the role of technology in modern accounting and finance. It highlights the benefits of using accounting software, data analytics, and automation to streamline processes, reduce errors, and improve the efficiency of financial reporting.

6. The sixth part of the document provides a summary of the key findings and recommendations of the study. It reiterates the importance of maintaining accurate records, implementing strong internal controls, and using technology to enhance financial management. It also provides a list of references and a glossary of key terms.



Rev. Stephen Olin.

The Methodist Magazine.

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DIVINITY.

ADVANTAGES OF DIVINE REVELATION; A SERMON,

BY THE REV. DR. T. F. SARGENT.

according to your argument, the Jews, notwithstanding their advantages, may be as the Gentiles are, uncircumcised, and the

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Gentiles may be as the Jews, who are the circumcision, and under the covenant, "What advantage hath the Jew?" In having circumcision what is he profited? To which the apostle replies, "Much every way;" i. e. the Jews have many advantages of the Gentiles, all of which were calculated to profit them, and might be turned to their great advantage.

Some of the peculiar prerogatives of the seed of Abraham are enumerated in the ninth chapter of this epistle, in which it is said they are "*Israelites* ; to whom pertaineth the *adoption*, and the *glory*, and the *covenants*, and the giving of the *law*, and the *service* of God, and the *promises* ; whose are the *fathers*, and of whom, as concerning the flesh, *Christ came, who is over all, God blessed for ever.*" There is one advantage, however, on which the apostle laid peculiar stress, and which he doubtless considered of the highest moment to them ; and in answer to the question, says, not only that they were profited much every way, but *chiefly*, that because unto them were committed the oracles of God. This, then, was a special blessing conferred on the Jews, and in point of information and religious knowledge, gave them the most decided advantage of any other prerogative over the Gentile nations.

The text then relates to the advantages the Jews had of the Gentiles, in consequence of their being favoured with a written revelation of the will of God in the Old Testament. In this view of the passage we are not so deeply interested. There is however a view, in which it may be presented, that very deeply concerns us ; for if the moral condition of the Jews was vastly superior to that of the Gentiles, because they had the Old Testament, must not the advantage of the Christian world, who have both the Old and New Testaments, greatly excel that of the heathen world, who now stand in the same relation to Christians, that the Gentiles did to the Jews? In this view, we design to present the subject to your consideration, and shall attempt,

I. To show that the Christian world has a decided moral superiority over the heathen, because they have the Scriptures of the Old and New Testaments. And,

II. To answer some questions that may be suggested by the subject.

I. The Christian world has a decided moral superiority over the Heathen world, because it has the Scriptures of the Old and New Testaments.

Our object in the prosecution of this design will, perhaps, be more readily attained by contrasting the condition of the Christian and the heathen : we shall thereby discover how the one excels the other.

1. What correct notions have the heathen world ever had of the first great principle of true religion, the being and perfections of God? We do not contend that they had no idea of a divine Being :

on the contrary, we admit that they had some conceptions of the Deity, but which were very inferior to those furnished by revelation. They had some traditional knowledge of God, derived, no doubt, from their original founders. The primogenitors of mankind not only knew of his existence, but must have had clear views of his perfections, and of the operations of his providence. We refer now to the three sons of Noah, who re-peopled the earth after its destruction by the flood. What their father, who "was a just man and perfect in his generations, and walked with God," knew of him, he must have communicated to his sons, and they to their children. And Noah certainly knew much of God. He had been contemporary with the most distinguished men who lived before the deluge, whose longevity favoured the retention and transmission of the traditionary knowledge handed down from Adam; add to which, Noah had been a "preacher of righteousness" a hundred and twenty years. The immediate descendants of Shem, Ham, and Japheth, must also, for some time have retained much of the religious instruction with which their minds had been imbued. But in the lapse of time, and as the inhabitants of the earth increased and diverged from each other into different climes and regions of the earth, their knowledge of God continued to diminish, until but faint and feeble traces of it remained on their minds.

So brutally ignorant of God and the homage due to him, do we at length find the nations of the earth, that while some of the wisest men among them doubted, others denied his existence altogether; and the most of them were sunk in the grossness of superstition and idolatry, which remains their condition to this period, only so far as they are enlightened by the gospel. Even the wisest philosophers of Greece and Rome, who acknowledged the existence of God, never acknowledged a Creator of the world. One class supposed the world eternal; another believed it to be organized out of matter which always existed; and a third traced it to a "fortuitous concurrence of atoms." Athens (so celebrated as a seat of letters as to be accounted the eye of Greece, as Greece was reckoned the eye of the world) had been favoured with the instructions of Aristotle, Anaxagoras, Socrates, and Plato; yet, when visited by St. Paul, several hundred years after these men had flourished, "was wholly given to idolatry;" a sufficient proof that the help of man does not lie in the culture of reason, but in the aids of revelation. The apostle's attention was particularly drawn to an altar, inscribed to "The unknown God," whom they ignorantly worshipped. From this he took occasion to preach to them the true God, who made the world, and gave unto them life and breath and all things. In general, the heathen nations have been as ignorant of the nature and spirituality of the worship that man owes to his Creator, as they have been of the object of that

worship himself. According to Potter, *Antiquities* vol. i; book 2, chap. i, there were thirty thousand gods that were worshipped in Greece. At Rome the number was not much smaller. These were at best nothing more than

“Gods hateful, changeful, passionate, unjust,
Whose attributes were rage, revenge, or lust.”

Many of the religious rites with which their worship was celebrated were so indecent in their character and nature, that they must “not once be named among us.” Of correct ideas on the cares of Providence, most of them were totally destitute; and they maintained the doctrine of *fate*, the chain of which they contended was binding on Jupiter himself.

But how shall we account for this universal departure from God, and the almost total obliteration of the truth from the minds of the Gentile nations, and for the universal prevalence of superstition, and the practice of idolatry among them? The apostle Paul asserts of them that “when they knew God they glorified him not as God, neither were they thankful: also that they did not like to retain God in their knowledge.” The cause of their not glorifying the Supreme Being in a manner suitable to his character, and their not liking to retain God in their knowledge, appears to us to be found in the prevalence of an original principle of corruption, the natural tendency of which is to drive off the human mind from whatever is spiritual and good, to all that is earthly, sensual, and devilish. And when the knowledge of God is once lost, mere human reason is never found competent to the task of again discovering and regaining it. For we are assured that in the wisdom of God the world by wisdom knew not God, and hence the necessity of the revelation of God or of his gospel to do for us what human wisdom never could do. This revelation is contained in the Bible; and this book is in the hand of the Christian. If we ask the question, what advantage then hath the Christian over the heathen? We answer, he has many advantages; but the chief one is, that he has the oracles of God—he has the Bible: and what does this teach him? Here indeed he not only learns that there is a God of infinite goodness, holiness, and truth, but that he made the world. The first verse in the Bible teaches him this. He is taught too that a wise Providence is ever exercised over all the creatures and works of God. He is instructed how to approach his maker, and how to worship him. While then we have seen the heathen mind dark, and clouded with ignorance, and debased by superstition and idolatry, and groping in error, and unable by all its exertions and mightiest efforts of reason to know God and ascertain with certainty the truth, the Christian has a chart which so plainly directs him, that he who runs may read. He worships the one true and living God; he knows in whom he has believed, and rejoices in hope of eternal life.

2. Of the source, the nature, and the consequence of moral evil, the heathen know but little.

It is true the more judicious heathens felt and deplored the existence and tendency of wickedness, but they knew not how to account for it, and of course they were ignorant of any sure method of removing it. So little did many of them know on the subject of the origin of it, that they supposed that there were two Gods, the one the author of good and the other of all evil ; or the one of light and the other of darkness. They acknowledged in general that the chief good of man consisted in the practice of virtue, but they complained of irregularity in the wills of men, which rendered their precepts of little or no use to them ; and they were utterly at a loss to account why it was that man, who has the noble faculty of reason, should be bent on his own destruction, and that the beasts that are so far below him should shun it. But how could it be otherwise with them ? they had but very imperfect notions, if they had any at all, of its introduction into the world by the transgression of the original head, and representative of mankind. Indeed but few of them had any conception of any such original founder of the species. As to the nature and consequence of sin they could not have had any correct knowledge, since they had not the Bible.

But how pre-eminent to them does the man of the Bible stand in relation to this important subject ; that book teaches him that through the disobedience of one (Adam) many were made sinners, and the poison of evil thus contracted has been transmitted from father to son through all the generations of men : that out of this original taint of evil grow all our transgressions of the divine law : and that for these transgressions we are liable to death eternal. He is expressly told that the wages of sin is death : and he is not only assured of the fact, but he feels it also, that the carnal mind is enmity against God. The truths contained in the few scriptures here quoted embody more information on the subject to which they refer, than can be found in all the writings of all the heathen, ancient or modern, on the same point ; and put to silence at once their endless conjectures and questions in relation to this matter.

3. But if the heathen know little in general of moral evil, they know if possible still less of any remedy provided for its removal.

It has been contended by some, that the practice of sacrificing among the heathen is evidence that they had some idea of the great means provided by the Almighty, for the expiation of the sin of the world. But of this we have no satisfactory proof in their writings : on the contrary, some of their wise men treated the practice not only with neglect, but ridiculed it, which they would not have done, we presume, had they conceived it to refer to so important a subject. In general the object of their offerings was to appease the anger of their gods, or to procure their favour un-

der some particular calamity. It is supposed that for this purpose the Athenian altar noticed by St. Paul had been reared to some unknown god, who, the people believed, had on a particular occasion sent a severe plague on them. Many of the heathen have endeavoured to expiate and remove their evils by inflicting bodily sufferings on themselves, while the far greater proportion have contended that men become good and virtuous, merely by the exertions of their own natural powers. It was a favourite sentiment among them that temporal blessings were from the gods, but virtue from man himself. Of God's method of delivering man from the power of evil, the heathen had no correct idea. Of justification by faith in Jesus Christ, they knew nothing: "For how shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher." There may have been some few exceptions to this general state of wretchedness and blindness, but they were very few indeed, so few as by no means to affect the general statement. And be it remembered that what was then the state of the Gentile is now the state of the heathen.

But how stands this matter with the Christian world? Has not the Christian derived from the revelation of God all the light necessary to show him how he is to be delivered from the power of sin, and the dominion of error? He can collect into one point all the light with which God has been pleased to favour mankind. The Christian knows all that the Jew knew, and has the additional advantage of all the instruction afforded by the New Testament. For, "God who at sundry times, and in divers manners, spake in times past to the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds." He knows that man cannot make his own heart clean; that in the Lord God alone is the salvation of Israel. He has the knowledge of this great fact, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Christian is taught by the authority of the Bible, that the acceptable medium of approach to God is Christ crucified; that he is the way, the truth, and the life; that because of the merit of his death, and the great atonement by him for the transgressions of the people, the guilty may be pardoned, and his heart purified from the pollution of sin. That because of the sacrifice of the cross, God can be just, and the justifier of them that believe. He also knows that unto those that believe the Holy Spirit is given, and given not only to accomplish their sanctification, but to be the witness of their adoption. To no work of his, to no suffering of his, to no merit of his, does the Christian ascribe this adoption; but to the merit and atonement of him who is the resurrection and the life: these advantages the Christian enjoys

because he has that book of books, the Bible, which, because it is given by "inspiration is profitable for doctrine, and for reproof, and for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." The royal psalmist bears his testimony also to the excellency of the testimonies of the Lord. He says, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether: more are they to be desired than gold, yea than much fine gold, sweeter also than honey and the honey comb."

4. As the heathen have ever been ignorant of the great and leading truths revealed in the Scriptures, and which are intended to direct the faith of mankind: so likewise have they been destitute of a knowledge, in a great degree, of the great moral duties that concern their conduct.

Here however we are disposed to admit, and we do it with pleasure, that the heathen have had some idea of *justice, mercy, temperance, and truth*, which was no doubt the result of that light which lighteneth every man that cometh into the world: but their ideas on these subjects were never accompanied with that certainty that revelation gives. For if man without revelation knows all that he need to know on these subjects, then a revelation of them would be useless. But although the heathen have some correct notions of these virtues, still they are destitute of the high and interesting motives by which the performance of them is enforced in the gospel; since the principal obligations by which the practice of these duties is urged on heathen minds must relate to time and to human laws: for of future rewards and punishments they are greatly ignorant. And every one knows that motives drawn from these latter sources are of all others the most powerful and operative upon mankind. When the heathen conceived of any thing as a virtue or a duty, they were often left in much darkness or uncertainty whether such virtues or duties were required of them by the Supreme Being: for they never could say with full confidence, "Thus saith the Lord." This supposes a much higher degree of inspiration than the Almighty was pleased to favour them with, except in some rare instances.

"With the exception of some few of their philosophers, they never inculcated the duty of loving our enemies and of forgiving injuries; but on the contrary, they accounted revenge not only lawful but commendable." "Pride, and the love of popular applause, were esteemed by them the best and most noble incentives to virtue and noble actions." Suicide was regarded as the strongest mark of heroism, and the perpetration of it instead of being branded

with infamy, was commended even by noble minds. Falsehood was never regarded by them with that detestation which it always merits.

Dr. Clarke, in speaking of the morally degraded state of the ancient heathen, in his concluding remarks on the first chapter of the epistle to the Romans, says, "Their hearts were contaminated with every vice which could blind the understanding and pervert the judgment, corrupt the will and debase the affections and passions. This was proved in the most unequivocal manner by a profligacy of conduct which had debased them far, far below the beasts that perish : and the apostle here gives a list of their crimes, every article of which can be proved from their own history and their own writings ; crimes which, even bad as the world is now, would shock common decency to describe."

But my brethren, what do Christians know on the momentous subject of morality ? What is the morality of the Bible ? not to detain you unnecessarily on a subject with which the most of you must be familiar, I will instance particularly two moral precepts contained in the New Testament, the most sublime that were ever uttered. I mean those two precepts taught by Jesus Christ himself : 1st. To do unto others as we would they should do unto us ; and 2d. To forgive our enemies their trespasses against us. We really cannot imagine any thing to exceed the morality taught us in these two injunctions, nor conceive of any precepts so well calculated to accomplish the happiness of mankind. Now we affirm that if heathen nations have been at all acquainted with the principles involved in the duties here enjoined on us, they have never regarded them, nor acted upon them, and of course know not practically their beneficial effects.

To do unto others as we would that others should do unto us, is to carry the exercise of justice and equity far beyond the naturally selfish feelings of corrupt nature, and implies a degree of moral ability, that vastly transcends any thing that we can ascribe to mere human nature. The grace of God alone can enable us to perform this duty ; and wherever it is performed between man and man, it renders society happy. Equally essential to the happiness of man is it that he should forgive the injuries that are done to him by his fellows. This indeed is a Godlike virtue, since we are particularly directed to pray that God should *forgive us*, as we forgive each other. He that forgives another not only contributes to render him more happy, but he thereby increases the sum of his own happiness ; for hatred to another not only injures the object of it, but the subject of it likewise. I know it has been argued that although the Christian world possess in a much higher degree a knowledge of the great moral and relative duties, yet that they live in the neglect of these duties to an equal extent with the heathen. That many in the Christian world do this we admit, but we will not

admit that they do it to the same extent. We appeal to matter of fact, and to history, whether that part of the heathen world that has become Christian do not practise these great moral duties to an extent, that serves greatly to meliorate their condition, and to an extent that throws all the virtues of the heathen into perfect obscurity. The question, however, which we are considering, relates not so much to the improvements that Christians make of their advantages, as to those advantages themselves. They have the light, they have the knowledge to do, they have ten talents to improve : and the light and knowledge to do, is the power to do ; and these ten talents furnish a higher motive to exertion, in the ample recompense that shall be awarded to the diligent servant here and hereafter. For if much be given to us, much shall be required. And it is reasonable to suppose that in proportion to the value of the boon to be obtained, will be the effort to obtain it.

5. But there is another point that forms a striking difference between the heathen and Christian, which we shall do well to consider. We mean the immortality of man ; and, as a necessary consequence, the doctrine of future rewards and punishments. Some few of the best informed of the heathen world professed to have some knowledge on this subject, and vaguely mentioned it in their writings. But what certainty had they of the fact ? They had none, unless they borrowed the idea from revelation, and if they did this, it only adds another confirmation to the many already adduced, of the advantage afforded by revelation. Socrates and Plato, who knew perhaps as much on this subject as any ancient heathen did, in all probability obtained their knowledge from the Jewish Scriptures, for they certainly had access to them. To give, however, the doctrine of rewards and punishments its full force, it must be reduced to certainty. It will not do to leave it to conjecture. The hopes and the fears of man, those two strong passions of his nature, and the springs of his action, can never be effectually excited by mere conjecture. To excite them, and to make them subserve our highest interests, two things must be done ; the good man must be assured of the reward of virtue, and the disobedient of punishment, according to his works. On this subject, we repeat it, the heathen had no certainty. It belongs to the gospel to have brought life and immortality to light. In this doctrine we see our full accountability, and our responsibility ; for the consequences of our conduct are carried forward to a future day, and become identified with man's immortality. And long, long as eternity endures, must he be happy or miserable !

On this most important point the Bible is full and clear. It teaches the immortality of the soul, the resurrection of the body, the existence of heaven and hell ; and points out, as with a sun beam, the destinies of man. In view of these important truths, what should be our conduct, and what the influence of these truths

on the conduct of those that believe them? "They demonstrate the incapacity of all earthly things to content the soul. They explain why grandeur and pleasure leave the soul sad. He who pretends to be my comforter without consulting my immortality overlooks my essential want." If we expect to see noble deeds performed by man, or to find noble sentiments in him, give him these truths. Or if we desire that men should sacrifice pleasure and sin, and act a truly benevolent part towards their fellows, then place these truths before them. Tell them, that for whatever is lovely, or of good report, if there be any praise, if there be any virtue, they shall be rewarded for them in a future day. And also, that for all their turpitude of conduct, baseness of principle, and neglect of duty, they shall give an account in the day of judgment. And that these shall go away into everlasting punishment, but the righteous into life eternal. That unto those that seek for glory, honour, and immortality, eternal life shall be given: while indignation, tribulation, and anguish, shall be to every one that doth evil, to the Jew first, and also to the Greek. Seeing then that such solemn realities are before us, what manner of persons ought we to be in all holy conversation and godliness?

(To be concluded in our next.)

BIOGRAPHY.

For the Methodist Magazine.

MEMOIR OF THE REV. THOMAS HOWARD,

Late of the Virginia Conference.

THOMAS HOWARD was a native of Virginia, born and raised in Gloucester county. In early life he discovered an evenness of temper, and an amiableness of disposition, not ordinarily seen in children of his age. The authority of his parents, and the pleasure of their will, were by him made so much a matter of thought and principle of action, as to leave, in their estimation, no cause of correction, even at a time when this is thought to be, generally, absolutely necessary. Under a tuition, religious in its nature, he was prepared, at an early period, to embrace those doctrines of Jesus Christ which are the power of God unto salvation to every one that believeth. As early as the age of sixteen he made a profession of religion, which, by his subsequent conduct, was proved to be sincere and genuine. This, in all the trials and temptations peculiar to such a state, was made so apparent in his uniform course, as to recommend him to the favour of the wise and considerate. Commending himself thus to the consciences of all who knew him, he obtained an excellent report of his neighbours and acquaintances; and, by the quarterly conference of his circuit,

was recommended to the Virginia annual conference, held in Oxford, N. C., in the year 1819. From this conference he was sent to Hanover circuit; 1820, Guilford; 1821, Amherst; 1822, Portsmouth; 1823, to Raleigh city; 1824, to Lynchburgh. In 1825 he was appointed to the Neuse district, where he was continued until 1827.

Immediately after conference this year, which was held in Petersburg, Virginia, he set off for Nelson county, where he expected the consummation of a matrimonial engagement, into which he had, some time previously, entered. On his way to Nathaniel Smith's, in Goochland, Va., he was met by a storm of a most alarming character, and narrowly escaped death. A while after this tremendous agitation had ceased, he passed Goochland C. House, within fifteen miles of his place of destination for that day. Between this, however, and that place, he became the lamented and unexpected victim of the king of terrors. The circumstances of this most afflicting and distressing event are perfectly unknown to man. All that escaped him on this subject was, that he had been within an ace of his life twice that day. And when asked by sister Smith, how? his answer was, in the storm, and by being entangled with the reins. His face was nearly stained over with blood. When he entered the house of his old and much respected friend, provision was soon made for its removal, and he succeeded in washing it away, but it seemed not without some difficulty. His sickness increased, and soon rendered it necessary for him to take his bed. Not long after he became apparently almost deprived of reason; and seemed to be in the most acute pain. The aid of the best physicians, though called in as speedily as possible, was unavailing; and our much lamented brother seemed every moment approaching near the gates of death. This state of distress and affliction continued until within an hour of his departure, when he became composed, and calmly took a merciful discharge from the cares, toils, and afflictions of this life.

In those various stations to which he was appointed, he conducted himself with great propriety and ministerial ability. Scarcely is there a place within the extent of his whole range, as an itinerant minister, but what presents some living monuments of his labours and usefulness. Fresh, even yet, are the impressions of piety and religion, made on the minds of many now alive, through the uncommon force and energy of his preaching; nor is it probable that the memory of Thomas Howard will be effaced while any of his reflecting hearers are unimprisoned by the tomb. Towards him many still cherish the highest affection and esteem.

The same good spirit which, in early life, so highly recommended him to the affectionate regard of his parents, and which, by his aged mother and near connexions, is contemplated with unusual pleasure, marked his manners and general demeanour in his more

exalted condition, as the minister of Jesus Christ. Hardly was it possible for him to fail in making friends, and gaining the highest esteem of those with whom he was intimately associated.

His talents as a minister were more than ordinary ; his manner of preaching was methodical ; and his matter abounded with good sense and sound argument. In the church he was useful ; but a providence, inscrutable, has suffered him to be removed from us, doubtless to receive his reward in heavén. Believing he has been taken from the evil to come, we pray for a spirit of resignation to the will of a gracious God, and to be either prepared for, or delivered from, sudden and unexpected death.

MEMOIR OF THE REV. CALEB REYNOLDS,

Late of the Baltimore Annual Conference.

CALEB REYNOLDS was born of respectable parents, in Ann Arundel county, in the state of Maryland, in the year 1785. Of his early life we have no certain information. In 1802, or 1803, he became a subject of the converting grace of God, by the ministry of the itinerant Methodist preachers, who then laboured on the circuit in which he resided. In 1805, being duly recommended, he entered the travelling connexion, in the Baltimore annual conference, in which he continued to labour regularly until his death, with the exception of a few years, when, in consequence of ill health, he sustained a superannuated relation to the conference. Brother Reynolds was a most faithful and zealous minister of the gospel ; and although not as highly gifted in some respects as many of his brethren, yet few of them have been successful in winning more souls to Christ in the same length of time. This he was enabled to accomplish through the divine blessing, by the indefatigable and untiring zeal with which he pursued the one great object, which every minister of Christ should constantly have in view, the saving of those who hear him. It was customary with him, whenever it was practicable, when his congregation had retired from the place of worship, to visit at their houses such of them particularly as he had observed to be affected under the ministry of the divine word ; thus to keep alive or deepen the impressions made : and such were his affable, kind, and agreeable manners, that he scarcely ever failed to gain their affections and confidence ; an advantage of which he knew how to avail himself, in leading them to Christ. Brother Reynolds's bodily habit was consumptive from early life ; and though frequently afflicted with hemorrhages from his lungs, his mind never appeared to be depressed for a moment ; but he continued to labour and toil with the utmost cheerfulness, until the close of his valuable life. He departed in great peace and triumph, and in the full assurance of hope, on the 7th of October, 1827, at the parsonage house, in Montgomery circuit, Md. Blessed are the dead who die in the Lord.

MISCELLANEOUS.

NOTICE TO PATRONS.

In consequence of a change in the agency of the general book concern, the extent and complication of which are such as unavoidably to require time for the initiation of any new agent, the editor of this work, appointed by the last general conference, has found it impracticable to devote to the late numbers almost any attention. But while he considers it due to himself, and to its patrons, to give this information, he is happy to add, from the diligent application of his esteemed colleague, that this state of things will not be long continued. To the November, and following numbers, he hopes to be able to devote more attention; and flatters himself that, in the more favourable circumstances which he anticipates, the Methodist Magazine will not be considered at least as depreciated in character. But

should it be even improved, which it is his purpose to endeavour to effect, he is persuaded that it will be the result more of the increased aid of correspondents, and of increasing facilities and experience, than from any change in the editorial department.

Communications from correspondents, post paid, or by private conveyance, are respectfully invited. Such will hereafter be regularly acknowledged on the monthly covers. We particularly request, however, that they may be *brief*, as long articles are usually not only tedious, but exclude variety. Very few subjects adapted to our columns, require more than may conveniently be written on a single sheet; and many not so much. It is desirable also to cultivate a *legible* handwriting, particularly in proper names.

From the Wesleyan Methodist Magazine.

REVIEW.

Theological Institutes : or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. Part Fifth. 8vo. pp. 224.

THE former volumes of this invaluable work have been introduced to the notice of our readers, and the principles upon which it is written have been distinctly stated. It professes to be a concise system of theology, and to contain a view of evangelical doctrine and duty. The author begins by establishing the divine authority of the Holy Scriptures, and then proceeds to deduce from those inspired records the discoveries which God has made concerning his own per-

fections and character,—the fallen state of men,—the provision which is made for their salvation,—and the obligations under which they are placed. Having established the doctrine of atonement for sin by the death of Christ, the author is led to an examination of the theories which limit that atonement to a part only of the human race, and is thus drawn into a discussion of what is usually called the Calvinistic controversy: a subject of immense importance, and of the

deepest interest ; and one which has occupied the talents of several of the most accomplished divines that have adorned the Protestant churches of Europe. Happy would it have been if all the writers who have taken a part in this controversy had been as much distinguished by the "meekness and gentleness of Christ," as several of them have been by their logical skill, and the tenacity with which they have defended the peculiarities of their creed ! On no subject has more profound learning been displayed ; and perhaps no subject has been discussed with greater animosity, and with less regard for those precepts which enjoin the exercise of kindness and charity.

To one of the folios of Baxter there is a long and quaint, but most expressive, title, which speaks volumes as to the manner in which the Calvinistic controversy was agitated in his day. We give it here, both as a curiosity, and to show how much reason we have for gratitude to God, on account of that improved state of things which we have lived to witness : "Catholic theology ; plain, pure, peaceable ; for pacification of the dogmatical word warriors, who, by contending about things unrevealed, or not understood, and by taking verbal differences for real, and their own arbitrary notions for necessary sacred truths, deceived and deceiving by ambiguous unexplained words, have long been the shame of the Christian religion, a scandal and hardening to unbelievers, the incendiaries, dividers, and distracters of the church, the occasion of state discords and wars, the corrupters of Christian faith, and the subverters of their own souls and their followers', calling them to a blind zeal, and wrathful warfare against true piety, love,

and peace ; and teaching them to censure, backbite, slander, and prate against each other, for things which they never understood. In three parts, &c, written chiefly for posterity, when sad experience hath taught men to hate theological logical wars, and to love and seek and call for peace." (*Ex bello pax.*) Of the author of the elaborate work thus entitled, it has been justly remarked, that he "has evidently peace, love, and unity for his end, but he takes his way to it through a perplexing wood of thorns and briars."

Both the genius and the times of Baxter united to persuade him, that there was no other way to that desirable result. We have the felicity of seeing the generation of "word warriors" nearly extinct : almost all persons now seem agreed, "to love and seek and call for peace." An end has been put to those subtle and angry conflicts, which served only to widen the breach between the opposing parties, to exasperate their spirits, and to cut off all hope of an amicable adjustment of their differences. We no longer see men frowning defiance against each other, through the checquered and deceptive openings of a tangled and bristling thicket of metaphysical sophisms and quibbles. They have come forth, as by mutual consent, into the clear champaign spread before them by common sense and Scripture testimony ; where they have discovered, that they are not pledged to eternal enmity, but are brethren in Christ ; and that they are already agreed on too many points of the highest importance, not to feel anxious to cultivate a more friendly intercourse with each other. Thus, by a process much more simple and direct than the one contemplated and prepared in the learned lucubrations

of Baxter, we are gradually lessening the number of our discrepancies, and drawing nearer to a unity of faith in all essential truths.

This mode of proceeding is far more likely to succeed than the most skilful management of the war of words, or even the most masterly and acute investigations and arguments. Temperate and candid discussion, in which our object is to ascertain the real meaning of the word of God, cannot fail to elicit truth, and, ultimately, to secure unity of sentiment. That word was certainly not thrown into our world as an apple of discord, but graciously given to us as a bond of union. Sound Protestants neither can wish it out of the way, for the sake of peace; nor do they sigh for any infallible interpreter to fix its meaning for them. As it is manifestly the will of God, so it is no doubt best, that every man should exercise his own mind and judgment in the examination of its contents; and if he should even mistake its meaning in a hundred instances of less importance, the study will do him more good, and put him in possession of more truth, than he could ever attain by merely obeying the *ipse dixit* of any human teacher. Even the apostles themselves were not sent forth merely to dictate. They reasoned, and manifested the truth, and made their disciples the judges of what they said; and those who were the most diligent in exercising that manly right, in a legitimate way,—that is, in searching the Scriptures of the Old Testament, to see "whether these things were so,"—are the most highly commended. We have no fears as to the result of a universal circulation of the Scriptures without note or comment, and of the most free discussions of their contents by men

of all ranks and characters. For although individuals may pervert them, and infidels may contradict and blaspheme their doctrines; when once the Holy Spirit of truth and love shall cause the plastic energy of that great instrument of the world's renovation fully to act on the whole mass of human intellect and moral agency, light shall arise out of darkness, order shall spring from confusion, and all the beauty of holiness shall beam forth from every part of the new creation. Let "the law of the Lord" put forth its own proper authority, and it will be seen to be "perfect, converting the soul;" let "the testimony of the Lord" be received, and it will be found to be "sure, making wise the simple;" let "the statutes of the Lord" be examined, and they will be proved to be "right, rejoicing the heart;" let "the commandment of the Lord" be obeyed, and it will be discovered to be clear, "enlightening the eyes:" while the whole will generate a pure "fear," "enduring for ever;" and an acknowledgment that "the judgments of the Lord are true, and righteous altogether."

At a time when nearly all our theological wars have died away, and the activities of Christian benevolence will scarcely allow us time to reflect on our remaining differences of opinion, we feel reluctant to do any thing that would revive the recollection of the tumults formerly excited by the bitter disputes which were maintained, and that to so little purpose, on "the five points." But, as every man who thinks upon them, (and who can or ought to avoid it?) must take a side,—for perfect neutrality is here impossible, and the affectation of it is the mere imbecility of folly,—all that we can

do, when they come in our way, is to keep our spirits perfectly calm; and, on their own proper merits, to discuss them with candour. In treating of the doctrines of Christianity, in a work like that before us, the author was necessarily led to a consideration of the Quinquarticular Controversy; and as four out of the five chapters of that portion of his work at present under our notice relate to that controversy, it becomes our duty to follow him into it, and to give our honest judgment of the manner in which he has conducted the investigation.

There cannot be a more important question than that which relates to the extent of the atonement made by the death of Christ. It is a question which *will* force itself upon the attention of every man who is at all concerned about his future state of being. As there is no other medium of salvation for guilty man, he cannot but be anxious to know whether that medium is open for all, or only for a part of the human race. Mr. Watson thinks that it is open for all who will avail themselves of it, and that all *may* do so. This he attempts to prove from divine revelation,—the only ground on which it can be fairly argued. Without going formally into all the points which have been debated in connexion with this question, he notices every thing that can be deemed at all material. Those who cannot agree with him in all his conclusions, must admire the candour and liberality with which he conducts the argument; and these qualities cannot but secure him an attentive hearing from all those, at least, who are equally candid and liberal. The following extract gives a very correct view of the spirit in which the whole is written:—

"We have, in the foregoing attempt to establish the doctrine of the redemption of all mankind against our Calvinistic brethren, taken their scheme in the sense in which it is usually understood, without noticing those minuter shades with which the system has been varied. In this discussion it is hoped that no expression has hitherto escaped inconsistent with candour. Doctrinal truth would be as little served by this as Christian charity; nor ought it ever to be forgotten by the theological inquirer, that the system which we have brought under review has, in some of its branches, always embodied, and often preserved in various parts of Christendom, that truth which is vital to the church, and salutary to the souls of men. It has numbered, too, among its votaries, many venerable names; and many devoted and holy men, whose writings often rank among the brightest lights of scriptural criticism and practical divinity. We think the *peculiarities* of their creed clearly opposed to the sense of Scripture, and fairly chargeable *in argument* with all those consequences we have deduced from them; and which, were it necessary to the discussion, might be characterized in still stronger language. Those consequences, however, let it be observed, we only exhibit as *logical* ones. By many of this class of divines they are denied; by others modified; and by a third party explained away to their own satisfaction by means of metaphysical and subtle distinctions. As logical consequences only they are, therefore, in such cases, fairly to be charged upon our opponents, in any disputes which may arise. By keeping this distinction in view, the discussion of these points may be preserved unfettered; and candour and charity sustain no wound." p. 116.

Mr. Watson first attempts to prove that Christ died for all men, from those passages of Scripture which expressly assert the fact, and speak of his death as an atonement for the sins of the whole world. He then argues the same point from those passages which attribute an equal extent to the effects of the death of Christ, and of the fall of our first parents. He also assumes, that the same im-

portant truth is necessarily implied, part of his argument he remarks :—

1. In all those passages which declare that Christ died, not only for those that are saved, but also for those that do or may perish : 2. In all those which make it the duty of men to believe the gospel, and place them under the guilt and penalty of death for rejecting it : 3. In all those in which men's failure in the business of salvation is placed to the account of their own opposing wills, and made wholly their own fault. The evidence of these several classes of texts is urged with great effect ; and much skill in illustration is displayed in the removal of the false glosses by which it has been attempted to break their force, and to reconcile them with the doctrine of partial redemption. We think it must be allowed by candid Calvinists themselves, that meanings the most forced and unnatural are often put upon such texts, and meanings which would never have been thought of, had it not been judged absolutely necessary to preserve the consistency of the sense of Scripture. Of course, the writers who invented those strange modes of interpretation thought that they were required by doctrines which were conceived to be expressly taught in other parts of the book of God. But we ought to be well assured of the ground on which we stand, before we presume to take such liberties with the words of the Almighty. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

In the next chapter, in which the same subject is continued, Mr. Watson goes on to examine those inferential interpretations of Scripture which limit, to the elect only, not merely the actual, but the intentional efficacy of the death of Christ. On entering upon this

part of his argument he remarks :—

"We reserve it to another place to state the *systematic* views which the followers of Calvin, in their different shades of opinion, take of the doctrines of election, &c, lest our more simple inquiry into the sense of Scripture should be disturbed by extraneous topics ; and we are now, therefore, merely called to consider, how far this argument, which is *professedly* drawn from Scripture, and not from metaphysical principles, is supported or refuted, by an examination of those portions of Holy Writ on which it is usually built ; and it will not prove a difficult task to show, that, when fairly interpreted, they contain nothing which obliges us to narrow our interpretation of those passages which extend the benefit of the death of Christ to all mankind : and that, in some views, they strongly corroborate their most extended meaning." pp. 28, 29.

He then observes, that there are three kinds of election mentioned in Scripture : First, that of individuals to perform some special work or service, as of Cyrus to rebuild the temple, Paul to be the apostle of the Gentiles, &c. Secondly, that of nations, or bodies of men, to eminent religious privileges ; and, in order to accomplish, by their superior illumination, the merciful purposes of God, in benefiting other nations or bodies of people ; as the Jews, for instance. Lastly, that of individuals to eternal life. As it respects the first of these particulars, there can be little or no difference of opinion, and therefore it is very properly dismissed with a few remarks. The two latter are considered at large. We are sorry that we cannot find room for a complete analysis of this part of the work. It is particularly interesting and important. The illustrations of Scripture are most happy and satisfactory ; and what is written on the three celebrated chapters of the Epistle to the Romans, upon which so much

stress has often been laid by the followers of Calvin, is especially deserving of attention, as a most luminous and convincing exposition. We had very much wished to insert in our work what Mr. Watson has said of the potter and the clay, as remarkably appropriate; but we find the passage is too long for a review, and we cannot reduce it without injury to the whole. We must of necessity, therefore, refer to the work itself, in which we venture to say, that our readers will find what will amply reward them for their labour in the perusal. They will find that it is clearly proved, according to the manifest intention of the apostle, in the discourse in question, that the proceedings of God towards the Jews shut out all reply and debate with God. There was no injustice in his casting off from being any longer his peculiar people those who refused submission to the Redeemer, and set up their own erroneous and absurd notions in opposition to the wisdom and will of God. Yet he even endured with much long suffering these "vessels of wrath fitted to destruction," and gave them repeated opportunities of coming into the Christian church, and of enjoying all her privileges, in common with the believing Gentiles. We give the following as a small specimen of the author's manner and views in this part of his argument:—

"We come, finally, to the case of the rejected Jews, in the very age of the apostles. The purpose of God, as we have seen, was to abolish the former ground, on which his visible church had for so many ages been built, that of natural descent from Abraham by Isaac and Jacob; but this was so far from shutting out the Jews from spiritual blessings, that though, *as Jews*, they were now denied to be God's church, yet they were all invited to come in with the Gentiles, or rather to lead the

way into the new church, established on the new principle of faith in Jesus, as the Christ. Hence the apostles were commanded to 'begin at Jerusalem' to preach the gospel; hence they made the Jews the first offer in every place in Asia Minor, and other parts of the Roman empire, into which they travelled on the same blessed errand. Many of the Jews accepted the call, entered into the church-state on the new principle on which the church of Christ was now to be *elected*, and hence they are called, by St. Paul, 'the *remnant* according to the election of grace,' Rom. xi, 5, and 'the *election*.' The rest, it is true, are said to have been 'blinded;' just in the same sense as Pharaoh was hardened. He hardened his own heart, and was judiciously left to his obduracy; they blinded themselves by their prejudices and worldliness and spiritual pride, and were, at length, judiciously given up to blindness. But then might they not all have had a share in this new election into this new church of God? Truly, every one of them; for thus the apostle argues, Rom. ix, 30-32: 'What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. *Wherefore?* BECAUSE THEY SOUGHT IT NOT BY FAITH; but, as it were, by the works of the law.' And thus we have it plainly declared, that they were excluded from the new spiritual church of God, not by any act of sovereignty, not by any decree of reprobation, but by an act of their own: they rejected the doctrine and way of faith; they attained not unto righteousness, *because they sought it not by faith*.

"The collective election and rejection taught in this chapter, is not then unconditional, in the sense of the Calvinists; and neither the salvation of the people elected, nor the condemnation of the people rejected, flows as necessary consequents from these acts of the divine sovereignty. They are, indeed, mysterious procedures; for doubtless it must be allowed that they place some portions of men in circumstances more favoured than others; but, even in such cases, God has shut out the charge of '*unrighteousness*,' by requiring from men according 'to

what they have, and not according to what they have not; as we learn from many parts of Scripture which reveal the *principles* of the divine administration, both as to this life and another: for no man is shut out from the mercy of God, but by his own fault. He has connected these events also with *wise and gracious general plans*, as to the human race. They are not acts of arbitrary will, or of caprice; they are acts of *wisdom and knowledge*, the mysterious bearings of which are to be in future times developed. 'Oh the depth, both of the *wisdom and knowledge of God*! how unsearchable are his judgments, and his ways past finding out!' These are the devout expressions with which St. Paul concludes this discourse; but they would ill apply to the sovereign, arbitrary, and unconditional reprobation of men from God's mercies in time and eternity, on the principle of taking some and leaving others without any reason in themselves. There is no *plan* in this; no wisdom; no mystery; and it is capable of no farther development for the instruction and benefit of the world; for that which rests originally on no reason but solely on arbitrary will, is incapable, from its very nature, of becoming the component part of a deeply laid, and, for a time, mysterious *plan*, which is to be brightened into manifest wisdom, and to terminate in the good of mankind, and the glory of God." pp. 53-55.

The next chapter contains an examination of certain passages of Scripture, supposed to limit the extent of Christ's redemption. The following extract may serve to show the manner in which the examination is conducted:—

"Acts xviii, 9, 10. 'Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for *I have much people in this city.*'"

"Mr. Scott, to whom the doctrine of election is always present, says, 'In this Christ *evidently* spake of those who were *his* by election, the gift of the Father, and his own purchase; though at that time in an unconverted state.' It would have been more 'evident' had this been *said* by the writer of the Acts as well as by Mr. Scott, or any thing approaching to it. The 'evi-

dence,' we fear, was all in Mr. Scott's predisposition of mind; for it nowhere else appears. The expression is, at least, capable of two very satisfactory interpretations, independent of the theory of Calvinistic election. It may mean, that there were many well disposed and serious inquirers among the 'Greeks' in Corinth; for when Paul turned from the Jews, he 'entered into the house of Justus, one *that worshipped God.*' This man was a Greek proselyte; and, from various parts of the Acts of the Apostles it is plain, that this class of people were not only numerous, but generally received the gospel with joy, and were among the first who joined the primitive churches. They manifested their readiness to receive the gospel in Corinth itself, when the Jews 'opposed and blasphemed;' and it is not improbable, that to such proselytes, who were in many places 'a people prepared for the Lord,' reference is made, when our Saviour, speaking to Paul in this vision, says, 'I have much people in this city.' Suppose, however, he speaks prospectively and prophetically, making his foreknowledge of an event the means of encouraging the labours of his devoted apostle, the doctrine of election follows neither from the fact of the foreknowledge of God, nor from prophetic declarations grounded upon it. Even Calvin founds not election upon God's foreknowledge; but upon his decree." p. 114.

The author then proceeds to a consideration of the theories which limit the extent of the death of Christ. In the first place, he shows that nothing in the preceding discussion has been assumed as Calvinism, but what is to be met with in the writings of the founder of the system, and in the confessions and creeds of churches which professedly admitted his doctrine. Our author next takes a view of the modifications of the system, and gives a large and particular account of that of Baxter. This chapter is especially deserving of notice, both as containing the strongest reasons against the doctrine of a limited redemption, and

as tending to show the utter folly of attempting to find a mean where none exists; or of seeking to reconcile that which is manifestly irreconcilable. Mr. Watson concludes this part of his argument with the following energetic paragraph:—

"The theory to which the name of Baxter has given some weight in this country, has been introduced more at length, because with it stands or falls every system of moderated or modified Calvinism, which by more modern writers has been advocated. The scheme of Dr. Williams, of Rotherham, is little beside the old theory of supralapsarian reprobation in its twofold enunciation of *PRETERITION*, by which God refuses help to a creature which cannot stand without help, and his consequent *DAMNATION* for the crimes committed in consequence of this withholding of supernatural aid. The dress is altered, and the system has a dash of Cameronism, but it is in substance the same. All other mitigated schemes rest on two principles, the sufficiency of the atonement for all mankind, and the sufficiency of grace to those who believe not. For the first, it is enough to say, that the synod of Dort, and the higher Calvinistic school, will agree with them upon this point, and so nothing is gained; for the second, that the sufficiency of grace in these schemes is always understood in Baxter's sense, and is mere verbiage. It is not 'the grace of God WHICH BRINGETH SALVATION;' for no man is actually saved without something more than this 'sufficient grace' provides. That which is contended for, is, in fact, not a sufficiency of grace in order to salvation; but, in order to justify the condemnation which inevitably follows. For this alone the struggle is made, but without success. The main characteristic of all these theories, from the first to the last, from the highest to the lowest, is, that a part of mankind is shut out from the mercies of God, on some ground irrespective of their refusal of a sincere offer to them of salvation through Christ, made with a communicated power of embracing it. Some power they allow to the reprobate, as natural power, and degrees of super-added moral power; but in no case

the power to believe unto salvation; and thus, as one well observes, 'when they have cut some fair trenches, as if they would bring the water of life unto the dwellings of the reprobate, on a sudden they open a sluice, which carries it off again.' The whole labour of these theories is to find out some decent pretext for the infliction of punishment on them that perish, independent of the only reason given by Scripture, their rejection of a mercy free for all." pp. 163, 164.

This is followed by an inquiry into the probable origin of the Calvinistic system, which our author thinks arose from metaphysical hypotheses, and school subtleties, to which the sense of Scripture has been accommodated. Those who may demur to this opinion, will do well to read over, with candour, what he has written in reference to the assumptions on which that system chiefly rests, concerning the will of man, eternal decrees, divine prescience, and sovereignty.

The following extract will be read with interest, independent of the particular controversy with which it stands connected:—

"The case of *HEATHEN NATIONS* has sometimes been referred to by Calvinists, as presenting equal difficulties to those urged against their scheme of election and reprobation. But the cases are not at all parallel, nor can they be made so, unless it could be proved that heathens, *as such*, are inevitably excluded from the kingdom of heaven; which is not, as some of them seem to suppose, a conceded point. Those, indeed, if there be any such, who, believing in the universal redemption of mankind, should allow this, would be most inconsistent with themselves, and give up many of those principles on which they successfully contend against the doctrine of absolute reprobation; but the argument lies in small compass, and is to be determined by the word of God, and not by the speculations of men. The actual state of pagan nations is affecting bad; but nothing can be deduced, from what they are in fact, against their salvability; for, although

there is no ground to hope for the salvation of great numbers of them, actual salvation is one thing, and possible salvation is another. Nor does it affect this question, if we see not *how* heathens may be saved; that is, by what means repentance, and faith, and righteousness, should be in any such degree wrought in them, as that they shall become acceptable to God. The dispensation of religion under which all those nations are to whom the gospel has never been sent, continues to be the patriarchal dispensation. That men were saved under that in former times we know, and at what point, if any, a religion becomes so far corrupted, and truth so far extinct, as to leave no means of salvation to men, nothing to call forth a true faith *in principle*, and obedience to what remains known or knowable of the original law, no one has the right to determine, unless he can adduce some authority from Scripture. That authority is certainly not available to the conclusion, that, in point of fact, the means of salvation are utterly withdrawn from heathens. We may say that a murderous, adulterous, and idolatrous heathen will be shut out from the kingdom of heaven; we must say this, on the express exclusion of all such characters from future blessedness by the word of God; but it would be little to the purpose to say, that, as far as we know, all of them are wicked and idolatrous. As far as we know they may be, but we do not know the whole case; and, were these charges universally true, yet the question is not what the heathen are, but what they have the means of becoming. We indeed know that all are not equally vicious, nay, that some virtuous heathens have been found in all ages; and some earnest and anxious inquirers after truth, dissatisfied with the notions prevalent in their own countries respectively; and what these few were, the rest might have been likewise. But, if we knew no such instances of superior virtue and eager desire of religious information among them, the true question, 'What degree of truth is, after all, attainable by them?' would still remain a question which must be determined not so much by our knowledge of facts which may be very obscure, but such principles and general declarations as we find applicable to the case in the word of God.

"If all knowledge of right and wrong, and all gracious influence of the Holy Spirit, and all objects of faith, have passed away from the heathen, through the fault of their ancestors 'not liking to retain God in their knowledge,' and without the present race having been parties to this wilful abandonment of truth, then they would appear no longer to be accountable creatures, being neither under the law nor under *grace*; but as we find it a doctrine of Scripture, that all men are responsible to God, and that the 'whole world' will be judged at the last day, we are bound to admit the accountability of all, and with that, the remains of law and the existence of a merciful government towards the heathen on the part of God. With this the doctrine of St. Paul accords. No one can take stronger views of the actual danger and the corrupt state of the Gentiles than he; yet he affirms that the divine law had not perished wholly from among them: that though they had received no revealed law, yet they had a law 'written on their hearts;' meaning, no doubt, the traditional law, the equity of which their consciences attested; and farther, that though they had not the written law, yet, that 'by nature,' that is, 'without an outward rule, though this, also, strictly speaking, is by preventing grace,' they were capable of doing all the things contained in the law. He affirms, too, that all such Gentiles as were thus obedient, should be 'justified, in the day when God shall judge the secrets of men by Jesus Christ, according to his gospel.' The possible obedience and the possible 'justification' of heathens who have no written revelation, are points, therefore, distinctly affirmed by the apostle in his discourse, in the second chapter of the Epistle to the Romans; and the whole matter of God's sovereignty, as to the heathen, is reduced, not to the leaving of any portion of our race without the means of salvation, and then punishing them for sins which they have no means of avoiding; but to the fact of his having given superior advantages to us, and inferior ones only to them; a proceeding which we see exemplified in the most enlightened of Christian nations every day, for neither every part of the same nation is equally favoured with the means of grace, nor are all

the families in the same town and neighbourhood equally circumstanced as to means of religious influence and improvement. The principle of this inequality is, however, far different from that on which Calvinistic reprobation is sustained; since it involves no inevitable exclusion of any individual from the kingdom of God, and because the general principle of God's administration, in such cases, is elsewhere laid down to be, the requiring of much where much is given, and the requiring of little where little is given:—"a principle of the strictest equity." pp. 190-193.

These views of a subject confessedly difficult, we think incomparably more sober, and more consistent with the Scriptures and the attributes of God, than the notion, that all the heathen, as such, are necessarily and unavoidably damned: a sentiment which has been distinctly avowed by rigid supralapsarians, and most inconsistently and incautiously countenanced by some individuals professing to believe the doctrine of general redemption. There is nothing in the tenet of absolute reprobation more revolting, than the opinion of the unavoidable damnation of all the heathen; and surely such a position is not necessary to stimulate to missionary exertions. The express command of Jesus Christ, that the gospel should be preached to every creature; and the affecting fact, that the great mass of the heathen pass through life into the eternal world destitute of that holiness, without which no man shall see the Lord; are sufficient motives to the most strenuous efforts to evangelize all nations, without having recourse to a principle which leads to the conclusion, that either a large proportion of mankind are not in a state of probation, or that the Judge of all the earth is unmerciful and unjust.

This part of Mr. Watson's work

contains another chapter, which concludes his view of the doctrines of Christianity, and embraces a notice of some farther benefits of redemption. The remarks which are here introduced, on the subject of the entire sanctification of believers, are particularly valuable and important.

In consequence of the press of other matter, our notice of this part of the *Theological Institutes* is unavoidably short and imperfect. The principal subject of which it treats has been largely discussed by Arminius, Episcopius, Corvinus, Grotius, and others, in Holland; and by Hoard, Goodwin, Pierce, Womack, Cudworth, Barrow, Whitby, Fletcher, Wesley, Sellon, &c, in England; and hence an ordinary writer would only have been able to condense their arguments, and apply them to the somewhat novel modifications which the Calvinistic system has assumed in modern times. But Mr. Watson has borrowed very little from any of those eminent men. He has evidently thought for himself; and it appears to us, that this part of his *Institutes* is distinguished by greater originality than any preceding portion of his work. His argumentation, his elucidations of Scripture, which are equally clear and forcible, are altogether his own; and the manner in which he has conducted the discussion is worthy of the highest praise. His appeal is made exclusively to the inspired records, understood in their popular and obvious sense, and explained by parallel texts; and the spirit of candour and benevolence is uniformly displayed. The advocates of general redemption will rejoice to see their sentiments so ably defended; and those readers whose creed is opposed, we think, will be constrained to

acknowledge the writer's fairness and ability.

[13] The fifth part of the valuable work above reviewed, making the first half of the third volume, has been received by the Agents of the Methodist Book Concern, and is now in press. As soon as the sixth part shall have been received,

it shall be immediately put to press, and the third and last volume shall be completed with the least possible delay. The work may be obtained at the store, No. 14 Crosby, near Broadway and Howard-street; or through any of our itinerant ministers. Price \$3 per vol., bound; or \$2 50 in boards.]

MOONLIGHT.

THE effect of the moonlight on the eyes in this country [Egypt] is singularly injurious. The natives tell you, as I found afterwards they also did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, "The sun shall not strike thee by day, nor the moon by night," *Psa. cxxi, 6*, should not have been thus illustrated, as the allusion seems

direct. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun: a fact, of which I had a very unpleasant proof one night, and took care to guard against it afterwards. Indeed the sight of a person who should sleep with his face exposed at night, would soon be utterly impaired or destroyed.—*Carne's Letters from the East.*

ON CARD PLAYING,

Abridged from the Reformed Dutch Church Magazine.

"Whom call we gay? That honour has been long
The boast of mere pretenders to the name.
The innocent are gay;—the lark is gay,
That dries his feathers, saturate with dew,
Beneath the rosy cloud, while yet the beams
Of day-spring overshoot his humble nest.
The peasant, too, a witness of his song,
Himself a songster, is as gay as he.
But save me from the gayety of those
Whose headaches nail them to a noonday bed:
And save me too from theirs, whose haggard eyes
Flash desperation, and betray their pangs
For property stripp'd off by cruel 'chance,'
From gayety that fills the bones with pain,
The mouth with blasphemy, the heart with wo."

COWPER.

MR. EDITOR,—If you think the following thoughts, some of which are taken from Pike's Cases of Conscience, will have a tendency to check, in a measure, that popular vice, or, as it is improperly called, innocent amusement of

card playing,—you are requested to give them a place in your Magazine. I have endeavoured to condense the arguments of Pike into a space so small, that even card players may, perchance, find time to read them. Some pro-

fessors of religion think there is no harm in taking a game at cards. It will be readily granted, however, that this game is sinful,—

1. When attended with circumstances which are *disgraceful* or *detrimental*. If, for example, persons thus divert themselves in evil company, or unseasonable hours, if the game infringes on duties, social, civil, or religious; if it causes anger, envy, revenge, swearing, quarrelling, it is evidently sinful: but that these are its legitimate effects, those who frequently play can attest.

2. This game is sinful, so far as it *disgraces* and *dishonours* the profession of religion. But surely no Christian would think, that he honoured his profession by becoming an adept at card playing.

3. This game is sinful, so far as it is in its *nature ensnaring*; for all such games have a tendency to detach the affections from Him whom the Christian ought to love supremely. Those who frequent the card table know how intoxicating this game is. They feel the anxiety with which it is attended; and know how it draws off the affections from all that is serious.

4. This game is sinful, so far as it *unfits the soul for spiritual duties*. Professor of religion, did you ever, after a game at cards, find yourself better prepared for devotional exercises, than you were before you commenced? Is not the frame of your mind always rendered less devotional by this game? If these be the consequences of card playing, and your own conscience tells you they are, never again call this game an innocent amusement.

And, 5. This game is sinful, and most pernicious, inasmuch as it leads on to the fatal crime of gambling, and to all its horrible consequences. It accords, I will

venture to say, with the experiences of every family which has sent forth a gambler on society; and with that of every one of those wretched beings who, in early life, have fallen a prey to the demons who revel in our *modern hells*, so numerous in our city,—that their early love of gambling was instilled into them, with very innocent intentions, at a father's or mother's card table. They were initiated into card playing for amusement, or to *kill* an hour or two of a long evening. They became captivated with its singular fascinations. The thoughtless parents smile, the while, at the earnestness and anxiety of the youthful antagonists, contending at an *innocent* game of cards, for a few coppers, or a single shilling. The loser and the gainer anxiously renew the game hour after hour, and evening after evening; the one to regain his lost sum; the other to gain still more. The thirst of gambling becomes insensibly more and more excited. And in a short while, nothing but a deep stake can satiate their thirst of gaming; nothing but a *manly* throw in the gambling house can satisfy them. Name this fact to the fathers and mothers who have seen it when too late. Name it to the many beggared youth of a once early hope; those wretched and haggard beings who issue, like evil spirits, of a morning out of their *nightly hells*,—what a groan of agony it will excite, as busy memory recalls the early *innocent* games at their fathers' fire sides, which first led on to the vortex of ruin!

It is thus that the youth are insensibly trained up in the parlour, and withdrawing room, to be gamblers. And all this thoughtlessness and criminality of parents, are equalled only by another most alarming evil in our land. I allude

to the infamous practice so fatally prevailing in the country, chiefly among ——— of giving *spirituous liquors to children*. Each boy, and even the little girl, must have a sip of the *sugared bitters* of the father, of a morning. And each little child will gradually claim a little more, in quantity, added to his share of the liquor from day to day. It will quicken his appetite,

say his *affectionate* parents, it will make him eat heartily,—it will make him vigorous for his work. And thus, by two fatal processes, put into operation by affectionate parents, the youth are trained up to be gamblers and drunkards. If parents persevere thus, Mr. Editor, there is a danger of our becoming not only a *nation of drunkards*, but also a *nation of gamblers*.

A SPECULATION ON THE NUMBER OF PLANETS IN THE SOLAR SYSTEM.

By Sir Richard Phillips.

The orbit of the earth being but a point in the vastness of space, the distance of the fixed stars affords no sensible annual parallax; or, in other words, the plane of the orbit forms no sensible difference of angle with the fixed stars at the two extremities of the orbit.

This might be an argument to prove that the earth is stationary. We infer many things from facts less strong—but in this case we allow considerations of immensity to have their due weight. We infer that the fixed stars are so distant, that with our eyes and instruments, an orbit of 190 millions of miles in diameter cannot be seen at the nearest fixed stars. This is rational; for, in the infinitude of space, even billions of miles become points, though in those relative points are contained all the wonders of the creation.

Nor ought we to limit our contemplation of these wonders to a point of a billion of miles in diameter, for the indefinite subdivision of matter renders a point but the tenth of an inch in diameter, capable of containing as many wonders as one of a billion of miles; and it is from these descending grades, that arise those subtle phe-

nomena of atoms, which are exhibited in all the varieties of grosser sensible existence. I call one the *heights* of space, as rising above us, and the other the *depths* of space. Our tools for penetrating both are the telescope and the microscope—but, how inferior both are to the objects, is evident from the facts, that we discover in the *heights* of space, shoals of thousands of fixed stars, which in the largest telescopes are but points; and in the *depths* of space, perfect animals, as low as the least microscope will reach, below which animals there must subsist atoms infinitely smaller, to sustain the mechanism of their vitality and organization.

Such being the facts, can we wonder that the annual parallax is less than a quantity, which, even if that quantity, would place the fixed stars at the distance of 32 billions of miles? Hence, however, the distance is necessarily greater than 32 billions; but, for argument, we will consider it but 32 billions. Now, 32 billions, expressed in figures, stand thus—

32,000,000,000,000,

and yet, if the fixed stars were at

a less distance, there would be a sensible parallax!

Now then, on whatever hypothesis we consider the sun as acting on the planets, whether by the silly and absurd one of attraction, or by gaseous propulsaion, and ACTION and REACTION, which I maintain; the solar influence must be considered as meeting the stellar influence half way; or at least at 16 billions of miles' distance.

A question then arises, Whether the whole of this distance may not be replenished with planets, like the space which our eyes and telescopes reach?

The distance of the earth from the sun is 95 millions; but 95 millions goes 168,420 times in 16 billions; consequently, if there were planets ranged round the sun, at the distance of the earth, there might be no less than 168,420 in the solar system. Nor would this prodigious number counterbalance the mechanical action of the sun; for the sun in size is equal to a million of earths.

Nevertheless, there are three planets in this distance, and if the analogy prevailed, there might then be half a million of planets.

Taking Herschel as another standard, and considering that planet to be 20 times more distant than the earth, then there would be 8421 times the distance of Herschel within the mechanical action of the sun. But there are, within the distance of Herschel, seven

major planets, three minor ones, and 18 satellites; or 28 separate bodies. The distance, 8421, multiplied by 7, would therefore give, by analogy, 58,947 as the number of major planets, and disregarding the minor ones, above 150,000 satellites.

The series of distances is doubtless an increasing one, and the number in Herschel's distance may not obtain in the next equal distance; but, if we suppose there is but one planet in every equal distance of Herschel, this gives above 8400 major planets.

I suspect that in due time other planets will be discovered between Jupiter and Saturn, and between Saturn and Herschel; but I feel convinced, to demonstration, that the solar system must contain hundreds, if not thousands, of planets more than have yet been discovered. No inference to the contrary is afforded by the proportions of matter in the known bodies; while the different positions of the planets at one time does not render it improbable that the quantity of matter in the whole may be equal to that in the sun, a consideration which supports the previous inference.

How much, too, such views enlarge our ideas of time, for if the year of Herschel, at 20 times' distance, is 80 of our years; what must be the year of a planet 1, 2, or 3000 times more distant than Herschel?

RELIGIOUS AND MISSIONARY INTELLIGENCE.

STATE OF THE MISSIONS UNDER THE DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

The following interesting communications from the Rev. W. Case were received too late for our September No. The form in which they appear, in the series of events, with time and place, and characteristic anecdotes and facts, is both convenient and pleasing. We recommend a similar course to the at-

tention of our missionaries generally, with the exception only, that details of events so interesting may not be so long withheld; for which, however, in the present instance, the indefatigable labours and travels of our faithful correspondent, afford a satisfactory apology.

Rice Lake, U. C. May 27, 1828.

REV. AND DEAR SIR,—On the south shore, and surrounded with woods stands the house for school and meetings. Sixty children in the school are boarded by their parents, who dwell in their wig-a-wams near the house. Through the diligence and persevering efforts of the teacher, Mr. Biggar, several of the children are now reading in the Testament, others are spelling finely, and some are writing. Considering the impediments of a strange tongue, and the great number of scholars, the children have certainly made good improvements; the school having been in operation only about six months. It commenced the 13th of November.

The society is also flourishing. The quarterly meeting, which closed last Thursday, at this place, was a season of much edification to both whites and Indians. It was opened by a discourse from Peter Jones, on the subject of the Lord's supper. During the love feast and communion the next day, the blessing of the Lord was felt by almost every heart, and they spake with much freedom and feeling, in their own tongue, the wonderful works of God. In time of the communion most of them wept aloud, and some of them were so overcome as to be unable to rise from their knees, and were carried away to their seats in the arms of their friends. The sermon was in English; and being delivered in a plain manner, and by comparisons with which they were acquainted, they seemed to enjoy it well, and were greatly blessed. Permit me to give you a sample of our preaching on this occasion:—"Brothers, you all know how to catch the deer. Your wives know too how to dress the meat. It is now a very good dish of very good venison. But brothers and sisters, what good will this good venison do you, and what use is all this knowledge of hunting and cooking, *unless you eat of it?* Unless you eat, you will starve and die: so brothers, you may hear a great deal of preaching, and know much about

religion, but unless it *make your heart strong*, it will do you no good. You must *believe with your heart*, if you will have grace and be saved."

The number of scholars in the school being too great for one teacher, we thought of dividing it, but we had no house for the second school. This difficulty was soon removed, when the Indian sisters (whose lot it has always been to build the wig-a-wam) offered to raise a house of bark, which has since been completed. It is 17 feet square, and the sides six feet in height. Bark, from the green ash and cedar, forms the side, the roof, and the floor. They paid for the door and three glass windows five dollars, which is the amount of expense for the new school house. It is quite convenient, and for the warm season is cool and pleasant. To-morrow Miss Barnes and Miss Ash will here be surrounded by 25 Indian girls, (Eq-ua-zance-uk,) who will be taught reading, sewing, knitting, braiding of straw, and business of the house. Before another winter it is expected that lands will be provided by the government for this people, on the north shore of the lake, when the schools will be removed thither, a distance of about two miles from this.

I forgot to tell you of the pleasure we enjoyed at dinner with the chiefs. Our fare was boiled rice with milk, which was first served up in one common dish, then divided to about a dozen of us in basins, mostly without spoons. The bread was also divided, and each had a piece with his basin of rice placed on the seat by his side. After grace asked by an Indian brother, the brethren, P. Jones, H. Biggar, J. Benham, and myself, ate heartily with Christian friends, in the social and friendly feelings of Christian friendship and fellowship. And I believe we have seldom felt more contented and happy than with these humble Christians, whose house was erected with a few hours' labour, and the whole of whose table furniture could be purchased with a dollar.

Our next account will be of the Indians at Schoogog Lake, whom we expect to visit in a few days. Till then farewell.

W. CASE.

Whitby, U. C. May 30, 1828.

DEAR SIR,—The Schoogog lake lies 16 miles north of this, and is the resort of a tribe of the *Rice Lake* Indians.

Being informed of our intended visit, they had with another tribe from Mud Lake, assembled to the number of about 150. Yesterday morning, accompanied by brother Hurd and family, we passed into the wood about a mile, and entered the Indian camp near the lake, where we were received with marks of friendship. The children who are every where very fond of those who take an interest in their education, pressed forward and seemed to vie with each other, who should take us by the hand first. At some distance, on the border of the camp, was a house erected expressly for religious service. It was built of slabs rived from the trunks of trees; and the floor, the seating, the door and the table, were made of the same. Thither we all assembled, and after a season of instruction, we proceeded to examine the candidates for baptism. The whole body had embraced the gospel, and most of them had received baptism, except 16 adults, who, with their children, in all 23, we dedicated to God in Christian baptism. Some of them were very aged persons; one of these had lived till his head was entirely bare, and the few hairs in his neck were become white. He said, he remembered perfectly the taking of Quebec. On inquiring how old he was, he pointed us to his grandson, about 40 years of age, saying, "he was about his age." The fall of Quebec being in 1759, would make this man 109 years of age. It is probable he is more than 100. This aged man had lived all his days without hearing of the name of Jesus Christ till a few months ago, when by means of the gospel he was made a partaker of its blessings. He could not learn that he had any name by which he was known among the English, so on account of his great age, we gave him the name of *Adam*; his wife we named *Eve*.

The communion table being spread, we again explained the nature and design of the Lord's supper. During the whole service the Indian converts were greatly affected, and some were so overcome as to be unable to get from the altar without help. I believe the power of divine truth was deeply felt by this people. Here was the remembrance of the atoning sacrifice of the Son of God; a lively faith in the Saviour, even to triumphing; and ex-

ceeding joy even to shouting, for salvation through the blood of the Saviour. We could not but enjoy this scene, and bless God for making these heathen the inheritance of his Son, and the wilderness to be vocal with the praises of the wild men of the woods.

As ever, respectfully,

W. CASE.

River Credit, June 2.

The society and school here are doing well. The labours of the missionary and teachers have a salutary influence on the improvements of this community. Several of the public speakers lose nothing of their zeal, and two of them are appointed on a tour to the Indians on lakes Simcoe and Huron. They set off on the 12th inst. Two others are appointed to visit the Indians on the Thames, and the west. They leave this on the 20th of July.

W. CASE.

Lake Simcoe, U. C. June 18.

About 300 Indians are encamped here, and are daily attending on our instructions. By the assistance of brother Jones and other native speakers, we have continued from day to day, these four days past, to afford to the natives the instructions of the word, for which they seem to hunger and thirst. I never saw a greater desire for the word of life. After a long examination, which took us a part of two days, we proceeded to administer the ordinance of baptism to 132. Of this whole body, numbering near 600 souls, I believe more than 300 are brought under the influence of the gospel, and are striving to walk according to its precepts. You may judge of the changes in this body, and the sincerity of their profession, when you hear that they resist with firmness every temptation to intemperance, and that not a wigawam is silent at the hour of prayer and praise.

To day we separate, and the Indians will return to their fishing and huntings. Brother Law and two native boys, who have been to school here, will return to the school on Yellow Heads Island, in the lake; the latter to assist him in the school. And two native speakers from the *Credit* will accompany the late converts to their abodes on Lake Huron. The late camp meeting, which was held on Yongeshtut, was a powerful season both to

whites and Indians, and was made an especial blessing to the latter.

The school by Miss Edmunds at the Holland Landing is still doing well, and the inhabitants generally, being delighted with the improvements making in this body, are very helpful for the advancement of the work. The work is of God. To his name be the glory. With esteem as ever yours,

W. CASE.

LETTER FROM F. HALL, ESQ.

Trafalgar, U. C. Aug. 18, 1828.

MY DEAR BROTHER,—You will perhaps expect from me some account of our missions in this province. I have as yet only been at one, but what I there witnessed will amply repay a journey from New-York to Canada, although a part of the route is over a very rough road. Mrs. H. and myself arrived here on Saturday. We had to regret the intelligence, received on passing through Nelson, that missionary Richardson was at that time absent from the Credit mission, but was expected the next day. However, in the afternoon we chartered a wagon, and proceeded to the Indian Reservation. On our way we fell in with a party of the nation returning from hunting, having killed eight deer, and carrying heavy packages of venison. We invited one who appeared to have an extra load to ride in our wagon. He accepted, and seeing him have one of the small hymn books recently published at the Conference Office, I asked him if he was one of the pious Indians—told him where we were from, and that we were going to see them. At this his countenance brightened, and he said, "O, yes, yes, we love Jesus!" We asked him what he did with his hymn book. He answered, "Indian sing and pray when they go hunting, and be very happy." We inquired of him concerning the missions. He told us that he had recently been to Lake Simcoe, with brothers Case and Jones, to preach, and exhort the Indians. "O," said he, clapping his hand, his eyes sparkling with holy fire, "how happy they are at Simcoe! You go there, see how very happy them Indians be. They pray three times a day. Elder Case baptize one hundred thirty-four while I there. O, how happy they are! Never see people so much happy before. Suppose you white Christians always very happy." This man proved to be Thomas McKee, a highly re-

spected Indian, a class leader and exhorter. Mrs. H. asked him how many children he had. He said, "Two here, and one seven years old in heaven." He gave an interesting account of the child's conversion, and happy death. I asked him whether he drank any whiskey now. He quickly said, "No, no, no—the Lord bless me two years and half ago; never taste one drop since." Our driver, who was not a professor, replied, "*that true*; you cannot get one of them to take any now; they are afraid of it." On arriving at the village, I found it situated on a beautiful plain, distant from two to three miles from any white inhabitant. It contains about thirty buildings, including a neat chapel, 36 by 24, with nine windows, and well seated, and a female school house: the buildings are of squared logs; they are all on one street, on a perfect line, each house and lot occupying half an acre; the street is about eighty feet wide. At the time I entered the village, a number of the females were scrubbing the floor of their chapel, which is done *every* Saturday. We first called on Peter Jacobs, who was with brother Case in New-York, and was by him introduced to the mission family, and then to every family in the village. We were received by the chiefs, and by all the others, with great expressions of friendship; many of them observing, that we had come "great ways to see poor Indians; and were very happy to find the white Christians thought so much about them; that they prayed for white Christians, and hoped to meet them in heaven." We found every house perfectly clean and neat, and the persons of grown people and children a pattern for any people. We returned in the evening to this place, understanding that there would be a "field meeting" on Sunday morning, about fourteen miles from the Indian village, at which brother Richardson, the missionary, would attend. After attending this meeting, we returned to the mission, and on our arrival we found the Indians all assembled for worship in their chapel. What a sight! The first thought that struck me, was a wish that my Christian friends in New-York could witness it. My heart overflowed. I gazed with astonishment and wonder to behold a large congregation of the children of the forest, recently "*come in from the bush*," as-

sembled for divine worship, all neat and clean, and all wearing the appearance of devoted Christians. They had been assembled about one hour; had been addressed by Thomas M'Kee, the Indian before mentioned; some of the women had prayed, and were about to dismiss, when the Rev. Mr. R. returned, and told them I was on my way, coming as fast as wheels could travel over a very bad new road. I took my seat with brother R., and Mrs. H. sat with sister Richardson, and Miss Lancaster, the teacher. We had only five *white* persons present. Mr. R. gave out a hymn, which was sung by the whole congregation, in fine voice. I then addressed them, through Peter Jacobs, acting as interpreter. After this we continued together in prayer and singing, the Indians leading in that devotion. When singing, every individual *stands*; and during prayer they all, *including the children*, kneel; and more order or attention was never witnessed. On being dismissed, the congregation received the benediction standing. Then another interesting scene was witnessed. The women first retired, commencing with the first row; and as they went out, they passed by the altar, and each gave us the right hand of Christian fellowship, many of them sobbing aloud as they shook hands; and one of the females, intelligent and very pious, threw her arms around Mrs. Hall's neck, and cried aloud. The men followed in the same order, and this pleasing ceremony was closed with the children, some of whom were not more than two years of age. Such a delightful sight, as I told them, "would delight the heart of their king, and certainly was looked upon with delight by the King of kings." Such a scene I may never again witness. I felt like good old Simeon, when he saw his Saviour, and said, "Now lettest thou thy servant depart in peace," &c.

We remained all night with the interesting mission family, and early in the morning I was aroused by the sound of the horn, and on looking out I saw a large collection of Indians, and on asking what they were assembled for, I was told that "they were going to build old George's house." George is an old man, at present living in a rude wigwam at the end of the village, and the only *occupied* wigwam in the settlement. Before I left, which was

about half past seven o'clock, a number of logs had been got up. This was the first "raising" I ever attended where rum or some other spirits was not used.

This people are a happy people, and from all I could learn, are much devoted to God. Not one with whom I conversed, but what stated his surprise at the great change wrought upon this nation. A gentleman in the neighbourhood mentioned the following fact: "The river Credit is celebrated for its salmon fishery, and before these Indians were enlightened with divine truths a salmon could be purchased of them for a *gill of whiskey*, but now we have to pay from two to three York shillings for a fish—the Indians never, since they became Methodists, tasting a drop of spirits." Another told me in York, that when he heard of the great work of grace among the Indians, he said that if the Methodists could do any thing with "*Old Muskrat*," (a notoriously bad fellow formerly,) he should believe any thing that could be said on the effect of missionary labours. On being told that Muskrat had experienced religion, and was an example of piety: "Then," said he, "nothing is too great to be effected." Muskrat lived a holy life, and died a triumphant death. So very conscientious was he of keeping the sabbath day, that he always cut his tobacco for his pipe on Saturday, which he wanted for use on the sabbath.

They enjoy the benefits of the gospel, and they are anxious that those who preach it shall have a comfortable living. When it is announced that a quarterly meeting is to be held, the females double their exertions: they take their axe, go into the woods, and get a supply of bark for baskets, which, with some other articles, they make and sell, and are seen coming forward with their mite, which is a great assistance to the cause. This induces them to industry—a virtue not possessed by an Indian, unless influenced by divine grace.

These Indians now occupy a fine tract of land on the river Credit. There are about forty families, and besides the building lots, each family has fifty acres apportioned by ballot. This is about one half of their reservation. I saw on their lands thirty-five acres of corn in good condition.

The female school is under the care

of Miss Lancaster, a pious young lady from York. She has about 30 scholars, who learn to read, write, sew, knit, &c. The boys, about thirty-five, are under the care of Mr. Jones, a native, whose character for intelligence and piety you well know. I have much more to say, but I must defer it for another communication.

Yours most sincerely,
FRANCIS HALL.

Extract of a letter from the Rev. James B. Finley, dated Urbana, Aug. 13, 1823: "I have just concluded the sixth camp meeting since general conference. At all those meetings God was pleased to own and bless our labours. At our Wyandot camp meeting, our Indian brethren evinced great zeal, their souls joyfully anticipating an eternal rest. O, blessed be the Lord for what he has done in this field! Many white families, from the surrounding neighbourhood, convened with us at this meeting, and several were no doubt converted to God. This establishment is doing well. At our last annual conference, bishop George presented me with fifty dollars from a missionary society in Wilmington, requesting it might be employed in sending missionaries to spread the gospel. On my first visit to Upper Sandusky, I informed the quarterly conference of this circumstance, and requested that they would recommend two of their licensed speakers for that purpose. They accordingly recommended Squire Grey Eyes, and James Harrehot. They immediately set off for the Shawnees. After labouring with much zeal and dignity of deportment, they returned.

"At the last general conference, bishop George gave me fifty dollars more, from the same blessed society, for the same benevolent purpose; and, by the grace of God, we are determined to persevere in this undertaking. I will here suggest one thought to this noble society—it is this—let them set apart a day of fasting and prayer for direction in this matter, and communicate the same to the missionary at Upper Sandusky, that they may unite with them on the same day for the same purpose. *I am confident God will hear and direct.*

"Since the Sandusky meeting, we have held three others; one on Loudon circuit, during most of which it

rained; but the God of our mercies was mindful of us, and watered our souls abundantly. Several were converted. The sweet union of spirit which here prevailed among all, especially the ministers, travelling and local, will not soon be forgotten.

"On the 8th inst. our camp meeting for Mad River circuit commenced. This meeting was throughout attended with manifest tokens of the Divine approbation. It was particularly so during the administration of the Lord's supper on Monday. At this solemn season, the glory of the Lord seemed to shine all around us, while upwards of eight hundred communicants refreshed themselves at the table of their Lord. After this upwards of fifty mourning penitents requested the prayers of God's people. A melting scene ensued. Many parents saw their wicked sons cut to the heart, and heard them cry for mercy—wives their husbands, until their earnest cries were exchanged for shouts of praise. One thing affected me much—the widow of an old travelling preacher, who died triumphantly in the faith, with her whole family, all except one, were rejoicing in God. To hear these dear children, now grown to be men and women, anticipating the joyful meeting they should have with their departed father—O, it filled my heart, but my pen cannot describe what I felt. It was, indeed, one of the most glorious seasons I ever witnessed. Upwards of seventy joined the church on the ground.

"At this meeting there were 394 wagons and carriages, 284 tents, and from the best calculation we were able to make, there were upwards of 5000 tented on the ground, and perhaps between one and two thousand besides, who occasionally attended the meetings.

"I am making arrangements to change the present form of missionary and tract societies, adopting the one recommended in the last number of the Advocate and Journal."

Extract of a letter, from the Rev. James W. Dunahay, dated Gloucester cir., Matthews county, Va., Aug. 2, 1823: "The Lord has commenced a great and glorious work in this circuit, the influence of which is felt in all classes of the people.

"Our late camp meeting was at the

old church on East river, in Matthews county, on the 24th ultimo, where we were favoured with the most distinguished tokens of Heaven's regard. Our camp consisted of about 75 or a 100 well built tents. The congregations were large, respectable, and attentive.

"The people came up in the spirit of prayer, and we were induced to believe we should have a powerful time from the feeling previously manifested throughout the circuit; and in this expectation we were not disappointed, as the preachers came up also in the spirit of the gospel, and the good work prospered accordingly, affording the happy spectacle of 175 or 200 precious souls converted to God. Of this number several were about twelve years old, and one about 70 or upwards; and so general was this blessed work that not a few conversions took place on board the attending vessels, about 25 sail of which lay contiguous to the encampment. And notwithstanding our meeting was protracted one day beyond the original intention, many mourners were unavoidably left on the ground after the tents were taken down and the ministers dispersed. Our local brethren have been and still are very active and successful.

"We have had already about 225 converted on this circuit in the present year, and our prospects are brightening every day. Expecting to report our farther progress in a short time hence, I subscribe myself your affectionate friend and fellow labourer in the gospel of Christ Jesus.

Extract of a letter from the Rev. R. S. Vinton, dated Annapolis, Md., Aug. 20, 1828: While the Lord is pouring out his Spirit in different parts of the continent, he has graciously condescended to favour us with the commencement of a revival of religion. Two weeks ago fourteen promising youths professed to have found the "pearl of great price." The Sunday following I was at a camp meeting ten miles from this city, and at the close of the meeting fifty six united with us in church fellowship. Last Sunday morning fifteen more joined our ranks. And last evening, at a prayer meeting, our altar was crowded with mourners, and ten or a dozen professed to obtain peace. "This is the Lord's doings, and it is marvellous in our eyes."

N. B. I am happy to inform you, that more than eighteen of those youths have been and are Sunday school scholars.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches delivered at the twenty-fourth anniversary of the British and Foreign Bible Society, on Wednesday, May 7, 1828.

THE right honourable president addressed the meeting as follows: At the close of another year, we are again called upon for a renewal of our gratitude and thanksgiving to a gracious God, by whose favour we have been enabled to pursue the work which we have undertaken, with a view to his glory, and the good of man.

This is the foundation on which we must exclusively rely for the continuance of the divine blessing on our proceedings; and, in this reliance, we may humbly indulge that hope for it which has hitherto cheered and animated our exertions, and has been realized to an extent exceeding our utmost expectations.

In the success which has attended the prosecution of our object, we have no less a motive for joy than gratitude. As a proof of this success, it might be sufficient to state the simple fact, that

the Bible society has distributed, by its own immediate funds, about five millions and a half of copies of Bibles and Testaments. To this extent, small indeed in comparison with the exigences of the world, it has had the happiness of supplying the means of that instruction which, if duly received, by the blessing of God, will make men wise, and holy, and happy, and which can be derived from no other source.

But when, in addition to this fact, we consider the impulse which the institution of our society has given to the Christian world, and the degree in which that impulse has operated, both directly and indirectly, in every quarter of the globe, and which has been particularly displayed in the stupendous and increasing exertions of our American brethren, for the distribution of the Scriptures; when it is recollected that the Scriptures, or

portions of them, have been printed in nearly sixty languages, or dialects, in which they had not been printed before the institution of our society; and when we advert to the barrier which it has opposed to that torrent of infidelity and profaneness, which threatened at one period to overwhelm the continent of Europe, as well as to the polluted streams from the same sources which have infected the soil of our own country; we have indeed most ample means for rejoicing; whilst we ascribe to Him alone to whom it is due, the glory of all that has been accomplished through the instrumentality of Bible institutions. Great and many, indeed, are the benefits which have resulted from them; and their value, in some small degree, may be estimated by asking, What would have been the condition of thousands, if Bible institutions had not existed?

The inference suggested by the question, affords the strongest motives to perseverance in our work. Discouragements may occasionally arise; and passing clouds, as has been the case, may for a time obscure the brightness of our prospect; but the sun has again shone forth with renovated lustre. We have indeed to regret, that some of our early and highly esteemed foreign associates still refuse to co-operate with us, in consequence of the published resolutions restricting the application of the funds of the society to the circulation of the inspired Scripture. But means have been adopted, in those parts where this disinclination exists, for furnishing the pure canon of Scripture to those who are willing to receive it: and, after all, we have the satisfaction to know that the issues of the Scriptures by the society, during the last year, on the continent, particularly of the New Testament, have greatly exceeded those of the former.

It remains with us, therefore, to continue our labour of love, in the true spirit of that love in which it was begun and has been pursued. It has been beautifully said by an old divine, "Truth and love are two of the most powerful things in the world; and when they both go together, they cannot be easily resisted. The golden beams of truth, and the silken cords of love, twisted together, will draw men on with a sweet violence, whether they will or no."

Acting in the spirit of this observation, we may hope to conciliate where we have no right to dictate; and we may trust that the objections to co-operation in the circulation of the holy Scriptures, without the appendage of human compositions, will gradually subside; and, that the pure word of God will have free course and be glorified.

The earl of Harrowby, V. P.—My lord and gentlemen, I rise with great pleasure to move that the report be received and printed.

It is certainly not an uninteresting part of the report, that, as has been usual of late, it embalms the memory of those persons, of whose loss we have been deeply sensible, and for whose services we have been grateful. There was one name in the report just read, to which, from private feelings, I cannot forbear alluding; I mean that of the baron Auguste de Stael. I had the satisfaction of knowing him long; and a gentleman of more intelligent and highly cultivated understanding, more conciliatory manners, more unaffected piety, more devotedness to the cause of this society, and to every other good work, it has seldom been my good fortune to know. There is another still more eminent personage, whose loss we deplore; whose name has been mentioned in a former meeting, which I had not the happiness to attend.—I mean Bishop Heber. His correspondence and journals, which have been recently published, have put us in more full possession of his eminent and delightful character: and I am satisfied I speak that which must find an echo in the bosom of all who hear me, that they never met with a work which gave them so pleasing an idea of its excellent author; or one which must have left so deep a regret for his loss, whether it was the case or not that they had the pleasure of being personally known to him. His loss to this society must be great indeed; but we trust his good example will not be forgotten, and that others will follow in his footsteps: and let us hope, that in this, as in many other instances, that same Providence, which I firmly believe has hitherto extended its protection to the general proceedings of this society, will, as one generation of good workmen drop off, raise up others, and that thus there will be a succession of those who will carry forward the work of God.

The report we have just heard, satisfactory as it is, has perhaps less of the attraction of novelty, than many reports to which we have listened: but this ought not to surprise or discourage us. We cannot, at this period of the society, expect much of the attraction of novelty: and why? Because so much has already been done; and because the sphere of the operations of this society has been so widely extended, that, though much indeed remains to be done, to fill up the blanks and dreary intervals that occur within that sphere, the circumference itself can hardly be extended farther.

There are one or two circumstances to which, in a few words, I wish to call your attention; I mean the degree to which, under the blessing of God, notwithstanding the obstacles that, by a recent resolution of the society, were expected to be opposed to the farther circulation of the Scriptures, in some parts at least of the provinces of South America, the word of God is making progress,—a progress which, from day to day, I trust will grow more and more extensive. One place, in another quarter of the globe, has been mentioned; a place, the name of which was hardly known before, even to persons most conversant with commercial enterprises. Singapore has been pointed out, as a spot from which the beams of pure light may emanate with effect, through the dark hemisphere which surrounds it. It will be happy if, in this respect, the commercial character of this country shall be found the means of carrying to places, where the thirst of gain, in the first instance, leads men, the thirst of the word of God; and if, in return for the spices and fine gold we receive from the natives of those countries, we should give them the pearl of great price.

The bishop of Winchester, V. P.—I confess, my lord, I do rise with singular satisfaction, to second the motion which the noble lord who preceded me has just proposed. I rise, I say, with singular satisfaction; because although, as that noble lord has well stated, there is not perhaps much of novelty in the report, yet, of all the reports I have read, I can say, with reference to that which we have just heard, that there is none in the annals of the society which presents more encouraging features to us: I mean not encouraging solely on account of

the wide distribution of the Scriptures, of which that report gives so many proofs; (for, of the readiness with which the Scriptures are received, we have before had abundant testimonies;) but it did appear to me, in listening to that report, that we have never before had so satisfactory an account of the spirit in which these Scriptures have been received. In one place, and in one place only, if my memory does not fail me, the writer of an interesting communication addressed to the society, complains of the want of readiness on the part of the people to receive the Scriptures; but even that calls upon us to proceed in our work. The report is a proof, as far as the human eye can see, that God is with us, and prospers this labour of love.

The noble lord has stated, and I fully concur with him, that there are others here who will give details from which I, for one, should be sorry to detain you; and there are only, therefore, a few circumstances to which I wish to call your attention. The alacrity with which the committee of this society has stepped forward, wherever the Scriptures are called for in a new language, is an encouragement to us to support their exertions. The report has stated, that the Scriptures in the Danish, the Swedish, and the Finnish languages, have all been ordered for the respective countries in which they are used, as soon as the request for them was communicated. In the Albanian language, also, the Scriptures have been sent and circulated for the first time. In turning to the domestic concerns of this society, I find that 137,162 Bibles, and 199,108 Testaments have been circulated in the past year, being an excess of 42,264 over the circulation of the preceding year; and this is a topic of encouragement and congratulation. It was noticed, that the bishop of Calcutta had become a subscriber and vice president of this institution; and it may be gratifying to many to know, that, within the last two days, information has been received, stating his lordship's safe arrival in the sphere of his important labour; and I am quite sure there is not a person here who will not join in prayer, that he may have a heart to proceed in his work with usefulness and zeal.

I am asked sometimes, whether, after so many years of the circulation

of the Scriptures, and after the large sums which have been sent up to this society, from time to time, there is still a field for exertion? Now, to such inquirers I might answer, by referring to the reports already circulated; by referring them to the report we have just heard; and by referring them to those monthly extracts, which, in my judgment, are most wisely circulated, for the information of those who take an interest in the labours of the society; every one of which contains accounts of the eagerness with which the Scriptures are inquired for, and the satisfaction with which they are received. But it is not to these written statements alone that I might refer, but to the local knowledge of those who have inquired into the wants of their own particular neighbourhoods, who are all able to bear testimony to the truth, that there is room still for all we can do. In the report it was stated, that in Newcastle, in Birmingham, and in a district within nine miles of this place, there is still an urgent want of the holy Scriptures. Here, then, are topics not only encouraging exertion, but calling for prayer, not only that the sacred Scriptures may be circulated, but that, by those Scriptures, men may be made wise to salvation, through faith in Christ Jesus. That these Scriptures have, in many cases, been received to the eternal benefit of those on whom they have been conferred, through the means of this society, there is no one here but can bear witness; and if this be true, let me ask you how many more cases there are of which men know nothing? How many souls there are, known to God alone, who, through the instrumentality of this society, have seen, for the first time, the word? have received it with power? and will be made finally heirs of life, through the gospel of grace.

I feel that I have trespassed too long upon your time; I will add, therefore, but one word more. As I last year took the liberty of suggesting, as the watch word of your society, "Perseverance," I would not now recall that rallying word; but I would add to it another, as a countersign, and that is, "Vigilance," in distributing the holy Scriptures wisely and judiciously, by sale or otherwise, in those spheres of exertion which are opening to us;—and "vigilance" over our own hearts,

that the word of God may be distributed, not in our strength, but in the power of Him who alone can give it force and can give it success.

The bishop of Lichfield and Coventry, V. P.—My lord, summoned as I am, deeply to my regret, to attend an urgent engagement in a distant part of the metropolis, I might have resigned the little part which I am able to take in the proceedings of this day to other hands, had I not been anxious to declare my continued attachment to this glorious cause; and to express likewise my entire acquiescence in the confutations of the charges which, during the past year, have been advanced against the conduct of our committee. The confutations to which I particularly refer are, the one by Mr. Platt, and another which proceeded, I believe, from Loughborough. I have examined them with some patience; and I think the confutation most complete and decisive. The consistency of the committee, in reference to the circulation of the anti-apocryphal scriptures on the continent, and the vigilance, and activity, and spirit, and energy, of the committee in taking advantage of openings for the society in new and untrodden ground, have secured to them the respect, and regard, and alliance of the main body of the supporters of our society. The mist which for a time obscured our path has been rolled away; and we are able to welcome, with our wonted delight, the reports we hear from all quarters, of the bright scenes and prospects of usefulness which have been already opened, and which are rising up from day to day.

Owing to various causes,—the dissolution of tyrannical governments, the spread of intellectual light, and the progress of education,—the corruptions of popery, the imposture of Mahomet, and the baseless fabric of idolatry, have sustained severe attacks, and are beginning, in many instances, to give way; and opportunely, appropriately, and most seasonably, has our society come in at this time: a consideration which, in my opinion, is evidently a mark of the divine approbation. Our society is preparing to unroll, as it has already done to a vast extent, the genuine page of inspiration in almost every language, from the Esquimaux, to the Hottentot: and to every mind awakened to a sense of

divine inspiration, and to every heart awakened to a sense of its native sin and wo, our society comes in most appropriately, and affords a strong hold to all who have escaped from the dens of superstition and darkness, and prevents their falling into the opposite extreme of infidelity and atheism. Indeed we may well say, that without such a society as this, the evil spirit of false religion, once in a measure dispossessed, and wandering about, seeking rest and finding none, would take to himself seven other spirits more wicked than himself, and return to take possession of the soul; and the last state of that man would be worse than the first; but, with this society, that evil spirit, once dispossessed, gives way to the Spirit of the word, to the Spirit of God; and that Spirit assumes his throne and his dominion, and will, no doubt, gradually bring the nations thus delivered from their chains into the glorious liberty of the children of God. Distracted and disturbed as we feel from time to time by accounts from various parts of the world of vast masses of our fellow men who have changed the opinions they once held, whether on civil or religious subjects, in this society we find a resting place. We say immediately, we have given in some measure, and will in a greater measure, give them the Bible,—that Bible which, under God, will convert and save many individual souls, and will ultimately contribute to their national peace and civil establishment. Under these feelings, I cannot but be ready, and I trust you will all be ready, to echo the saying which, at the close of life, was uttered by an individual high in station in our society: “May my right hand forget its cunning, if I could ever sign my secession from the British and Foreign Bible Society!”

But, glorious and encouraging as are these prospects to short sighted man, I am, and you will be, gladly recalled to the recollection, that it is to God alone that success is owing, in any extended sphere, or in any individual case. And well may we apply to the subject the text which stood in front of an incomparable discourse which I listened to with interest, and I trust edification, last Lord's day evening: “Except the Lord keep the city, the watchman waketh in vain.” Lord Calthorpe, V. P.—My Lord, it is with most sincere satisfaction that

I rise to second the motion of my right reverend friend, because I confess it altogether accords with the feelings of my own heart. It directs the feelings of us all to that which, after all, is the main strength and hope and confidence of our society; that is, to the blessing of God. And, my lord, I am sure that every one here present has felt, during the proceedings of this day, that, if the intelligence which has been communicated to us is welcome, it is so, mainly and chiefly, as evidence of the blessing of God resting upon this society: and, my lord, I may say that, as far as my experience of such meetings as these has gone, I have never failed to observe that those tidings have been communicated and received with the highest and most cordial satisfaction, just in the degree in which they evince that the triumphs of this institution are manifestly the work of God. I know not how I can better prove this than by the evident delight with which every instance is received of those who have been rescued from a state of the greatest darkness and ignorance, and brought into that glorious light and knowledge which this institution communicates: and the greater, the deeper, and the more afflicting, that darkness has been, the more do we hail with delight and Christian triumph that amazing power, by which creatures so sunk and so afflicted are called to no less a dignity than to become the sons of God. And I must say, that, in such a state of society as that in which we are living, it should not be a matter of wonder that such evidences are peculiarly dear to us: because, obliged as we are to employ means which are gradual in their operation, we naturally cling with fondness and with delightful satisfaction to the manifestation of a power which clearly is not human. It is one of the most powerful correctives to dependance upon means merely human; it is one of the most cheering cordials, under an experience of the slow progress of other means; that we are obliged, in this institution, to look only to what is evidently nothing less than the hand of God himself. The proofs of its being the hand of God are something like those manifestations of Deity which the great legislator of Israel invoked of old, to support his fainting authority, and to call, as it were, God himself to the recognition

of his own work: and though they may be of such a nature as to afford but little gratification to the haughtiness and pride of man, they do not therefore the less exalt the honour and glory of God. It is to such evidence of the power and the sanction of God to this work that I look, as the main support and hope of this institution: and I am persuaded, that the more we look to them, the more we shall find the strongest ground of assurance for its future prosperity, and final success and triumph. My Lord, it is with the most sincere satisfaction, therefore, that I hail the increasing evidences we have this day received of this divine blessing accompanying our labours: through this, I still see this society, notwithstanding past trials and past discouragements, coming forth rejoicing, as a giant, to run its course.

(To be continued.)

GENERAL MINUTES.

Minutes of the annual conferences of the Methodist Episcopal Church, for the year 1828. pp. 36, 8vo. Price 12½ cts. From this pamphlet, which was published on the 1st of Sept., and may be had of the general agents, or through any of our itinerant ministers, we extract the following "General Recapitulation" of the present number of members and itinerant preachers of the Methodist Episcopal Church.

GENERAL RECAPITULATION.

	Whites.	Col.	Ind's.	Total.	Trav'g. Preachers.
Pittsburgh Conference,	20978	201		21179	86
Ohio Conference,	30695	208		30893	85
Kentucky Conference,	23970	3650		27620	89
Illinois Conference,	15974	123		16097	56
Missouri Conference,	3073	335		3408	22
Holstein Conference,	17375	1864		19239	56
Tennessee Conference,	16900	2257		19057	75
Mississippi Conference,	10118	3283		13401	50
South Carolina Conference,	35173	18460	15	53648	123
Virginia Conference,	26205	9090		35295	93
Baltimore Conference,	27379	10402		37781	99
Philadelphia Conference,	33273	8354		41627	114
New-York Conference,	31513	498		31941	163
New-England Conference,	14895	252		10947	177
Genesee Conference,	31813	135	1	31949	138
Maine Conference,	9427	1		9428	68
Canada Conference,	8061	12	522	8595	39—1533
					Superannuated 109
Total,	361512	59055	538	421105	1642
Total last year,				381997	1576
Increase this year,				39108	Inc. this year 66

The following "notes" are also to be observed.

NOTES.

The minutes of the Canada conference, from the lateness of its session, are not included in the General Minutes for this year. They will appear in those for next year. The numbers for that conference herein given are those of 1827.

The number of Indian members, distinctly stated in the present Minutes, appears to be 538. We know, however, that the number is much larger. In the last annual report of the Missionary Society it is stated, as nearly as could then be ascertained, to be 1615. We hope the annual conferences in future will give the number of such members distinctly, and not include them in the general numbers, as several of them seem heretofore to have done.

OBITUARY.

DEATH OF BISHOP GEORGE, AND THE REV. SAMUEL M'PHERSON.

Extract of a letter from the Rev. James Berkley, dated Staunton, Va., Aug. 25, 1828: "Bishop George is no more! He died in the triumph of faith, surrounded by his weeping friends, at the house of brother Philip Hopkins, on the morning of the 23d inst., at sunrise, of a violent attack of dysentery, which he bore with great patience.

"Also, upon the evening of the same day, the Rev. SAMUEL M'PHERSON, of the Baltimore conference, in the prospect of a blessed immortality. Their remains were taken to the

Presbyterian church, attended by the very respectful citizens and friends, and the services performed by the Rev. G. Morgan and myself: after which they were deposited in the Methodist burying ground. This has been one of the most solemn occasions ever witnessed here. Physicians, with the attention of friends, were in vain. I write in great haste.

"By giving this publicity, you will inform the religious world of the solemn event, and the serious bereavement of our church."

Since the above was in type, the following farther particulars have been received from the Rev. Basil Barry.

LAST MOMENTS OF BISHOP GEORGE.

Staunton, Va., Sept. 11, 1828.

Messrs. Editors.—Feeling it a duty I owe to the memory of the late Rev. ENOCH GEORGE, bishop of the Methodist Episcopal Church, his intimate friends, and the church in general, I make the following communication of his arrival among us, his affliction, and triumphant death. Yes! he is gone! He is no more among us! He calmly fell asleep in the Lord Jesus, at six o'clock on Saturday morning, 23d ult. at the house of brother P. Hopkins, of this town.

Oh how mysterious are the ways of Providence! Such a scene perhaps has never been witnessed before. On the same day, at four o'clock P. M., a few miles distant, departed this life, the Rev. SAMUEL M'PHERSON, of the Baltimore Conference, in prospect of a blessed immortality. His remains were brought to town, and placed with those of the bishop, in the Presbyterian church, where their funeral sermons were preached, one after the other in immediate succession, to a large and weeping congregation; after which they were taken to the Methodist burying ground, followed in procession by 1000 or 1200 citizens of the town and its vicinity, and interred by the side of each other, where they now rest in peace. We feel deeply under this dispensation of divine Providence.—The Lord had begun to pour out his Holy Spirit upon us; the wilderness had begun to bloom, and the solitary place was glad. From 15 to 20 young

people had very recently been converted, and the appearance of this man of God, the bishop, among us, was an unexpected pleasure to us all. But alas! he came only to suffer, to die, and be buried. Oh may the great Head and Shepherd of Israel sanctify his death to the good of the church in Staunton.

Bishop George arrived here on Monday the 11th ult., after having preached at Harrisonburg on the day preceding. He informed us on his arrival that he was ill with the dysentery, so much so, that he frequently lay down on the road during the day. However, he manifested no disposition to call in a physician; asked for the last number of the Christian Advocate and Journal, and retired to his room. I went once and again to see him, but fearing I might interrupt him, I asked if it would be agreeable to him for me to remain in the room. He replied, "If you are not invulnerable to the disease, you had better not remain:" by which I inferred he had rather be alone. Having a call to the country, I then left him for a day or two. On my return I found he had called in medical aid. On Thursday, while several of us were sitting with him, he said, "Brethren, you must excuse me, I am too weak to talk with you. All I can say is, if I die, I am going to glory! For this I have been living forty years." On Friday morning he sent for me, and said he was low, and if he died he wished me to be the bearer of a few lines to two friends in Baltimore; not naming them, but who were appointed to transact his

business. He then requested me to get his Testament, and read the 14th and 15th chapters of the gospel by St. John. I did so. He then offered a few reflections on them, and exclaimed, "What a body of divinity and valuable truths are embraced in these chapters." I was with him occasionally until the Monday following, during which time nothing special occurred. He was much afflicted in body, but calm in mind. His prospects for heaven appeared to fill his soul with joy and peace. Observing that he manifested an unwillingness to take medicine, I said, "Father George, I do not wish you to die." "Why?" said he, "do you not wish me to go to heaven from Staunton?" I informed him on the morning of this day that I had several appointments in the country, and also had engaged to attend the Fincastle camp meeting, about 75 miles distant. I then introduced my colleague, the Rev. James Berkley, and observed, either of us was at his service, and asked if he had a choice. He said he had not; that we were all the same family. He stated farther, that he expected to ride out the next day, and did not wish us to derange our appointments; but if we could do our work, and render him some assistance, he would be thankful. Brother Berkley cheerfully agreed to continue with, and wait upon him, and render him all the assistance he could in any way. I then took my leave of him, thinking he was better. He took me by the hand, and affectionately said, "Pray for me."

Here I pause! What have I not lost by leaving him when I did? What might I not have gained if I had remained until he, our Elijah, ascended! Should I not have shared the portion of Elisha? His mantle might have fallen upon me. Never again do I expect to have an opportunity of realizing such a privilege—that of seeing such a man of God, such an aged minister of Jesus Christ, leave the shores of mortality: one so long in experience, so strong in faith and confidence, and whose prospects were so overwhelming. Had I witnessed his departure, surely I must have been better prepared to preach and recommend the religion of the Lord Jesus Christ to a perishing world. I must have seen and felt "that to die is gain." But this privilege was reserved for my

dear yoke fellow in the kingdom and patience of Jesus Christ, the Rev. J. Berkley. Yes! he stood by, and saw him launch away, and held the cold hand which had pointed the sinner to the Lamb of God, and the pious believer to his eternal home in heaven, whither his triumphant spirit was about ascending.

I will now give you a short account of his last moments, as furnished by brothers Berkley, Morrison, and Hopkins. The disease which hurried him home continued, with very little if any abatement; but they hourly expected and anxiously looked for a change for the better, as he complained but little, and frequently said, "We will try and get into the country." On Wednesday a gig and horse were procured, but he was too weak to ride. He appeared to suffer much, with great patience, until Thursday evening about six o'clock, when he said, "I now feel a change has taken place." They were alarmed, and three other physicians were called in, but all to no purpose. The die was cast, and no relief could be afforded. But his mind remained in perfect peace. "Glory! glory!" was his constant theme.

The physician who attended him came in, to whom he said, "I shall soon be in glory." To brother Morrison he said, "Who are these? Are they not all ministering spirits?" and exclaimed, "My dear departed wife—has been with me, and I shall soon be with her in glory." On Friday morning, when brother Morrison entered the room, he raised his arms and embraced him and brothers Berkley and Hopkins in turn, and said, "Brethren, rejoice with me: I am going to glory." During the day he frequently expressed himself in similar language to brother Berkley, whose attention was unremitting. He said, "I am going to glory! that's enough." Towards the close of the day he said, (clapping his hands,) "Shout glory to God!—the best of all is, the Lord is with us." At night he requested an anodyne, the candle to be removed, and to be left alone. Being asked by brother Morrison if he had any temporal business unsettled, he replied, "Nothing of any magnitude;" and added, as though he had bid adieu to all earthly concerns, "I am going to glory. I have been for many years trying to lead others to glory, and now thither I

am going." Many other similar expressions fell from his lips; but suffice it to say, "*For me to live,*" said he, "*is Christ, and to die is gain.*" Jesus is sweet."

He now rests from all his labours. He now lives in heaven. Glory was his theme in the pulpit, and glory!

his theme in death. And glory shall be his theme to all eternity.

"O let me die the death of the righteous, and let my last end be like his!" "The chamber where he met his fate, was favoured beyond the common walk of virtuous life, quite on the verge of heaven."

Another able minister, and faithful labourer, gone!

In the moment of delivering to our compositor the preceding account of the last moments of Bishop George, and of the Rev. Samuel M'Pherson, we received from Mr. J. M'Clintock, of Philadelphia, the following information of the death of our beloved brother, the late Rev. SAMUEL DOUGHTY.

"Alas! my fears respecting brother Doughty have been realized. He departed this life at 10 o'clock yesterday morning. (Sept. 17,) in Wilmington, Del., from inflammation of the liver and stomach. He bore a severe illness of 17 days with Christian fortitude and holy resignation, and died in the possession of a comfortable assurance of a blissful immortality. He was much esteemed, and is severely regretted by the people among whom he had laboured in this city; and is to be interred here this afternoon at 5 o'clock. I am, &c., Philadelphia, Sept. 18, 1828. JOHN M'CLINTOCK."

May these repeated and impressive calls be graciously sanctified to those of us who remain and are alive.

 The Obituary Notice of the Rev. John Gamewell, and of Mrs. Ore, will appear in our next number. The error in the "contents" on the cover of the present number, was not observed till too late for correction.

THE SUNBEAM.—By Mrs. Hemans.

THOU art no lingerer in a monarch's hall,
A joy thou art, and a wealth to all!
A bearer of hope unto land and sea
Sunbeam! what gift hath the world like thee?
Thou art walking the billows, and ocean smiles,
Thou hast touch'd with glory his thousand isles;
Thou hast lit up the ships, and the feathery foam,
And gladden'd the sailor, like words from home.
To the solemn depths of the forest shades,
Thou art streaming on through their green arcades;
And the quivering leaves that have caught thy glow,
Like fire flies glance to the pools below.
I look'd to the mountains,—a vapour lay
Folding their heights in its dark array:
Thou brakest forth,—and the mist became
A crown and a mantle of living flame.
I look'd on the peasant's lowly cot,
Something of sadness had wrapp'd the spot;
But a gleam of thee on its lattice fell,
And it laugh'd into beauty at that bright spell.
To the earth's wild places a guest thou art,
Flushing the waste like the rose's heart;
And thou scornest not from thy pomp to shed
A tender smile on the ruin's head.
Thou tak'st through the dim church aisle thy way:
And its pillars from twilight flash forth to day,
And its high pale tombs, with their trophies old,
Are bath'd in a flood as of molten gold.
And thou turnest not from the humblest grave
Where a flower to the sighing winds may wave;
Thou scatterest its gloom like the dreams of rest,
Thou sleepest in love on its grassy breast.
Sunbeam of summer! O what is like thee?
Hope of the wilderness, joy of the sea!
One thing is like thee to mortals given,
The faith touching all things with hues of heaven!

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[VOL. 11.]

DIVINITY.

ADVANTAGES OF DIVINE REVELATION ; A SERMON,

BY THE REV. DR. T. F. SARGENT.

(Concluded from page 370.)

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God,” Rom. iii, 1, 2.

II. We shall now attend to some questions that this subject may have suggested.

1. It may be demanded, if the moral condition of the heathen has been justly presented; whether they can be saved at all? Or whether they are in a salvable state? To this we answer, that our object has not been to prove that heathens are not within the reach of salvation, or that they are left to perish in their sins, without a possibility of life. On the contrary, we have admitted, and we have proved, we hope, that they have the glimmerings of light and truth, but in a low degree indeed when compared with the illumination of the Bible. They have less knowledge of God, of moral evil, of the remedy happily provided for its removal, of the great moral duties, and of the doctrine of immortality; and in the same degree that they are defective in a knowledge of these truths, they cannot be influenced by them, or act in conformity to them. Still we conceive they are in a salvable state. Our main design has been to show by the contrast which we have drawn, that the advantage in favour of the Christian is “*much every way*,” but that his chief advantage is, in having the “oracles of God.” The one then has little light, the other has much: the one has ten talents, and the other but one. Or, in other words, the one has the “*oracles of God*,” and the other has them not. We maintain the salvability of the heathen on the ground of the universality of the atonement by Jesus Christ. If Jesus Christ by the grace of God tasted death for every man, he tasted death for the heathen, or the heathen are *not men*, or the term, *every man*, does not mean *all men*. If the Saviour “is the propitiation for our sins, and not for our sins only, but also *for the sins of the whole world*,” he is then the propitiation for the sins of the heathen, or the heathen are *no part of the world*. If it be true, that where sin hath abounded, grace did much more abound, then the grace of God in Christ Jesus has extended to the heathen, or sin hath not abounded among the heathen. If the heathen are totally beyond the reach of salvation, then should the commission under which ministers act

be changed, and under this charter they should not be required to go into all the world, and preach the gospel to every creature. Neither on the other hand should they have been directed to dispense this word of life to all men, if they can be saved as well without as with it. If then any portion of the heathen, or any portion of the Christian world, be in a condition that excludes the possibility of salvation, it is not the act of God, but their own act, for God wills not the death of any.

2. It may again be inquired, if the possession of the oracles of God gives the Christian so decided an advantage over the heathen in religious knowledge, on what ground can the salvation of the heathen be effected at all? Or can their salvation be accomplished under less favourable circumstances than are allowed under revelation?

We reply, that although Paul, in answer to the questions propounded in the text, admits that revelation affords advantages *much every way* to those who have it, he does not thereby exclude others from all means of information. He means only to show, that revealed truth gives a decided superiority, and imposes additional obligation. He never could have meant to sanction that opinion of the proud Jews, that went to exclude the Gentiles from all participation of the divine favour, because they had less light. On the contrary, he considers even their degree of light evidence of God's good will towards them, "*for God hath showed it unto them.*" The Jews moreover are taught, that if this small glimmering of light on the part of the Gentiles is improved, that they shall judge the Jews, who offend against a much higher dispensation of mercy. "And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?"

But surely it does not follow, that because the heathen have not the gospel, that they are therefore excluded from every degree of light. The apostle maintains, that "when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: which show the works of the law *written in their hearts*, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." How came the work of the law to be written in their hearts? They did not write it there themselves. It must, we think, have been written by that light which lighteneth every man that cometh into the world. It was this light, we suppose, that gave them what little knowledge they possessed of justice, mercy, temperance, and truth. And if they so acted, in the discharge of these duties, as to secure the testimony of their own conscience, what more should be exacted of them? For God requireth not that of a man which he hath not, but that which he hath. Since then God is no respecter of persons, and only requires

the improvement of what he gives, we think the conclusion is authorized, "that in every nation he that feareth God and worketh righteousness, (according to the light he hath,) is accepted of him." But if they disregard this small portion of favour, and the most of them do this, they shall perish without law.

If however it be true, as some contend, that a large portion of the heathen possess no moral ability whatever, then we think the consequence is inevitable that they will be saved, on the same principle that idiots and infants are saved; that is, through the infinite mercy of God in the great atonement, without any reference to their conduct. But we must contend that we have no warrant from the Scriptures for believing that any portion of them are left in a state so forlorn and destitute, though their condition is involved in great mystery. We have also admitted that the nations had some traditional light; the glimmerings of which appear in their records and legends. The lapse of years certainly, however, left but faint traces of it. Still something remained.

The intercourse the heathen had with the Jews who were scattered over the earth before and since the Christian era, also gave them opportunities of ascertaining many truths. That before the descent of the Holy Ghost, the Jews were widely dispersed, appears from the fact, that on the day of pentecost there were "*dwelling at Jerusalem, Jews, devout men out of every nation under heaven.*" The Gentiles had also commercial intercourse with the people of Israel. It is hardly supposable that the heathen generally derived no advantage from all the above means of information. It is known, likewise, that at an early period the Scriptures of the Old Testament were rendered into Greek, a tongue spoken by a large portion of the heathen. That many of them read this, cannot be doubted.

But after all that we have said on other means, we think the principal source of their illumination is the law written in their hearts, or some sense of right and wrong, impressed on their minds by the Spirit of God. Their consciences could teach them nothing; legislation is never ascribed to this faculty of the mind; it is merely a witness testifying its approbation, or the reverse, as their conduct agrees, or is at variance with the law of their minds. That God can, if he please, enlighten the minds of men by his Spirit, with or without the gospel, who will deny or doubt? Still we maintain, and have maintained, that the most efficient means is the gospel; and which, in order to accomplish its designs, must be preached in all the world, as a witness to all nations.

3. But if the salvation of the heathen be possible without revelation, why send it to them? To this question we ask your more special attention, since it is often propounded, and propounded too with triumph, as though it were unanswerable; or rather as though it rendered the expediency of the exertions of the Christian world to

send it to the heathen, doubtful, if not unnecessary. I add, moreover, that it has been with a view to its bearing on this point, that we have considered this whole subject. The question with us, it will be perceived, is not, whether the heathen, or any of them, can be saved without a written revelation, but whether revelation does not better their condition in this life, and most effectually favour their attainment of salvation? And whether more of them would not be finally saved with revelation than without it? If revelation does not better the condition of man in this life, to what shall we ascribe the superior attainments in Christian countries? Have we not seen revelation and civilization regularly follow each other; and have not just and equitable laws in all Christian lands been ingrafted on the principles of revelation? It gives security to property, and all the just rights of mankind. Especially does it protect human life, and stamp upon it the highest dignity, because it gives to man immortality. Christianity raises the female portion of the creation to their proper rank in society. It secures concord and harmony, because it teaches forbearance and kindness. To the desponding and the sinful it addresses its exceeding great and precious promises, by which they are made partakers of the divine nature, having escaped the corruption that is in the world through lust. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It teaches the happy philosophy, by which even the ills of life are made subservient to our felicity, since it allows us to "rejoice in tribulation, knowing that tribulation worketh patience, and patience, experience, and experience, hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." It not only enables us to obtain much good for ourselves, but to do infinitely more good unto others. While the heathen are cold, selfish, and parsimonious of their acquirements, the gospel warms and liberalizes the Christian mind, and inspires it with good will to all mankind, so that he does good unto all men.

But who that knows the Bible, and has felt in any degree that the gospel is the power of God, can doubt that it most effectually favours the attainment of salvation? Yes, that salvation after which all sigh, but which is only seen without a veil in the gospel. But what is it which renders the gospel so potent and mighty in the pulling down of strong holds, and turning men from darkness to light, and from the power of Satan unto God? Is it not the majesty of the truths it bears to the mind, and which are carried home to the conscience; truths of God, of the nature of sin, and man's depravity, of salvation by faith in the blood of the covenant, and of the duties men owe to each other; all of which are enforced by the realities of a future state of retribution. And so clear is this word in its enunciation, that it commends itself to every man's

conscience in the sight of God ; and comes "not in word only, but also in power, and in the Holy Ghost, and in much assurance." But its leading topic is Jesus Christ and him crucified ; in this Paul gloried, in this every man glories who knows his want ; and this truth, above all others, is adapted to the condition of the sinner : to humble him, and to exalt him ; to bring down his high imaginations, and to excite his faith and his hope.

But if you would know the energy, and the glory, and the triumphs of this ministration of mercy to mankind, look at the success which it has attained. See its success among Jews and Gentiles, but especially the latter. Under one sermon preached by Peter, three thousand of the former were converted ; and to these many thousands more were soon added. The gospel in a short time was proclaimed throughout all Judea, and every where with effect.

It was likewise carried into the heart of Greece. Churches were soon planted in Corinth, in Athens, in Berea, in Thessalonica, and in Philippi, as is evident from St. Paul's epistles directed to the churches in these cities. It found its way in a short time into *Rome* also, the seat of empire. And although it was opposed by wealth, power, prejudice, heathen superstition, idolatry, ignorance, and the power of darkness, yet it triumphed. It established itself, and carried its blessings into all these dark places of the earth, and was a light to lighten the Gentiles. Nor was it the lower sort of the people only in these places that first embraced the truth. Among the earliest converts we find men of the highest rank and character ; such as Sergius Paulus, proconsul of Cyprus, Erastus, treasurer of Corinth, Dionysius, a member of the senate of the Areopagus in Athens ; yea, and the domestics of the emperor himself. And finally this word of truth, in the hands of men without fame, without worldly power or patronage, without riches or honours, subdued the Roman empire itself to the profession of the cross.

And after all this shall we be told that men can be saved as well without the gospel as with it ? That other means produce the same effect ! Is not the supposition a reflection on divine wisdom ? But although we admit the fact, that salvation without the gospel is possible, yet we do not admit that any other means are as effectual or as certain. The great question is, what means have the highest claim and the highest character, and of course produce the most success ? Is it not the gospel ? And should we not then send this gospel to the heathen ? It never can follow, that because they may be saved without it, that they cannot be better saved with it, any more than it would follow, that because men could live without the light of the sun and moon, that therefore they can live no better with these lights ;—nor would it follow, that because they could live without houses, that therefore they can live no better with

them. If then this means of mercy takes precedence of all others, in point of clearness and effect, are we not warranted in the conclusion, that it will do vastly more for man, and be effectual in the salvation of many more than all other means? See the sudden and great effect which has often attended a reception of the truth among heathen nations. The light of nature, and the discoveries of man, aided by all their traditional advantages, have never accomplished such things for the benefit of mankind, or any thing like them.

But would more of the heathen be saved with the gospel than without it? The supposition, that many more are not saved with it than would be without it, is monstrous. Can it be supposed the blessings of the gospel relate merely to bettering our condition in this life? Or must it be supposed, that the whole effect of it will be lost as to any additional number that may be saved by it? If this supposition was even granted, I would still say, give me the gospel; but if it will be the means of bringing many more sons to God and to glory, I say, much more, give it to me. It does appear to us, that in consequence of the preaching of the gospel, both in ancient and modern times, many will be saved that otherwise would have been lost. I must believe this, or admit the doctrine of unconditional decrees. Does not our Saviour teach us, that if the mighty works which he did in Chorazin and Bethsaida, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes; and that if Sodom had been favoured as Capernaum then was, it would have remained to that day. These passages show at all events, that some, under other and more favourable circumstances, would have repented in sackcloth and ashes. And that had ancient Sodom been blessed in an equal degree with Capernaum, it would have still existed. But the message of salvation, though rejected in a great degree by Chorazin and Bethsaida, was most gladly received by many cities of the Gentiles, who otherwise, in all probability, had not repented, and would have shared the fate of Sodom, and of Tyre and Sidon. It perhaps may here be asked, if more favourable means of mercy would have eventuated in the repentance of the above cities, why were not these means granted? I answer, because the means they had were sufficient to leave them without excuse. And because God in wisdom did not see proper to give them the same light that he afterwards gave to others.

The conclusion, then, we deem correct, that more will be eventually saved by the ministry of the word, than would be without it. This conclusion is greatly strengthened by the consideration of the great moral and religious change that has taken place, wherever the gospel has been preached;—from the great efficiency of the ministration itself, which “*is glorious*”—as also from the predictions of the ancient seers, which relate to the abundant light that

should be poured forth on the Gentiles, who with their kings should come to the brightness of the rising of Messiah. But more especially may we anticipate these results, when we consider the wonderful effect that the superior motives of revelation are calculated to produce on the hopes and fears of mankind; motives drawn from the overwhelming subjects of the future retributions that are announced in the word of God. If these effects may follow the dissemination of the truth, and the extension of the light of the gospel, we say, shame upon the man who shall lift his hand against it.

That three hundred and eighty millions of the inhabitants of the earth should to this day be left destitute of those means of salvation that abound in Christendom, is indeed a mystery. But, as Dr. Clarke has remarked, Europe, and especially Christian Europe, has got the Bible; and God requires Europe to send the Bible throughout the earth. And we would ask, whether God does not require America to aid Europe? Does he not require of us to send the word of life to the pagans of our continent? Among the red men of our forests a great and effectual door is opened, and a thousand voices say, "*Come over and help us.*" And shall we not go? Shall we not rush into every opening door, and say, Behold the Lamb? Already the wilderness and the solitary places begin to rejoice, and the desert is blossoming as the rose. And if with that promptness which the occasion demands, and with the zeal that inspired our fathers, we go forth in the name of the Lord, the sound of the gospel shall extend from valley to valley, and from mountain top to mountain top, and "instead of the thorn and the brier, shall be the fir tree, and the myrtle tree, which shall be to the Lord for a name, and an everlasting sign which shall not be cut off." Until we make these efforts, and as instruments enlighten the darkness of the wigwam, we shall not discharge the immense debt we owe the Indian. It is true we cannot all go forth to convert the Indian tribes, but we can pray for those who are in the field, and can send them aid. We can cheer, by the tokens of our affection, the hearts of many who at this day are reclaiming these wandering tribes, perhaps the descendants of the lost tribes of Israel.

BIOGRAPHY.

MEMOIR OF THE REV. SAMUEL DAVIS.

THE following biographical sketch of the late Rev. SAMUEL DAVIS, drawn chiefly by the Rev. J. H. Fielding of Pittsburg, (now of Madison college, Uniontown, Pa.,) was originally designed for publication in another form, in a memoir intended to have been

prepared by the present editor. Various circumstances obstructed the execution of that design ; and the sketch is now submitted here, with very little alteration. It is only necessary to add, in farther explanation of some allusions contained in it, that Mr. Fielding was originally engaged in the preparation of it at the instance of a mutual friend, (the Rev. Charles Avery of Pittsburg,) whose aid in obtaining materials for the contemplated work had been solicited by the intended editor. Some farther account of our late excellent brother, and particularly of his last illness and death, will probably appear in a future number.

DEAR BROTHER,—When you expressed a desire that I would commit to writing what I could recollect respecting the character of our lamented brother, the late Rev. Samuel Davis, as developed during his residence in this city ; so full and so plainly did that estimable character appear to my view, that I thought, should my time permit, I could easily comply with your request. But I am now compelled to acknowledge a greater obstacle than the want of time. On sitting down to the pleasing melancholy task, I find it to be, to me at least, a most difficult one. The characters of the good and the useful are generally composed of features so minute and delicate, that, however conspicuous and impressive they may be, combined as a whole, when we attempt to seize them for description, they often elude our grasp : so that we are liable not only to fail in attempting to explain the cause of our esteem or affection, but to make it appear very inadequate to the effect ascribed to it ; and thus the object of our admiration suffers under our praise. It requires a master's hand to collect, arrange, and combine, the lines and colours of character, so as to produce a faithful representation of the original.

What increases the disadvantage here is, that a memoir like this, of a life unvaried by curious incidents, must owe its interest and its value entirely to excellence of character.

It is not difficult, indeed, to bestow general and unqualified praise. The writer whose object is, at all events, to compose a eulogy, has comparatively an easy task. But this, I am convinced, is far from the intention of the memorialist of our departed brother ; else there were no necessity to search for materials. Indeed, Samuel Davis needs no other eulogy, than a fair delineation of his character : and, though I cannot pretend to pourtray it with the exact lines, or glowing colours of life, yet, as well as I can, in a few hasty sketches, I shall endeavour to trace my recollections of him. I shall state, in some points, what I believe him to have been, as a *man*, as a *Christian*, and as a *minister of the gospel*.

By nature brother Davis appeared to have been of a quick and ardent temper, and a disposition lively and social. Grace, however, had subdued his natural warmth, and sobered his vivacity ;

and so great was his fear, lest his natural levity, which he considered his besetment, should betray him into expressions and behaviour unbecoming the dignity of his office, that his habitual effort to suppress that propensity, gave him, in the eyes of some, who knew not, and therefore could not appreciate the cause, a distant and unsocial aspect. It was only in the company of intimate friends that he could divest himself of the reservedness of manner which this circumstance occasioned, and allow free course to his agreeable flow of spirits.

Brother Davis's piety was deep and uniform;—not subject to fluctuations, like the ocean's ebb and flow. So habitual and constant was his devotional spirit, that he was always prepared to engage in the exercises of religion: and the transition to these exercises from common affairs or conversation, appeared to be made without an effort.

His religion was of that kind which our vale of tears requires, affording consolation and joy. On all proper occasions, he declared his experience of the *assurance* and the *enjoyments* of Christianity. The religion which is unaccompanied with power and consciousness, with love, joy, and peace, he considered a nonentity.

His views of the Christian character were very exalted. He had combined in it every virtue and every grace. In his estimation, to be a Christian, was to be whatever is true, and dignified, and pure, and lovely. His Christian was the saint and the hero; in whose presence the great ones of the earth shrink into insignificance. How indignantly have I heard him speak of this world's highest possessions, honours, and pleasures, when placed in competition with religion. Truly he gloried in the cross of Christ, through whom the world was crucified unto him, and he unto the world. He counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord.

The dignity of the Christian character was a favourite theme with him. Who can forget, that has ever once beheld, the brightening glow of his expressive features, while describing the man created anew in Christ Jesus,—in whom dwells the Spirit, and who is sealed with the image of God. Some, indeed, might have thought that he dwelt too often and too impressively on the proportions and beauty of the *superstructure* of the Christian edifice. But, if it were necessary, St. James might be his apologist, who says that “pure religion and undefiled before God and the Father is this,—to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” But our brother needs no apology: his *foundation* was sure and deep; it was *the rock of ages*.

The chief object, however, in reviewing the life of our departed friend, should be his *ministerial character*: and it is in this

view, certainly, that he appears in the most interesting and instructive light.

When first impressed with the conviction, that a dispensation of the gospel was committed to him, his feelings, he has stated, were those of deep and painful anxiety. The importance of the sacred office inspired him with awe ; its high responsibility filled him with dread ; and surely nothing less than the imperious call of duty, and the deplorable circumstances in which he beheld a world of sinners, could have forced him to assume it. When placed in this new and important relation to the church, he was laborious, and, I may add, successful, in qualifying himself for its duties ; he was faithful in the discharge of them, and zealous in promoting the cause he had espoused.

He was an indefatigable student. Indeed some thought too much of his time was spent in seclusion. If this were a fault, however, it certainly leaned to the side of safety ; and, in him at least, it proceeded from a conscientious motive, which those who were most apt to condemn him, were incapable of appreciating. In refraining from visits, while some thought he did so through neglect, he was exercising a considerable degree of self denial. The truth is, as I remarked above, he was naturally fond of society ; and he feared that the indulgence of his social feelings might trespass on his precious time, retard or prevent his improvement, and leave him unfurnished for his important work. He therefore gave himself to reading. How else can those who are sensible of a deficiency in their early education supply that defect ? And yet, is it not a melancholy truth, that some, of confessedly slender literary qualifications,—and I utter it not with a censorious tongue,—employ many of those golden hours in unnecessary visiting and unprofitable conversation, which should be devoted to mental improvement ? Visiting, indeed, is a part, and an important part, of the ministerial duty. But when it is recollected, that the visits which claim the rank of duties are *ministerial* visits, I fear that those who are most ready to plead them as their excuse for declining study, have yet a legitimate apology to find.

It is not admitted, however, that brother Davis ever hesitated, when invited by the call of duty. The poor, the afflicted, the penitent, the newly converted, the lukewarm, the fallen, were diligently sought after, and received respectively, the comfort, the advice, or the warning, which their cases demanded.

With these just exceptions, brother Davis was sparing of his visits. His early education had been limited ; being chiefly confined to those qualifications which are deemed requisite for the common business of life. I do not know, that before his intention of engaging in the work of the ministry, he had acquired any science which was afterwards of much use to him, except some knowledge of mathematics. He had prepared himself, I think,

for the business of surveying land ; and had dipped rather more deeply into the theory of mathematical science than is generally necessary for the practical purposes of that art. He possessed a mind too inquisitive to rest satisfied with the knowledge or use of a *practical rule*, without understanding its *rationale*. There is reason to believe that his mathematical taste had some influence, in giving his mind that turn for close reasoning, which he afterwards manifested.

His progress in the path of knowledge was even more than proportionate to his application. Beside his primary object, theology, in which his attainments were very respectable, he obtained a good acquaintance with history, geography, astronomy, natural philosophy, and the philosophy of the human mind. He had commenced and made some progress in the Latin language, but afterwards abandoned it for the study of Greek and Hebrew ; languages so interesting and so useful to the student of the Bible. His knowledge of geography, I know to have been accurate and extensive, and I have known him to devote whole nights to the divine science of astronomy ; when the heavens did indeed declare to his mind the glory of God ; when his susceptible soul has caught the afflatus of inspiration, and soared among the sublimest objects of creation. Although not in the habit of making allusions, in his preaching, to things of this nature, yet when he did, it could be clearly seen,—yes, felt,—that it was not the mechanical and pompous flourish of the would-be orator, but the spontaneous effusion of a soul awfully impressed with the grandeur of the works of Omnipotence. His favourite study, however, next to divinity, was the mental constitution of man, which, perhaps, if properly pursued, is one of the best auxiliaries to a minister of the gospel.

Neither the natural talents nor acquirements of brother Davis can be fairly estimated by his written compositions. His practice in this way was but limited. I believe it was in this city that he first began to commit his thoughts to paper. Very few pieces which I have seen, even after making due allowance for the living effect of delivery, could be considered as just specimens of his pulpit manner. Perhaps the discourse delivered before the sabbath schools, of which I have the only accurate copy, comes the nearest to it. However, if brother Emory have access to his papers, no doubt he will discover, perhaps amidst some inaccuracies of language and of arrangement, not only traits of a naturally vigorous mind, but marks of a mind rapidly going forward in the path of knowledge.

But it was in the pulpit that his profiting was most manifest. While it is known to his friends that he approached the sacred desk with fear and trembling, when there he was evidently in his element. But I need say little about his preaching talents, as brother Emory, if he has not himself frequently heard him, can

have better information from other sources. His subjects were always of an important nature, and his texts judiciously chosen. I have already hinted, that he dwelt much and often upon the dignity and duties of the Christian character. He had also studied the doctrines of the gospel deeply, and could clearly unfold and successfully advocate them. His discourses here, on divine revelation, the divinity of Christ, the atonement, justification by faith, will not easily be forgotten. He sometimes engaged in the Calvinistic controversy, for which he was well qualified, by the perusal of the greatest works on both sides of the question.

He displayed, I think, a considerable share of the useful talent of expounding the sacred text. Exercises of this kind formed a great and profitable portion of his discourses in this place. He possessed a taste for textual criticism; and it was this which induced him to engage in the study of the original languages of the inspired writings, and to explore, as he did, the history, manners, and customs of the orientals.

In his method of treating his subjects, he might claim some originality; though he may have been sometimes defective in logical arrangement. He reasoned rigidly; and his language was natural, energetic, and sometimes poetically beautiful. In his expression, though his only study was to be clear and forcible, yet the graces of rhetoric frequently came, unsought for, to his service. But, above all, his preaching possessed one quality, which was at once its charm and its strength,—the unction of grace. The sacred influence which pervaded his exercises, was felt and acknowledged by all.

Like his life, the preaching of brother Davis was uniform and equable. Though he often soared, he never could be said to sink below mediocrity. We have heard preachers whose lofty flights could not make amends for their offences against good taste and correct expression; if not even against sound sense and pulpit decorum. Brother Davis did not think that any talents he might possess gave him a license to indulge in rant and rhapsody, or to profane the sanctuary with misplaced humour.

His manner was solemn and impressive. He always appeared filled with his weighty message. The truths which he delivered, while they communicated conviction to the hearer, conveyed, at the same time, an affecting persuasion of the deep conviction of the speaker.

But his great forte I think lay in exposing the vanity and meanness of sinful pleasures; in stripping the sinner of every refuge. In his appeals to the conscience he was overwhelmingly great. He had a sarcastic expression, both of language and countenance, which, while enough of humour mingled with it to render its object ridiculous, contained sufficient point to sting deeply, and bore sufficient solemnity to impress with awe. The affectionate persuasion,

to which from this he never failed to make a quick transition, was almost irresistible.

But I have dwelt perhaps too long, and I fear inadequately, on this theme. For I feel I cannot accomplish my object. My powers are too feeble. I shall therefore only add on this head, that

He was successful ;—the surest test, if not of what are called splendid talents, at least of the efficiency of the instrument. If any then seek for a proof of his ministry, we direct them to the hearts of his spiritual children, in which they may read his commendation. He was certainly the honoured instrument of a great revival in this city : though in his account of that work, as published in the Methodist Magazine, he modestly kept himself on the back ground, in his search after other instruments.

He was very tenacious of the propriety of the ministerial character ; and uncommonly circumspect to avoid the scandals which young men are exposed to.

His attachment to the Methodist Episcopal Church was very warm and decided. And his veneration for the character of its first founders, was uniformly attended with an imitation of their disinterestedness, their simplicity, and their zeal.

He was a strict disciplinarian. Some thought him too severe, and too positive in his decisions and measures. His severity arose from his love of order. As to the positiveness of his manner, it may be attributed, partly to a cast of countenance and tone of voice, which, I am convinced, expressed more than he felt ; and partly, no doubt, to the confidence of rectitude.

If I knew any other shades in his character, I would set them down.

The high esteem in which our citizens held him, was manifested in the immense multitude which filled and surrounded the church when he delivered his valedictory discourse ; which, as if directed by a spirit of prophetic despondency, almost every one called his funeral sermon !

J. H. F.

Pittsburg, 26th March, 1823.

MISCELLANEOUS.

FLETCHER'S CHECKS :

Four volumes octavo. Third American edition. Price \$6 50 per set.

HIGHLY and deservedly as the name of Fletcher is venerated, both in Europe and in America, indeed we ought now to say in the world, not only by Methodists, but by thousands of other denominations, we are nevertheless apprehensive that his *Works* are not owned and studied as extensively as they should be. The present crisis, if we mistake not, peculiarly demands that, in conjunction with the sacred oracles, we should make ourselves well acquainted with

these volumes. They contain, in our judgment, the ablest exposition and vindication of the genuine *doctrines of grace*, and "the more distinguishing truths of the gospel," and the fullest and most conclusive refutation of the counter system for which our Calvinian and Hopkinsian brethren would exclusively arrogate those high characteristics, with which, from any uninspired source, the world has ever yet been favoured.

That an extensive effort is about to be made, especially perhaps by the Hopkinsian part of our Calvinistic brethren, for the more systematic propagation of what *they* deem "the more distinguishing truths of the gospel," has been publicly announced, on the authority of a convention lately held at Auburn, in this state. What those more distinguishing truths of the gospel, in the judgment of that convention, are, can only be inferred at present from past experience, and from former "doctrinal publications" from a similar source. All that we now propose is that this movement, in connexion with so many others of a systematic and extensive character in that quarter, shall not be unobserved; that we be mindful of the apostolic injunction,—"Give attendance to reading,—to doctrine;" and that we may thus be better prepared in conformity with our ordination vows, *if occasion shall require*, "with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word."

The following notice is extracted from the Boston Recorder:

"DOCTRINAL PUBLICATIONS.

"The Western Recorder informs us, that 'the convention which adjourned from Aug. 1827, met at Auburn, Aug. 20, 1828.

Rev. John Keep, of Homer, was appointed chairman, and Rev. A. D. Eddy, of Canandaigua, secretary. Among the subjects which came before the convention, no one excited more interest than that which relates to the importance of additional measures to promote the more extensive circulation of correct religious sentiments. This subject was introduced, and ably urged upon the consideration of the convention, by Rev. Dr. Lansing, of Auburn, and Rev. Messrs. Strong and Wisner.'

"While rejoicing in the catholic feelings and united action of Christians at the present day, they lament that doctrines do not hold that prominence in existing publications which their importance demands. They 'cannot look on the apathy of professed Christians' in this state of things, 'but with deep solicitude; while they who are opposed to the more important and distinguishing truths of the gospel, are ever active in subverting that faith which it reveals.'

"The two following resolutions were passed, and a committee of sixteen clergymen was appointed, to see them carried into effect, who are to meet at Utica Oct. 1st. The members are all of places west of Albany, except Messrs. Spring of New-York, Boardman of Watertown, Porter of Catskill, and Beaman of Troy.

"*Resolved*, That the purity, prosperity, and glory of the church, at this time, demand a monthly journal, in which the more distinguishing truths of the gospel, and the doctrines of the reformation, shall be plainly exhibited and defended, and their paramount importance in the Christian system maintained.

"*Resolved*, That the publication of a series of doctrinal tracts, of a

like character with the journal, is required by the exigencies of the times, which no existing institutions are at present prepared to supply."

Should the "monthly journal," and the "series of doctrinal tracts" intended to be published, exhibit and propagate the really distinguishing truths of the gospel, unmarred by those blots of fatalism, those pleas for the necessity of sin during life, and those unevangelical restrictions upon the grace of God that bringeth salvation, with which they have too often been deformed, we shall sincerely rejoice. In the mean time, and in any event, we are sure that a thorough acquaintance with the writings of the excellent Fletcher, as a most holy and able expositor of the divine word, will be a highly valuable preparative in "the exigencies of the times," for a correct understanding of the subject.

The following brief notice of the character and writings of that late eminent man, from the pen of Robert Southey, Esq., of the church of England, cannot fail to be acceptable to the thousands who revere his memory. The objectionableness of Mr. Southey's work, in many respects, has been ably shown by the eloquent Rev. Richard Watson, in a small volume, entitled, "Observations on Southey's Life of Wesley:—being a defence of the character, labours, and opinions of Mr. Wesley, against the misrepresentations of that publication." This interesting volume of Mr. Watson's, commonly called "Watson's Observations,"—the price of which is only 75 cents, we should be glad to see in extensive circulation; and that the foes, as well as the friends, of Wesleyan Methodism, might be induced to read it. As a critic, however,

in relation to the spirit and style of an author, setting doctrines and Christian experience aside, Mr. Southey was certainly no mean judge. We shall therefore introduce his opinion of the character and writings of Fletcher, with the hope that, coming from so distinguished a writer, having no connexion whatever with our denomination, nor certainly any Methodistical prepossessions to serve, it may have the greater effect in producing a more extensive desire to become acquainted with an author whose character and writings he so justly and so highly eulogizes.—*Fas est et ab hoste doceri.*

"Jean Guillaume de la Flechere was a man of rare talents, and rarer virtue. No age or country has ever produced a man of more fervent piety, or more perfect charity; no church has ever possessed a more apostolic minister. He was born at Nyon, in the Pays de Vaud, of a respectable Bernese family, descended from a noble house in Savoy. Having been educated for the ministry at Geneva, he found himself unable to subscribe to the doctrine of predestination, and resolved to seek preferment as a soldier of fortune. Accordingly he went to Lisbon, obtained a commission in the Portuguese service, and was ordered to Brazil. A lucky accident,* which confined him to his bed when the ship sailed, saved him from a situation where his fine intellect would have been lost, and his philanthropic piety would have had no room to display itself. He left Portugal for the prospect of active service in the Low Countries, and that prospect also being disappointed by peace, he came over to England, improved himself in the language, and became tutor in the family of Mr. Hill, of Fern

[* An overruling Providence, Ed.]

Hall, in Shropshire. The love of God and of man abounded in his heart; and finding, among the Methodists, that sympathy which he desired, he joined them, and, for a time, took to ascetic courses, of which he afterwards acknowledged the error. He lived on vegetables, and, for some time, on milk and water, and bread; he sat up two whole nights in every week, for the purpose of praying, and reading and meditating on religious things; and, on the other nights, never allowed himself to sleep, as long as he could keep his attention to the book before him. At length, by the advice of his friends, Mr. Hill, and of Mr. Wesley, whom he consulted, he took orders in the English church. The ordination took place in the Chapel Royal, St. James's, and, as soon as it was over, he went to the Methodist chapel in West-street, where he assisted in administering the Lord's supper. Wesley had never received so seasonable an assistance. "How wonderful are the ways of God!" said he, in his Journal. "When my bodily strength failed, and none in England were able and willing to assist me, he sent me help from the mountains of Switzerland, and a help meet for me in every respect. Where could I have found such another?" It proved a more efficient and important help than Mr. Wesley could then have anticipated.

"Mr. Fletcher (for so he now called himself, being completely anglicised,) incurred some displeasure, by the decided manner in which he connected himself with the Methodists: neither his talents nor his virtues were yet understood beyond the circle of his friends. By Mr. Hill's means, however, he was presented to the vicarage of Madeley, in Shropshire, about three years

after his ordination. It is a populous village, in which there were extensive collieries and iron works; and the character of the inhabitants was, in consequence, what, to the reproach and curse of England, it generally is, wherever mines or manufactures of any kind have brought together a crowded population. Mr. Fletcher had, at one time, officiated there as curate; he now entered upon his duty with zeal proportioned to the arduous nature of the service which he had pledged himself to perform. That zeal made him equally disregarding of appearances and of danger. The whole rents of his small patrimonial estate in the Pays de Vaud were set apart for charitable uses, and he drew so liberally from his other funds for the same purpose, that his furniture and wardrobe were not spared. Because some of his remoter parishioners excused themselves for not attending the morning service, by pleading that they did not wake early enough to get their families ready, for some months he set out every Sunday, at five o'clock, with a bell in his hand, and went round the most distant parts of the parish, to call up the people. And wherever hearers could be collected in the surrounding country, within ten or fifteen miles, thither he went to preach to them on week days, though he seldom got home before one or two in the morning. At first, the rabble of his parishioners resented the manner in which he ventured to reprove and exhort them in the midst of their lewd revels and riotous meetings; for he would frequently burst in upon them, without any fear of the consequence to himself. The publicans and maltmen were his especial enemies. A mob of colliers, who were one day baiting a bull,

determined to pull him off his horse as he went to preach, set the dogs upon him, and, in their own phrase, bait the parson; but the bull broke loose, and dispersed them before he arrived. In spite, however, of the opposition which his eccentricities excited, not from the ignorant only, but from some of the neighbouring clergy and magistrates, he won upon the people, rude and brutal as they were, by the invincible benevolence which was manifested in his whole manner of life; till at length his church, which at first had been so scantily attended, that he was discouraged as well as mortified by the smallness of the congregation, began to overflow.

“Such was the person who, without any emolument, had undertaken the charge of superintending, in occasional visits, the college at Trevecka, and who withdrew from that charge when Lady Huntingdon called upon all persons in that seminary to disavow the doctrines of Mr. Wesley's minutes, or leave the place. He had at that time no intention or apprehension of taking any farther part in the dispute. Shortly afterwards the Hon. Walter Shirley, one of her ladyship's chaplains, and of the Calvinistic clergy who had formed a party under her patronage, sent forth a circular letter, stating, that whereas Mr. Wesley's next conference was to be held at Bristol, it was proposed by Lady Huntingdon, and many other Christian friends, to have a meeting in that city at the same time, of such principal persons, both clergy and laity, who disapproved of the obnoxious minutes; and, as the doctrines therein avowed were thought injurious to the very fundamental principles of Christianity, it was farther proposed, that these persons should

go in a body to the conference, and insist upon a formal recantation of the said minutes, and, in case of a refusal, sign and publish their protest against them. ‘Your presence, sir,’ the letter proceeded, ‘is particularly requested; but if it should not suit your convenience to be there, it is desired that you will transmit your sentiments on the subject to such person as you think proper to produce them. It is submitted to you, whether it would not be right, in the opposition to be made to such a dreadful heresy, to recommend it to as many of your Christian friends, as well of the Dissenters as of the established church, as you can prevail on, to be there, the cause being of so public a nature.’ Lodgings were to be provided for the persons who attended.

“The proceedings were not so furious as might have been expected from a declaration of war like this. The heat of the Calvinistic party seemed to have spent itself in the first explosion. Mr. Wesley was truly a man of peace; and when the conference and the anti-council met, the result, unlike that of most other pitched disputations upon points of theology, was something like an accommodation. The meeting was managed with perfect temper on both sides, and with a conciliatory spirit on the part of Shirley himself; a man whose intentions were better than his judgment. Mr. Wesley and the conference declared, that, in framing the obnoxious minutes, no such meaning was intended as was imputed to them. ‘We abhor,’ they said, ‘the doctrine of justification by works,’ as a most perilous and abominable doctrine; and as the said minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare, in the

sight of God, that we have no trust or confidence but in the alone merits of our Lord Jesus Christ, for justification or salvation, either in life, death, or the day of judgment; and though no one is a real Christian believer (and consequently cannot be saved) who doth not good works where there is time and opportunity, yet our works have no part in meriting or purchasing our justification, either in whole or in part.' Mr. Shirley declared himself satisfied with this declaration, and the interview was concluded with prayer, and professions of peace and love."

With respect to the declaration that the minutes had not been "sufficiently guarded," Mr. Wesley, in his "Remarks on Mr. Hill's Review," says,

"The plain case was this. I seek peace, and would do any thing for it, which I can with a safe conscience. On this principle it was, that when Mr. Shirley read over his declaration, (I say his, for he drew it up, not I,) and asked, if we agreed thereto? I was heartily desirous to agree with him as far as possible. In order to this, after altering some words, I asked our brethren if they were willing to sign it. One immediately said, 'The minutes are not *unguarded*; they are guarded enough.' I said, 'They are guarded enough for you; but not for those who seek occasion against us.' And observe, it is only in *this* sense that I subscribed to that expression. But I will not affirm that my love of peace did not carry me a little too far. I know not but it would have been better not to have signed the paper at all."

One of Mr. Wesley's biographers says that Thomas Olivers, "like a sturdy and honest Welshman as he was," refused to sign

the declaration "that the minutes were '*unguarded*.'" It was he to whom Mr. Wesley alluded, and who became the author of an excellent little work, commonly called, "*Olivers' Refutation*;"—being "a full refutation of the doctrine of unconditional perseverance; in a discourse on Heb. ii, 3." This work may be had of the agents, or through any of our ministers; price 37½ cents.—Mr. Wesley, after stripping the doctrine of his antagonists of all disguise, and exposing it in its naked monstrosity, left Mr. *Olivers* to carry on the contest with Mr. Toplady. This provoked Mr. T. the more, and he attacked Mr. Olivers with abusive ridicule, both in prose and in rhyme. In private, however, says Mr. Southey, "Toplady did justice to his antagonist. After a chance interview with him, which, for its good humour, was creditable to both parties, he says to a correspondent, 'To say the truth, I am glad I saw Mr. Olivers, for he appears to be a person of stronger sense, and better behaviour, than I imagined. Had his understanding been cultivated by a liberal education, I believe he would have made some figure in life.' I have never seen *Olivers' pamphlet*," (it is now a small bound volume,) adds Mr. Southey, "but he had the right side of the argument; and, if he had not maintained his cause with respectable ability, his treatise would not have been sanctioned (on such an occasion) by Wesley, and praised by Fletcher."

The apparent settlement was not of long continuance. "The old question," continues Mr. Southey, "had been mooted, and the dispute broke out with greater violence than ever. On the part of the Arminians it was carried on by Walter Sellon, by

Thomas Olivers, and by Mr. Fletcher. On the part of the Calvinists, the most conspicuous writers were the brothers Richard (afterwards Sir Richard) and Rowland Hill, and Augustus Montague Toplady, vicar of Broad Hembury, in Devonshire.

"If ever true Christian charity was manifested in polemical writing, it was by Fletcher of Madeley. Even theological controversy never in the slightest degree irritated his heavenly temper. On sending the manuscript of his first Check to Antinomianism to a friend much younger than himself, he says, 'I beg, as upon my bended knees, you would revise and correct it, and take off *quod durius sonat* in point of *works, reproof*, and *style*. I have followed my light, which is but that of smoking flax; put yours to mine. I am charged hereabouts with scattering firebrands, arrows, and death. Quench some of my brands; blunt some of my arrows; and take off all my deaths, except that which I design for Antinomianism.' 'For the sake of candour,' he says, in one of his prefaces, 'of truth, of peace,—for the reader's sake, and, above all, for the sake of Christ, and the honour of Christianity, whoever ye are that shall next enter the lists against us, do not wire-draw the controversy, by uncharitably attacking our persons, and absurdly judging our spirits, instead of weighing our arguments, and considering the scriptures which we produce; nor pass over fifty solid reasons, and a hundred plain passages, to cavil about non-essentials, and to lay the stress of your answer upon mistakes, which do not affect the strength of the cause, and which we are ready to correct as soon as they shall be pointed out. I take the Searcher of hearts, and my

judicious unprejudiced readers to witness, that, through the whole of this controversy, far from concealing the most plausible objections, or avoiding the strongest arguments which are or may be advanced against our reconciling doctrine, I have carefully searched them out, and endeavoured to encounter them as openly as David did Goliath. Had our opponents followed this method, I doubt not but the controversy would have ended long ago, in the destruction of our prejudices, and in the rectifying of our mistakes. Oh! if we preferred the unspeakable pleasure of finding out the truth, to the pitiful honour of pleasing a party, or of vindicating our own mistakes, how soon would the useful fan of scriptural, logical, and brotherly controversy purge the floor of the church! How soon would the light of truth, and the flame of love, burn the chaff of error, and the thorns of prejudice, with fire unquenchable!"

"In such a temper did this saintly man address himself to the work of controversy; and he carried it on with correspondent candour, and with distinguished ability. His manner is diffuse, and the florid parts, and the unction, betray their French origin; but the reasoning is acute and clear, the spirit of his writings is beautiful, and he was master of the subject in all its bearings. His great object was to conciliate the two parties, and to draw the line between the Solifidian and Pelagian errors. For this purpose he composed a treatise, which he called an 'Equal Check to Pharisaism and Antinomianism; or, Scripture Scales to weigh the gold of Gospel truth, and to balance a multitude of opposite scriptures.' Herein he brought together, side by side, the

opposite texts, and showed how they qualified each other: the opinion which he inferred seems to correspond more nearly with that of Baxter than of any other divine. He traced, historically, the growth of both the extremes against which he contended. Luther, being an Augustinian monk, brought with him, from his convent, the favourite opinions of Augustine, to which he became the more attached, because of the value which the Romanists affixed to their superstitious works, and the fooleries and abominations which had sprung from this cause. Most of the reformers, and more especially Calvin, took the same ground. The Jesuits, seeing their error, inclined the Romish church to the opposite extreme; and, after a while, Jansenius formed a Calvinistic party among the Catholics, while Arminius tempered the doctrine of the reformed churches. Antinomianism was the legitimate consequence on the one part, and Mr. Fletcher thought that the English clergy were tending towards Pelagianism on the other. His great object was to trim the balance, and, above all, to promote Christian charity, and Christian union. 'My regard for unity,' said he, 'recovers my drooping spirits, and adds new strength to my wasted body; (he was believed, at that time, to be in the last stage of a consumption;) I stop at the brink

of the grave, over which I bend, and, as the blood oozing from my decayed lungs does not permit me vocally to address my contending brethren, by means of my pen I will ask them, if they can properly receive the holy *communion*, while they *wilfully* remain in *disunion* with their brethren, from whom controversy has needlessly parted them!' He was then about to leave England, for what appeared to be a forlorn hope of deriving benefit from his native air; but, before his departure, he expressed a desire of seeing those persons with whom he had been engaged in this controversy, that, 'all doctrinal differences apart, he might testify his sincere regret for having given them the least displeasure, and receive from them some condescending assurance of reconciliation and good will.' All of them had not generosity enough to accept the invitation; they who did were edified, as well as affected, by the interview; and some of them, who had had no personal acquaintance with him before, 'expressed the highest satisfaction,' says his biographer, 'at being introduced to the company of one whose air and countenance bespoke him fitted rather for the society of angels than the conversation of men.' Upon the score of controversial offences, few men have ever had so little need to ask forgiveness."

BIBLICAL CRITICISM.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value," Matt. xxvii, 9.

THE marginal reference on this passage is to *Zech.* xi, 12, 13; whereas the prophet mentioned in the text is *Jeremiah*, to which latter prophet no reference is given.

The following solution of this difficulty is taken from the excellent Commentary of Dr. Adam Clarke.

"*Jeremy the prophet.*] The words here quoted are not found in

the prophet *Jeremiah*, but in Zech. xi, 13. But St. Jerom says, that a Hebrew of the sect of the Nazarenes showed him this prophecy in a Hebrew apocryphal copy of *Jeremiah*; but probably they were inserted there, only to countenance the quotation here:

"One of Colbert's, a MS. of the eleventh century, has *Zachariou*, *Zachariah*, so has the later Syriac in the margin, and a copy of the Arabic quoted by *Bengel*. In a very elegant and correct MS. of the Vulgate, in my possession, written in the fourteenth century, *Zachariam* is in the margin, and *Jeremiam* in the text, but the former is written by a later hand. *Jeremiah* is wanting in two MSS., the Syriac, later *Persic*, two of the *Itala*, and in some other Latin copies. It is very likely that the original reading was *δια του προφητου*, and the name of no prophet mentioned. This is the more likely, as Matthew often omits the name of the prophet in his quotations. See chap. i, 22, ii, 5, 15, xiii, 35, xxi, 4. *Bengel* approves of the omission.

"It was an ancient custom among the Jews, says Dr. Lightfoot, to divide the Old Testament into three parts, the first beginning with the law was called THE LAW: the second beginning with the Psalms was called THE PSALMS: the third beginning with the prophet in question was called JEREMIAH: thus then the writings of Zechariah, and the other prophets, being included in that division that began with *Jeremiah*, all quotations from it would go under the name of this prophet. If this be admitted, it solves the difficulty at once. Dr. Lightfoot quotes *Baba Bathra*, and Rabbi David Kimchi's preface to the prophet Jeremiah, as his authorities; and insists that the word *Jeremiah* is perfectly correct as standing at the head of that division from which the evangelist quoted, and which gave its denomination to all the rest."

Griesbach marks the word "*Jeremiah*" in the text as one which in the judgment of some, but not in his own, ought to be omitted: and adds, that instead of "*Jeremiah*," some read "*Zechariah*."

THE NATIONAL PREACHER.—DR. BEECHER'S SERMON.

On the cover of this work it is stated that "upwards of fifty clergymen, of five Christian denominations,—have encouraged the editor to expect from them sermons for the Preacher."

In the list of expected "contributors," we have noticed the name of but one minister of the Methodist Episcopal Church. Not having as yet, however, found any "sermon" from him, we took the liberty to inquire the cause. The result of our inquiry is, that after having been solicited to be a "contributor," he did furnish a sermon, but

it was not inserted, because the editor objected to some of his *doctrines*. Whether his name, in such case, should have been still continued as a "contributor," it is not for us to say.

The work itself, so far as we have looked into it, has appeared to us to be decidedly Calvinistic. Yet it is called "*national*." We were particularly struck with a sermon of Dr. Beecher, published in the number for October 1827, and entitled, "Resources of the Adversary, and Means of their Destruction."

Dr. Beecher, it will be recollected, is the same gentleman, who, some 12 or 13 years since, as "chairman of the committee," published the celebrated "Address of the Charitable Society for the education of indigent pious young men for the ministry of the gospel." The attack made in that address on those whom the committee thought proper to style "uneducated" and "illiterate pastors," is still fresh in our memory; as also the asserted destitution of *five millions* of the then existing eight millions of our population; because they were represented not to have such "religious instructors" as that committee were pleased to consider "competent." Nor can we forget this memorable passage of that address: "There is a state of society to be formed, and to be formed by an extended COMBINATION of institutions, RELIGIOUS, CIVIL, and LITERARY, which never exist without the co-operation of an educated ministry." Let this passage be compared with the "combination" of "national societies" instituted since. Let it also be compared with the following facts, as stated in the Quarterly Journal of the American Education Society, emanating from a similar source. "*Presidents of colleges.*—Of the presidents of 34 [54] of the oldest colleges in the United States, 31 [51] are clergymen, and 3 are laymen. Of the clergymen, *forty are Presbyterians, or Congregationalists*, 4 are Baptists, 5 Episcopalians, 1 Dutch Reformed, and 1 Roman Catholic." And taking the whole together, can we doubt that the same grand scheme is still kept steadily and perseveringly in view; a scheme which was then, perhaps, rather incautiously and prematurely developed.

In the New-York Observer of

the 27th September, it is stated that "Dr. Beecher's sermon at the last anniversary of the American board, entitled, 'Resources of the Adversary, and Means of their Destruction,' is published at length in the Wesleyan Magazine for July and August." Other papers of the same class repeat the statement, and some in stronger terms.

When we first saw Dr. Beecher's sermon mentioned in the Wesleyan Methodist Magazine for July and August, we turned to it with some curiosity, not believing it possible that it could have been published there "*at length.*" Among the "*resources of the Adversary,*" [the devil and his agents, as we suppose,] mentioned in Dr. Beecher's sermon, as published in the "*National Preacher,*" are the following:

1. *Idolatry.*—2. *Imposture*, as introduced by Mahomed.—3. *Papal superstition.*—4. The resistance of the *despotic governments of the earth.*—5. *Crime in its varied forms.*—6. *A more liberal sort of religion.*—7. *Corrupting the purity of revivals.*

In summing up these grand "resources of the adversary," the "*National Preacher,*" after Dr. B., says, "All these great divisions of systematic opposition to the gospel, have, where circumstances allowed, been defended by the sword." In proof of this the Preacher then gives the *specifications*; and after enumerating the acts of the "*false prophet,*" [Mahomed,] and of "*popery;*" in this distinguished classification of the "*adversaries*" of the gospel, in immediate connexion with the *Arian* heresy, which, protected by the sword, wielded against the truth a furious persecution; he adds, "*In Holland, ARMINIUS attempted to enlist both literature and the civil*

arm for the propagation of his sentiments, and, to some extent, succeeded."

Such is the character which Dr. Beecher and "The National Preacher" draw of Arminius. We looked for this passage in "The Wesleyan Magazine for July and August," but *it is not there*. And we deny that the sermon is there "published at length."

"*Arminius*" attempted to enlist "the civil arm for the propagation of his sentiments, and to some ex-

tent succeeded"!—So says the "*National Preacher*." So says Dr. B.—Proh pudor!—And the heresy of "*Arminius*" is one of those "*Resources of the Adversary*," at the "*destruction*" of which Dr. B. and the National Preacher aim; and to furnish "*the means*" for the accomplishment of which they seek to rouse up this community.

We have not room to add more at present, but shall resume this subject in a future number.

DISTANCE OF THE FIXED STARS.

DR. BRINKLEY (the bishop of Cloyne) has found that the star α Lyrae has a parallax of 1 min. $\frac{1}{2}$ sec.; or, what is the same thing, that the radius of the earth's annual orbit would, if seen from that star, subtend an angle of 1 min. $\frac{1}{2}$ sec.; hence it follows, that its distance is 20,159,665,000,000 miles. Sir William Herschel, from repeat-

ed measurements, considers the diameter of this star as three-tenths of a second; and consequently, its diameter must be three thousand times greater than that of the sun, 2,659,000,000 miles, or three-fourths of the size of the whole solar system, as circumscribed by the orbit of the Georgium Sidus.—*Quarterly Review*.

DR. ADAM CLARKE.

OF this "celebrated Methodist expositor," the *Columbian Star*, a Baptist paper published at Philadelphia, says, "He often succeeds to admiration in expressing the sense of Scripture." Now, this

being the great business of a commentator, ought, in our judgment, to be regarded as, at least, *one* very "particular advantage that may be derived from reading his exposition."

UNIVERSITY OF GEORGIA.

Commencement Aug. 6.—A gentleman who was present at commencement says, "The ball was attended by but very few ladies. The pervading and prevailing religious spirit of the times is adverse to that kind of amusement."—*Cent.*

This, it will be recollected, was in *Georgia*, which, in some publications, has been so frequently represented among our regions of moral "desolation" and "destitution."

RELIGIOUS AND MISSIONARY INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches delivered at the twenty-fourth anniversary of the British and Foreign Bible Society, on Wednesday, May 7, 1838.

(Continued from page 397.)

WILLIAM WILBERFORCE, Esq., V. P., in moving the thanks to the president, said:—I am sure I shall be believed, when I begin with assuring this assembly, that no motion could have been proposed to me more congenial to my feelings than the one I hold in my hand.

It is certainly, my lord, with peculiar pleasure that I take part in the proceedings of this day; because I have been for some years estranged from these meetings by indisposition, and had too much reason to fear that I should never again be able to take my place in this society. But, my dear lord, (for you must allow me to lay aside all formality, and to address you in the language of private friendship,) I cannot but think that I find, even in some measure of languor and weakness which I perceive in yourself, an additional motive to adhere to a resolution which I have formed,—that, so long as any measure of health and strength be granted to me, it shall be exerted in this cause; and, as long as any power of voice remains, I will lift it up, as loudly as I can, in calling down blessings from above, and mixing my effusions of gratitude with those around me, for the blessings bestowed upon it. I rejoice, my dear lord, at your disposition to come forward at a time when, as you state, your languor increases, and to see that your zeal increases also, and that, in spite of age and infirmity, you still persevere in giving us your aid. I rejoice, also, in the presence of another old friend,* and to see this meeting attended by statesmen out of place, and governors out of government, and to find that he who was not able to take a place,† has not abandoned his place here.

When we have been for some time estranged from a society in which we have taken a part, it is natural for us to look around us, and to consider whether there is any change for the better or the worse: and I speak the

* Lord Gambier. † The Earl of Harrowby.

sentiments of my heart, my honest sentiments, when I say that I find an improved tone in the language and sentiments of this meeting; and from some who have come recently among us, I hear sentiments truly worthy of the high station they occupy in the Christian church: and so long as bishops come forward to utter such sentiments, so long will they give the best support to this society, and the best support to the church of England, to which they belong.

Indeed, my dear lord, it would be strange if you could have formed any different resolution, so long as you had strength to bring you within these walls: for, when I consider in what a service we are engaged; when I call to mind that there is every consideration of every kind which can promote in us the endeavour to enlighten the darkness of mankind, and instruct its ignorance and lessen its misery; to oppose the machinations of the kingdom of darkness, and to lessen its effect upon the minds of men,—all are concentrated in this one society: as long as we have powers, we must exert them in such a society as this. The more our religion has of the Holy Scriptures in it, the more it will be improved; for there is always a disposition in man to form his religion from the general sanction: and there is no more striking proof of the natural ignorance, and weakness, and infirmity of man, than that the Holy Scriptures are necessary, not merely for correcting his vices and winning him from corruption, but for forming his religion itself, and giving him any just notions of the nature and character of God: for though his goodness and mercy are poured out among us in this highly favoured country, yet it must be said, there is a great disposition, in all countries not blessed with the Holy Scriptures, to form an idea of Almighty God directly opposite to what he is represented in the Scriptures. And though, as our Saviour himself says, “His sun shines on the evil and on the

good;" and although, as the apostle declared to the ignorant barbarians, "He gives them fruitful seasons, filling their hearts with joy and gladness;" yet it is a very striking fact, (I think if there is one exception, there is only one exception,) that, in all the religions of man's making, throughout the world, barbarous and uneducated nations have always thought they were to recommend themselves to the Supreme Being by some infliction of voluntary torment, or by lessening their comforts. Wherever history brings to us the tidings of what was the religion of former times, they always confirm this assertion: Our progenitors in this very country thought, and the inhabitants of Australasia and all other (?) countries all think, that the favour of God must be gained by lying in one posture, by walking in shoes with nails in them, or by some self inflicted torment: and this is not only the case in those countries where the people are utter strangers to the revealed will of God, but among some who ought to be acquainted with it; for we know that the Roman Catholic religion also, in proportion as it has prevented the circulation and study of the Scriptures, has adopted the same sort of principles of natural religion, and taught that man is to reconcile himself to God by diminishing his comforts, and inflicting tortures and austerities upon himself, which the Almighty disdains. It has been said, "To enjoy is to obey:" and so it is, to enjoy with temperance, with moderation, with gratitude to God; and, above all, to enjoy that character of God, which enables us to look up to him as a gracious and merciful Father, reconciled to us by the atoning blood of Christ; and in that character which is enforced upon us by our Saviour himself, when he declared, that in proportion to the superior excellence of the Supreme Being is the nature of his affection to us: for "if ye, being evil, know how to give good gifts to your children, how much more shall your Father, who is in heaven, give good things to them that ask him." Therefore, my lord, I say we have every possible motive for circulating the Scriptures, that can be offered to men who wish to lessen the miseries, or to increase the comforts, of their fellow creatures.

In addition to those vast fields of

labour which were before afforded, South America is a new field, in which I rejoice to see that our efforts are beginning to succeed in a degree far greater than we could have anticipated: it is delightful to see the zeal there manifested to purchase the Holy Scriptures; notwithstanding the darkness which almost might be felt, which is the joint result of superstition, the want of civil liberty, and the want of the Holy Scriptures. The constructor of the Roman Catholic religion knew well what he was about, in prohibiting the study of the Holy Scriptures; because that must have counteracted vicious practices: for let them be studied in their native purity, with earnest prayer to God to give his blessing on the study of them,—let us study them on our knees, and they will lead us to light and life, and liberty and happiness.

I could not but feel deeply the appeal to our feelings by the noble lord behind me, when he turned the eye of his mind to those we have lost in the last year; and I have the same reason for lamenting the loss of the Baron de Stael, because I had the happiness of being well acquainted with him, and of knowing his value; and I own I fondly anticipated that he would be eminently useful in the line of life in which he moved. His genuine piety was clearly marked in the connexion which he formed for life: for he did not connect himself with any of the high families or nobility of France, among whom he might have found some one to be his partner; but he formed a marriage connexion with the daughter of a clergyman of Geneva,—that free country, that country of Christian and Protestant light,—and was endeavouring to rectify those errors which have been found in that very country, and was also giving himself to purify what was become corrupt among the Protestants of his own, and devoting himself to serve God, and benefit his fellow creatures, through the remaining period of his life. But in his loss, and that of Dr. Heber, we are taught that God will work by his own instruments. We are called to be serious; and to trust, that though we lose one valuable supporter of our cause, others will be provided for us: and we are taught to look, not to the talents or the exertions of men, but to the blessing of God, who as-

surely will support and give success to his own great cause. Heber is, indeed, a remarkable loss: and I cannot but see something very delightful in the testimony which he was permitted to bear to societies like this; though, perhaps, his testimony refers more to the Church Missionary Society: but, in truth, the Bible Society, and the Church Missionary Society, are one: for the Bible is the instrument by which they work; and they are one society, animated by the same zeal, and diffusing their benefits from the same source, and by the same means. I was delighted to see, in Dr. Heber's writings, several declarations which tend to show how much more his mind had become impressed with the benefits derived from these societies by what he had witnessed in the principal scene of their operations: and I cannot but be delighted with the thought, that before Bishop James got to Calcutta, he probably might have seen these very writings. I know not whether he had; but it is delightful to see how you will find continually that, where the proceedings of our servants, and those who take a part in our service, are properly conducted, they will tend to soften prejudice, and diffuse just notions of the value of our institutions, and dispose persons more generally to support them.

I congratulate your lordship on the prospect before us: the light is spreading more and more through the earth: and we are approaching the period when the knowledge of the Lord shall cover the earth as the waters do the deep: and I know not how we could desire for ourselves, in our dying moments, a more delightful retrospect, than that we have been active in the cause of this society, and in endeavouring to diffuse light and peace and happiness among mankind.

The Bishop of Sodor and Man, V. P.—My lord, I will not venture to give vent to my feelings of affection and gratitude to your lordship: you know, my lord, that I love you. I will only join with the heart of every man in this present meeting, in praying God Almighty to prolong your days, to the most extended period, in peace and happiness. May Almighty God pour upon you every good and every perfect gift from above!

I will only add a few words, in commendation of this society at home,

over which you have so long presided with efficiency and honour. I have long been a friend of this society, one of the earliest friends; one of the few that formed one of the most efficient auxiliaries in the kingdom. I have watched its operation, and its effects upon the neighbourhood in which I live, and can truly say, that it has not only promoted the circulation of the Bible, but has been the life and soul of other good works; it has given birth to many new institutions of the first description; and it has stimulated and brought to life and activity some old institutions, which had been slumbering in comparative obscurity. If I wished to enlighten and civilize the darkest spot in the United Kingdom, I would commence by establishing a Bible Society: if I wished to put an end to animosity and discord in a neighbourhood, and to promote concord and harmony, I would commence with a Bible Society: if I wished to build an hospital, or erect an alms house, or, in short, to do any good public or private work, I would begin with a Bible Society. Wherever you see a Bible Society flourish, you may depend upon it every good work will flourish with it. The Bible Society opens the heart to charity. Wherever a Bible Society is well established, you may bring charitable object upon charitable object before the people, and the heart is ready to receive them. They are never wearied of your charities; while they have a farthing, they are sure to give it you. I shall therefore exhort every one of you to go home to your respective towns, villages, and neighbourhoods, and promote the Bible Society.

I will not prolong my speech by enlarging upon the positive good which the Bible Society does, and has done, over the whole globe: but I think I must venture to mention a general good that it is doing in a part of the United Kingdom which has my earliest and strongest affections; I mean, the poor kingdom of Ireland. There are thousands in that country who are now possessed of the Bible, and are able to read it, who never saw a Bible before the commencement of this Society. Give the poor Irishman the Bible, and teach him to read it; give that nation the Bible, and teach them to read it; and you will do more for civilizing and enlightening that coun-

try than all our ministers of state and legislators have done for years. Christianize the country, and you civilize it at once. I think I see thousands of my poor countrymen sitting in their humble cabins with their Bibles before them, and pouring out their blessings on the land that sent them the book. I think I hear an honest countryman say, in his own tongue, "My blessing be on you, Ireland! my blessing be on you, England! The day was, when my poor mind was in darkness and ignorance; but, blessed be God! and thanks to you! by this book my heart is softened, and my country civilized by this gospel of peace. I will show my friends and neighbours this treasure which you have bestowed on me, and show them the passages which comfort my soul. While I live, I will take the greatest care of this book; and bequeath it, as the richest inheritance, to my children's children. May the Powers above bless you, Old England, for bringing this book to Ireland!" Now this will be no imaginary case, I am confident, in thousands of instances; and this will be the true Irish Union; yea, the blessed Bible will be the sacred bond of union between Ireland, my dear native country, and England, my dear adopted country: and all this will be due, under God, to the Bible Society. Need I say more in commendation of the Bible Society? I will say no more. Go home to your respective towns and villages, and institute a Bible Society, if you have not one; and if you have, never, never, never relax in your endeavours to promote its interest.

Lord Teignmouth, president.—I return you my cordial thanks for the honour you have conferred upon me, by your approbation of my services. If the infirmities of increasing years prevent those exertions which I wish to make in the cause of this society, they have not diminished my affection for it: and I have ever to thank God, that he has enabled me to labour so long in a cause so near to my heart. I shall only say, in the words of my friend who has made the motion, that, as long as God shall give me any share of health and strength, it shall ever have my best exertions.

The Rev. B. Allen, rector of St. Paul's Church, Philadelphia, and president of the Philadelphia Young

Men's Bible Association, said,—There are those in this land who, by their writing, have intimated their opinion that we are not far from the millennial day. I may partake in some degree, perhaps, of the ardour of the young men who have associated me with them for the purpose of aiding in supplying our southern continent with the Scriptures: but I do feel that there is some ground for this opinion: for what have we heard this day, and within these walls? Five millions and a half of Bibles distributed! The difficulties of the society vanishing! Its progress, like the march of the morning, rapid and clear and bright. Like the morning, did I say? rather like the sun approaching its meridian, dispensing light and life and happiness to a whole hemisphere. And when I think of the land from whence I came; when I remember the zeal of its young men; the untiring efforts of its men of middle age; the steady perseverance of its venerable fathers; when I remember the hosts there marshalled, embracing Christians of every name, statesmen of every denomination; and, though last not least in efficiency, the whole range of the female sex; I cannot but think there is some ground for the opinion, that the dawn of the latter day is rising upon us. But allow me to state why I think there is a ground for the opinion that the promises of Scripture are fulfilling. A new era appears to have commenced, as to the mode of operations in America. We feel that the British and Foreign Bible Society is our parent; for it pleased the Head of the church to give her the first existence, and we merely follow the great example which she holds out. Allow me from that land, then, to state what appears to my mind of striking importance. An individual, in the interior of the state of New-York, thought it would be desirable to put a copy of the Scriptures into the hand of every family within the county in which he lived. The proposal was made to the Bible Society of that county; and the resolution was adopted, to supply every destitute family with a copy of the Scriptures within a given time. It was put in force; and every destitute family was sought out and supplied. The Bible Society of Nassau Hall, New-Jersey, adopted the same plan of distributing the Scriptures to every family in the state:

the resolution was taken; and the resolution, by the blessing of Him without whom nothing is strong, nothing is holy, was carried into complete effect. The Philadelphia Bible Society has adopted the resolution, that, within the term of three years, every destitute family in Pennsylvania should be supplied with a Bible. Pennsylvania has a population of a million, or more: 100,000 copies were supposed to be wanting; and the expense was estimated at 60,000 dollars. The resolution was taken in June last; and in September we had heard from thirty out of the fifty-one counties into which the state is divided, that they had moved in the work, and generally had determined to supply themselves with the Scriptures. The president of that society, now at the venerable age of fourscore, is the last of those bishops consecrated in England for America. When I left home, the work was going on in every department of the state. The governor of the state had presided in one meeting; county after county had determined to act: and there is every reason to believe the work will be accomplished within the given time. This resolution has been taken by state after state, and county after county, till it embraces within its range a population equal to a majority of the inhabitants of the United States,—the resolution, that, within a given time, every destitute family shall be supplied with a copy of the Scriptures. And not only has the resolution been formed, but the work is going on: other counties are taking it up; and I verily believe, that, within a short period, the resolution will have embraced all the inhabitants of the United States. At a meeting in Kentucky, 20,000 dollars were pledged to carry it on.

A right reverend speaker, the friend of one who permits me to entitle him my friend, (Bishop Chase,) has spoken of the blessed effects resulting from Bible societies. Several of these effects have been manifested in the course of these operations. The New-Jersey Bible Society, after going through the state, ascertained that there were families who could not read, and who were described as destitute of missionaries and schoolmasters. A meeting of the friends of the Bible was summoned; and forty thousand dollars pledged for supplying them with mis-

sionaries, schoolmasters, and schools. I might state some other facts; but I will only advert to one or two circumstances. I had the pleasure, in Philadelphia, to attend a meeting of an association of young men, about the middle of January last; when it was proposed, that every destitute family within the city proper should be supplied with a copy of the Scriptures by the 1st of March. The city proper contains about 70,000 inhabitants: the whole population is 140,000 to 150,000. It was resolved, that within six weeks every destitute family among the 70,000 persons should be supplied. And I attended a meeting previous to the 1st of March, to which it was reported: "The work is done: every family has been visited; the wants ascertained; and the wants supplied." It was done in a manner exceedingly simple. The young men divided themselves into sub-committees; each took a square; ascertained the wants; assembled again; went forth to the distribution; and then came together to celebrate the praises of the Lord. In proof, too, of the correctness of that right reverend gentleman's statement, they afterwards inquired, "Is there not *something* else to be done? Our fathers are engaged; the world is not converted. What else can we do?" A committee was chosen, which took into consideration the state of South America: and an association was organized for co-operating in the work of supplying South America with Bibles. And with pleasure did I preside over a large assemblage, just before leaving Philadelphia, where but one feeling was manifest, and one determination expressed, viz. to go on in the strength of the Lord, till there shall not be a destitute family found in the whole extent of South America. And again let me say, a meeting was held the day before I came away, growing out of the operations of the Bible Society. It had been ascertained that there were some persons in the city of Philadelphia who were unable to read the Scriptures. A proposition was made to form a society, called, "The Society of Scripture Readers." By a letter which I have received since I have been in London, I find the society has been organized, and is in active operation. This is what we have been enabled to do; and it appears

to me to constitute a new era: it is selecting a new district, and engaging to supply it within a given time. We hail with delight what this society has been enabled to do; and we rejoice in what the Lord has enabled us to do; lost as we all are in ourselves,—dust and ashes, and viler than the dust. I have a thought in my mind which may appear a bold one; but might I not propose to the president of the Bible Society something like a new triumvirate? not a triumvirate of those who, seeking the gratification of themselves, go forth to the work of destruction, before whom the land would be as the garden of Eden, and behind them as the desolate wilderness; but in whose progress that idea would be reversed. There must be, I know, diversity of operation: we may have peculiarities of sentiment and action; but might not the work be thus divided? Twelve apostles were first appointed to go through the world; and were they not crowned with success? But I will not go on: let the idea dwell in the minds of those whose object it is to plan and carry those plans into execution. Let us bless God for what we have seen, and what we hear: The prospect before us is calculated to expand the whole nature of man, and to assimilate his benevolence to that of the Supreme.

Lord Bexley, V. P., in moving thanks to the royal patrons, spoke as follows:—

Much has been said, of late, of the signs of the times; and, unquestionably, the times in which we live are, in many respects, very wonderful and extraordinary; but one circumstance, I think, has not been so particularly alluded to,—I mean that of the extraordinary multiplication of the human race of late years. I know not whether it has caught the attention of the gentlemen present, that, by documents lately laid before parliament, collected from the best official statements, the inhabitants of Europe are, since the general peace, increased in such a degree, that their number exceeds what it was, by a number greater than the whole of the inhabitants of Great Britain: it has increased from fourteen to fifteen millions, according to the best statistical reports: and in our own country the increase of the population of the United Kingdom is calculated at no less than three millions and

a half of souls: so that, if we consider the addition made to the number of copies of the Scripture circulated last year was only forty thousand, how much more have we to do before we provide a copy of the Scriptures for each individual of our own increased population! Great efforts have been made by the legislature and the country for affording the means of attending divine worship to the inhabitants of our country: but consider how much more remains to be done. The legislature may have provided means for the odd half million of the increased population: and it is much if they have done that: but for the three millions there is still no provision. But I trust the efforts of the Bible Society will at least carry the Bible into every cottage of the extended empire, if we cannot afford them a place to worship God in: though I am sorry that this should be the case in so wealthy a nation. But, my lord, if it is thus with the population of Europe, which is multiplying in no proportion to the states of America; if Europe is in a state to double her population in twenty years, or twenty-five at most; I am sure you will hear of the increasing multitudes of the United States with pleasure, after the specimen you have had this day of their inhabitants. Can we forbear from wishing, great as their population and their resources may be, that they may still be increased in a more rapid degree, when they use them in the way you have heard from a native of that country? They are now our most powerful auxiliaries; and I believe, if we do not exert ourselves more than we have done, they will soon be our masters. I would recommend to the meeting to obtain a perusal of the interesting Report of the Mission Board of North America; and they will find in that Report instances of liberality and exertion, in the cause of missions and the word of God, which put our population to shame, much as we are used to boast of our riches and generosity. Let us, then, unite in that strict and true holy alliance which binds the two nations together; and may we go on, till all the dark corners of the earth shall be filled with the light of the gospel; and those who never knew how to worship God at all, but as a God of terror, may be taught to worship him as a God of love!

Rev. R. W. Sibthorp.—The Report has brought before you the state of the society's labours in various parts of France, the Netherlands, Switzerland, and Germany; it has done this in terms which I believe are perfectly correct; it has neither understated nor overstated them; but, as far as I have been enabled from personal observation to judge, has accurately reported the extent of those labours, and the prospects which are before you. The door of communication between our society and the continent, for the circulation of the Scriptures, is not closed. It is not indeed by any means that wide and open door it once was; but it is still open sufficiently (and this is a material fact, as regards the objects of the British and Foreign Bible Society) for the whole volume of the pure Scriptures to obtain admittance. The cord of union is not broken. It is no longer that strong broad bond of connexion it was heretofore; it consists now rather of separate filaments; but they are such filaments as the Spirit of God draws forth from the Christian affections of renewed hearts; and which form, when taken together, a manifold cord, which shall not be quickly broken. The channel is not stopped. It is no more, indeed, the wide majestic stream, flowing on with force and rapidity, and bearing on its bosom the full tide of the sacred treasure; now, rather, there are small rivulets, which flow singly here and there through the lands, but which are yet effectual to irrigate them; and to turn, with God's blessing, the wilderness into a fruitful garden. And I feel myself called upon to state my hope and belief that the openings for the society's usefulness, in those parts of the continent I visited, will increase. I have these reasons for forming this conclusion,—

First: there is, my lord, much of real attachment to the cause of the Bible, because it is the word of God. I mean, that there is a very considerable feeling of that important truth, that the Scriptures are the gift of God to man, able to make him wise unto salvation through faith in Christ Jesus, and that they should therefore be universally communicated. I think this of importance; because, wherever this conviction exists, it is a principle strong enough to overcome prejudices, fears, and suspicions, and to lead to

hearty efforts for the circulation of the pure Scriptures. This was the case especially, I think, at Berlin, and with the members of the Bible Society in that city. And I could not but feel, my lord, as it respects that city, how wonderful are the ways of God! that, in a kingdom where infidel sentiments once prevailed to so great an extent, and spread thence over other parts of Europe, there should now be so prevalent and increasing an influence of attachment to the divine volume! How often does God permit man to put forth his puny efforts against his strength and truth! and when, like the waves of the sea, they have broken themselves by vainly dashing against it, then he exhibits the immutable majesty of his eternal purposes of mercy, like the unshaken rock; while breathing forth his blessed Spirit, he quiets the troubled waters, and changes them from the dark tempestuous flood, full of danger and trouble, to a calm, still scene; filling the mind with delight, and declaring the power of his presence and blessing.

Secondly: there is also, my lord, a very cordial affection for the cause of the Bible Society. I should lie against the truth, if I were not to say, that to be a friend and an agent for the Bible Society is a better passport for the traveller, in many parts of the European continent, than any other. These may commend him to the protection of the civil authorities; but to belong to the Bible Society is a passport to the best affections of the excellent of the earth in those lands. This affection promises well for the progress of your society's labours.

There is also a considerable degree of real piety on the continent. There are a vast number (vast, compared with what some suppose in this country) of truly pious and excellent persons; and the number of these is increasing. It is important to observe, that those individuals who most readily concurred in promoting the circulation of the pure Scriptures were such as are most distinguished for true piety. These felt most deeply the importance of our object: these entered most fully into the propriety of those principles which now regulate the labours of our Society. I could not but experience a peculiar pleasure, when at Wittemburg, the town where Luther dwelt, and the chief scene of his labours;

where lie Luther's bones on one side of the church in which I worshipped, and Melancthon's on the other; where Luther's statue graces that market place, and that spot on which he commenced the Reformation by burning the bull of the pope; in whose street is seen the house yet standing on which is written, "Here lived and died Melancthon;" I found, in the very convent which Luther inhabited, (and where yet remains his room, with the very table, chair, and stove he used,) treading the court he trod, looking out on the windows he so often looked through, going in and out through the same gateway he so often passed through, an excellent minister, partaking of Luther's spirit, because he knows Luther's God, and entering cordially into Luther's zeal for the universal circulation of the Holy Scriptures.

And this is, my lord, after all, the strongest ground of encouragement, that our cause is the cause of God. It seems manifestly his purpose to circulate the Bible through the earth: and where God purposes to give his blessing, we, using our endeavours to accomplish his designs, shall not labour in vain. At the same time, I deem it only consistent with truth to state, that I am more than ever convinced of the importance of that principle on which the society circulates the pure Scriptures only; for she is not only distributing the word of God, but she is showing and teaching the distinction between the word of God and every thing which is but the word of man, of whatever degree of excellence that word of man may be. She is at once diffusing the Scriptures and elevating them. She says with one voice, "Search the Scriptures;" and at the same time, "All Scripture is given by inspiration of God." She is maintaining a distinction never to be forgotten.

Rev. Dr. Paterson, from Russia.—When I recollect, that it is only twenty-four years since the British and Foreign Bible Society was established; and when I take a view of what it has; by the divine blessing, been enabled to accomplish during that comparatively short period; I am compelled to exclaim, "What hath God wrought!" If I look at the list of the languages into which the Scriptures have been translated, or are translating, and compare it with the

geography of the world, I can scarcely find any great nation on the earth, into the language of which a part, at least, of the Scriptures has not been rendered. If I look to Europe, there is scarcely a tribe, however small, which does not possess, in its own language, Heaven's best boon to man: If I look to Asia, I find the Scriptures in almost every language spoken by the inhabitants of that great cradle of the human race: and the same may be said concerning the great continents of North and South America. And with regard to Africa, where the least has been done for the circulation of the Scripture; yet, having given it to the Arabs, and in the language of Abyssinia and Egypt, you have put the word of eternal life into a great portion of the languages of its inhabitants. If I look at the great islands of the Pacific, I see there the lame man leaps as a hart, and the tongue of the dumb is loosened; for, by your instrumentality, and that of others, the waters of life have broken out in that wilderness. Yes, my lord, you have been the instruments of causing the water of life to flow to almost all countries and people and tongues: and already we see, on each of the sides of the river, the tree of life bearing its fruit every month, and whose leaves are for the healing of the nations.

But, my lord, much as you have been enabled already to accomplish in the way of giving the Scriptures in the various languages of the world, I am sorry to reflect that so little has been actually done in giving circulation to the Scriptures among its inhabitants. With all that this society and similar institutions have been enabled to effect in the last twenty-four years, I do not suppose that there exist at this moment twenty millions of copies of the Scriptures on the face of the earth: and what are twenty millions among the thousand millions of its inhabitants! There must be at least two hundred and thirty millions of families as yet shut out from the waters of life: and what are we doing to supply these two hundred and thirty millions of families with the word of God? Why, I find, from your own Reports, that not more than half a million of copies are issued annually by all the Bible societies in the world: and, at this rate, it would require four hundred and sixty years before we could

supply all the families of mankind with this sacred book; and this without any allowance for the injuries of time. I mention this not to discourage, but to show that it is no season to relax in our exertions, but to increase them tenfold; and to show the necessity there is to call forth the best energies of all who love the Scriptures to unite with us in making the word of the Lord to run, to have free course, and to be glorified. And I confess, for one, that I should for ever despair of seeing the noble design of this society carried into execution,—that of giving the Bible to every family of the human race, and to every individual, if possible,—did I not look forward to a period at no great distance, when Bible societies, following the example of this noble institution, shall be instituted among all nations and all tribes inhabiting this globe. With these sentiments, my lord, I feel much grieved to reflect, that the exertions of Bible societies in this country, and particularly abroad, should have been crippled in any measure of late: and I feel doubly grieved when I reflect that this has been the case with the Russian Bible Society, an institution which has done more to fill the world with Bibles than any other similar institution, your own alone excepted: and in proof of this, let me state what it was able to perform during the fourteen years of its existence. In that period we were enabled, by the divine blessing, to translate the Scriptures, or parts of the Scriptures, into seventeen languages, in which they never before were printed: we printed them, in all, in thirty different languages, and put them in circulation in forty-five. The whole number of copies of the Scriptures which were printed, was no fewer than 876,106: and, when I quitted Petersburg in May last, to return to this country, I left in the depository of that city about 200,000 copies: so that, making allowance for what may remain unsold, it will appear that 600,000 copies have been put in circulation. Let no one say this is a small number, compared with the millions of Russians: it is, at least, one copy to twenty families in that vast empire: and I trust there is not a village in Russia in which the leaven of the gospel has not been deposited by the Bible Society. And if we believe that “the kingdom of heaven is

like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened,” I am convinced we shall neither despise what has been done, nor call it a day of small things. And I am happy to be able to state to this venerable meeting, that the leaven of the gospel has begun to ferment in that vast empire; that it is diffusing its sacred influence far and wide; and we have reason to hope that its blessed effects will ere long be felt on the whole mass. But, of all the great things which we were enabled, by the blessing of God, to effect in Russia, the greatest of all was, our having succeeded in giving the people the New Testament, the book of Psalms, and the first eight books of the Old Testament, in Modern Russ; and of these we printed 324,000 copies. I am persuaded, that if the Russian Bible Society had done no more than this, and this society had done no more than being instrumental in directly promoting this glorious result, that both they and you would have merited the eternal gratitude of the church of the living God: and I am persuaded that this circumstance alone will form an era in the history of the church of Christ upon earth. I recollect, in the year 1812, when I had the honour of presenting a memorial in your name to the great and good Alexander, praying his sanction to the formation of a Bible Society in Russia, in which I had incidentally mentioned our design of giving the Calmucs the Scriptures in their language, he remarked to Prince Galitzin, “I rejoice to see that the Calmucs are to have the Scriptures in their own tongue; but it grieves me to see that nothing is to be done for my Russian subjects:” and it is to this feeling in that august monarch, that Russia is indebted for the best boon ever bestowed on her,—the Holy Scriptures in her own vernacular tongue. I regret to state that circumstances have taken place which have much altered the appearance of things in that country as it regards the Bible Society. I will not refer farther to them; but take this opportunity of stating, that there are indications that, ere long, the Bible Society in Russia shall be restored in all its glory, and go hand in hand with you in making the word of eternal life to run and be glorified to the ends of the earth.

It gives me peculiar pleasure to be able to state, that his present imperial majesty has, on every occasion, shown himself decidedly friendly to the circulation of the Scriptures in his country; and I hope, ere long, to be able to redeem the pledge which I gave him in May last, to return to my post,

and assist in circulating the Scriptures through all the regions of that vast empire. And, much as I am attached to my native country, and warm as my feelings are to many of its inhabitants, I hope, if health be granted to me, that I shall not be backward to obey the call.

(To be concluded in our next.)

From the Wesleyan Methodist Magazine.

IRISH MISSIONS.

THE progress of the Reformation from popery in Ireland, and the extensive benefits arising from the laborious and indefatigable efforts of our missionaries to spread the pure gospel of Christ among their countrymen, are interestingly marked in the following Extracts of Letters recently received.

Extract of a letter from Mr. Sullivan, dated Ennis, April 24, 1828: "The missionaries have laboured under great disadvantages in this country, for want of prayer leaders and class leaders; and the same disadvantages still exist. The good desires produced by the preaching of the gospel are often lost, in consequence of not having proper persons to watch over, advise, and pray with the people in the absence of the missionary. It is almost impossible to form societies in this country, in consequence of the smallness of the Protestant population. I suppose the proportion of Protestants to papists is not more than one to thirty; and, at least, one half of this small proportion are the gentry of the country. There are, however, a few who are valiant for the truth; they are not ashamed of Christ and his cross. Thank God, there are still a few burning and shining lights in this benighted country. May the heaven spread until all are leavened!

"No words can describe the state of the poor Romanists in this place; they are enveloped in 'thick darkness,' the awful effects of which are seen and felt every day. Their clergy have taken from them the key of knowledge, and have imposed the most monstrous absurdities upon them. The Bible is held in the greatest contempt imaginable by some of the clergy. A reverend father in this town was heard to say, 'That — Bible is the cause of all the disturbance now in this country.' It is impossible for the gospel to meet with more determined opposition, than it meets with in this country; notwithstanding, light and truth

are spreading, and working their way through clouds of darkness and superstition; and although their progress is not very rapid, yet it is very sure. There are hundreds of Catholics in this country that have a strong desire to read the Scriptures, and really would read them, only they are afraid their clergy will impose penances, and keep from them the rites of their church. I do not think that there is a people in the universe that would receive the gospel with more readiness and affection than the Romanists of Ireland, if they were allowed liberty of conscience.

"This mission takes in part of four counties; namely, Clare, Galway, Kerry, and Tipperary. It is sixty-nine Irish miles from one extremity of it to the other. I have been often exposed to great danger while crossing the Shannon from Kilrush to Tarbut: one instance I beg leave to mention, as it has a tendency to show that there is a particular providence over the servants of God. In the middle of last month, it being my regular time to visit Tarbut, I found a boat going from Kilrush to Kerry, into which I entered. We had not got many yards from the shore, when I found that the boatmen were in a state of intoxication, and that there was not a sufficient quantity of ballast in the boat. I advised them to take in more ballast, or a reef of the mainsail; but they would do neither. The wind blew very strong from the west. As soon as we got under weigh, the sea began to turn in over the lee gunnel, and soon after to beat over us; through mercy we got safe to the place, where

I got on shore. I again advised them to take in more ballast, as they had to beat against a strong wind and tide, to the place where they lived. They replied, 'There is no danger;' and immediately put out again. In a few minutes after, the boat was upset, and went to the bottom: the two unfortunate boatmen perished. I see the providential hand of God in this singular deliverance; and I feel grateful to him for his watchful care over me; and I am fully determined to devote my lengthened days to his honourable and delightful service."

Extract of a letter from Mr. Lamb, dated Galway, April 25, 1828: "I feel gratified in sending you the pleasing information of some improvement in Galway, which is the head of the mission. I found it, on my first coming, in a very depressed state. The inhabitants stood aloof from our house, to which the prejudices of popery contributed in no small degree. But, thank God, things are quite changed. My congregation on sabbath days in this town is now of an overflowing character, highly respectable, and most attentive to the word preached. The congregation is now attached to us; and by visiting them frequently, and speaking closely to them, I hope they will, by degrees, in the course of time become united to the whole system of Methodism. It is truly delightful to see our house crowded, on preaching evenings, from the pulpit to the door. Some time since it was almost deserted. Many Roman Catholics hear the word of God in our house, from time to time, and many of them have, from my hand, received the inspired volume with every appearance of sincerity of intention. Cunnemana, which is the desert end of this mission, and which extends to the westward of Galway, fifty Irish miles in length, is visited by your missionary in this station. To paint truly the moral destitution of this country would be as difficult as is the access to its many mountains, and bogs, and valleys. Through this moral waste your missionary has endeavoured to penetrate. He preaches the gospel in many parts of it, and distributes the word of God to its inhabitants. In the centre of this wilderness we have a good and happy society, though we have no person to meet it formally, but when visited by the preacher. Our

Bible committee, in this town, not being able to supply me with sufficient numbers of copies of the Bible for distribution through this country, some ladies, among whom is the lady of the very reverend Warden Daly, of Galway, have formed a plan of collecting money for the purpose of purchasing the Scriptures, at a cheap rate, to be distributed by me on this destitute end of my mission. Two things I find by experience must be attended to, in doing general good through these wilds; namely, visiting the people in their houses, and giving them the Scriptures. Loughna, another station on this mission, lying westward of Galway, twenty-six Irish miles, is doing well; here we have a tolerable congregation, and a good society. A good missionary association has been formed here lately.—There are some other places, of minor importance compared to these mentioned, visited by your missionary. On the whole, considering the dense mass of darkness generated by popery, your missionary thanks God, and takes courage in looking at the result of his labours since his coming into this station.

"I hope, in the ensuing summer, to fall in with some of the migrating tribes of people, who, in Cunnemana, quit their winter residence, and take their flocks and herds with them, into the mountain districts, and live there for months."

Extracts of a letter from Mr. Saul, dated Magherafelt, May 1, 1828: "Our mission is going on well; we have some new classes, various conversions, and many have died in the Lord since last conference; an account of one of which is particularly interesting:

"Died, near Bellughy, on the Magherafelt mission, Dennis O'Mullin, aged sixty-eight years, a convert from popery. He was born in 1760, of Roman Catholic parents, and rested contented in the performance of the 'will worship' and 'voluntary humility' of that corrupt and fallen church, until his thirtieth year; having at that time been married two or three years. His eldest son was baptized by the priest. He then began to feel his want of education, not knowing a letter; and by Mrs. Margaret Stafford, an excellent and pious member of our society, still living, he was taught the alphabet, and afterwards to read. The Bible

then became his study, and produced serious thoughts. Being a tradesman, he went to Ballymene to work, and there he heard the gospel by Methodist preachers. Returning home shortly after, he requested his kind instructor to get him admission into the quarterly love feast, held in December, in Castledawson. In that meeting he was deeply convinced of sin; and on the next day (Sunday) he attended a class meeting; and, three months afterwards, obtained a clear evidence of pardoning mercy through faith in the blood of the Lamb. So fully was he satisfied of the errors of popery, that, from the hour in which he was convinced of sin, he never attended another mass, save once, by agreement with his aged father, in order to induce him to hear a Methodist preacher: this was a happy circumstance, for it ultimately led to the old man's salvation. The kind instructor of Dennis assisted him in visiting and conversing with his father, and pointing him to that Saviour who gives a rest to the returning penitent, which the mass, or the absolution of a fellow sinner, in vain pretends to effect. Although advanced in years, and, of course, dull in learning, yet, by God's blessing on the means employed, the aged man acquired the heavenly lesson; and with his last faltering breath expressed to those around him his enlightened and gospel hope; saying also, joyfully, "Yonder is Christ; I go to meet him;" and expired. The brethren of Dennis, although still under the trammels of popery, were quite satisfied as to their father's happy death. Dennis suffered much persecution from his relatives, and from the Roman Catholic priesthood; yet, by the grace of God, he stood firm, and walked uprightly; and often with a Christian spirit warned them 'to quit their idolatry;' so that, in latter years, they gave him up as lost to them. The mind of Dennis being now roused to activity, he soon learned to write, and cast accounts; and in two years after he obtained mercy, such was his improvement in divine things, that he was appointed to the office of class leader; which office he sustained with fidelity and success for thirty-six years. By diligence and economy he had saved from his earnings a sum

sufficient to purchase Dr. Coke's Commentary, in six volumes; and the writer of this sketch was delighted to find that he had bequeathed to each of his six sons one volume of the Commentary. These sons are all of decidedly Protestant principles. Dennis became an able advocate for the doctrines of the sacred writings; and being neither afraid nor ashamed of the truth, he many times stood forward in defence of them, believing them to be of God, and having experimentally proved that they yielded, to the sincere and humble soul, peace, hope, and joy in believing. For many years previous to his death he suffered great affliction of body; but he bore the cross with patience and Christian fortitude: while able, he always occupied his seat in the house of God; the services of which he carefully attended (although in pain) until a few days before his death. As the relation of his experience at our love feasts was cheering and edifying, so the closing scenes of his mortal career were hopeful and blessed. His last illness commenced on the 23d of February: his sufferings were great; yet he was never heard to murmur. To brother M'Dowell he said, he felt no anxiety respecting death; that he had nothing to fear from it; no doubts of his acceptance with God; was resigned, and satisfied to get home. To another friend he expressed his thankfulness to get home; that to him 'Christ was precious.' His friend repeated the line,—

'My Jesus hath done all things well.'

He said, 'I think so.' The farewell message he sent to his kind instructor, who from infirmity was unable to walk to see him, was, 'Tell her, that my anchor is cast within the veil.' At eight o'clock on the morning of the 1st of March, 1828, he fell asleep in Jesus. His funeral sermon was preached on the 3d of March, in Belloghy chapel, (by J. Saul,) from Gen. xlix, 33: 'And he was gathered unto his people.'

"Several Romanists have continued since to attend preaching. The powerful and undeniable evidence of the holy life and happy death of Dennis O'Mullin, it is hoped, will be productive of great good."

CAFFRARIA, or CAFFRELAND.—The extraordinary ardour of the Caffre tribes to be favoured with the residence of missionaries among them, is strongly marked in the following extract of a letter from Mr. Shepstone to Mr. Shrewsbury, transmitted to him during the holding of the Albany District Meeting at Graham's Town.

Extract of a letter from Mr. Shepstone to Mr. Shrewsbury, dated Butterworth: "A few days after you left Butterworth to attend the district meeting, a man of considerable consequence in Dapa's tribe arrived here, to inquire when Dapa's missionary might be expected. The anxiety of the chief and of his people to receive a messenger of peace, is greater than ever. In fact, a contention has arisen between Dapa and one of his principal men, relative to the place where the missionary shall reside; each one urging his *special* claim to the honour and privilege of having the mission premises close beside his own kraal. Dapa's great captain urges, 'Your mother was married to my brother; she returned to my care in her old age, and by my kraal was she buried; and as the mission will spring out of her ashes, here must the missionary dwell; his house must be by her grave.' These arguments he farther strengthened by appealing to the fact, that he was the first man who found Dapa's mother when wrecked on the coast. Dapa replies, 'The institution must be mine: I first called for the missionary, and he comes at my request:' besides that, he is the acknowledged chief of the tribe. But, rejoins the other, 'Did our *great woman* descend from you, or you from her? Since we are

the counsellors of your father, if you descended from her, even though you are a chief, and an old man, you are our *child*, and cannot claim what belongs to *your mother*, and not to you.' To all this reasoning, (continues Mr. Shepstone,) I replied, 'A missionary will be the friend of you all, and will unite you, and strive to do you all good; on the particular spot where he shall dwell, you must not indulge contention.' With this answer the deputed messenger was well pleased. He also gave me the following message personally from the chief, 'Dapa says, I am now very ill; but let the missionary come, that he may *bury my bones*.'

"A short time ago, a wagon was reported to be on the way to Mambookieland. Conceiving that it was the missionary, the captain who has contended with Dapa for the residence of the missionary, sent and called the wagon to come to him, as his lawful right; but, great was their disappointment when it proved to be the wagon of an honest trader, who had ventured so far from the colony. Here, then, is an entire people earnestly asking for Christian instruction, with their chief foremost in the plea; and, shall no missionary be sent, not only to inter his bones, but to show him and his people the way to everlasting felicity?

OBITUARY.

DEATH OF THE REV. SAMUEL DOUGHTY.

THE Rev. Samuel Doughty, the subject of the following memoir, was a native of Philadelphia, born Jan. 1794, and descended of James and Margaret Doughty, who were highly respectable and deeply pious, and honoured of God in being enrolled among the original members of the Methodist Episcopal Church in this place.

While residing in Pittsburg, in 1816, Samuel became a subject of the re-

newing grace of God, and united himself with our church in that city. About that time he wrote to his sister in Philadelphia—"Well, indeed, am I convinced of the great necessity of religion, of that wonderful change of heart that makes man an entire new creature." In the year following, he adds, "I still feel my soul athirst for holiness, and wish to be making advances in the divine life." He subsequently changed his residence to

Philadelphia, and in a few years afterwards to Cumberland county, West Jersey, near Bridgeton, where, in 1822, he became a licentiate in the local connexion.

In 1823, he offered himself, and was admitted on trial as an itinerant preacher of the Philadelphia conference. During that and the following year he travelled Asbury circuit, in East Jersey, and the two next years was stationed at New-Brunswick, in the same state. In both these fields of labour he acquitted himself in a manner highly honourable to himself, and advantageous to the church. In 1827 and 1828, he was appointed to the St. George's station in this city. He had been admitted to the office of a deacon in 1825, and to that of an elder in 1827. It ought here to be stated, to the praise of brother Doughty, that though a junior member of conference, after he had been stationed at St. George's one year, so highly were the societies pleased with his "conversation, his spirit," and preaching, that the next year they solicited and obtained his continuance, and his appointment to the pastoral charge of the station. And it was truly gratifying to witness the tribute of affection paid to his memory in the sympathy and grief evinced by the numerous and weeping members of his charge, who followed him to the grave.

Samuel Doughty, as a preacher, possessed talents which rendered him interesting, popular, and useful. Frequently his discourses were truly eloquent and pathetic, and had his voice been equal to his other qualifications as a speaker, he would have attained much greater eminence. That his literary and theological acquirements were highly respectable, no one can doubt who has read his sermons, published in the Methodist Magazine, especially the one on Hos. vi. 4, entitled "Instability in Religion."

A prominent trait in the character of our departed brother, was an ardent zeal for the glory of earth and heaven,

which was "seen of men" by the interest he took in the success of the great benevolent institutions of our age. He was the eloquent advocate of the Bible cause and the missionary enterprise. In those "good things," Sunday schools, tract societies, and the colonization of the injured children of Africa, he was "zealously affected." But he was particularly active in the promotion of the interests of sabbath schools, both before and after he became a minister of the gospel. In the former of these periods, whilst he resided in this city, he superintended, with great acceptance, one of the schools attached to our church; and at the time of his death he was engaged, with the rest of the preachers, and a number of the members of society here, in organizing and bringing into full operation a Conference Sunday School Union, auxiliary to the Sunday School Union of the Methodist Episcopal Church. Of this he was elected the corresponding secretary.

His death occurred in Wilmington, Del., on the 17th September, at the house of the Rev. Solomon Higgins, stationed preacher in that borough, at whose invitation he left this city on the 27th August, to assist in opening a Methodist church which had been recently erected there. He stopped at the Chester camp meeting on his way. On reaching Wilmington, he was arrested by an inflammation of the liver, and was unable to accomplish the object of his visit. From an eye witness, we learn that he died in "perfect peace."

"Calm was his exit:
Night dew fell not more gently to the ground,
Nor weary worn out winds expire so soft."

Only a short time before his death he remarked to a friend, that "he had examined death in all its forms, and rejoiced that it had no terrors for him." And thus our brother died "in sure and certain hope of a blessed immortality."
T. S.

Philadelphia, Sept. 26, 1828.

DEATH OF THE REV. JOHN GAMEWELL.

THE Rev. John Gamewell was an old veteran in the cause of religion, and also in the work of the ministry. He entered the travelling connexion in 1800; in 1802 he was ordained a

deacon, and in 1804, he was ordained an elder, and has continued with unwearied and undeviating steps in the blessed and glorious work to the day of his death. He was a man of some

eccentricity and peculiarity in his manner of expression and conduct; but of great firmness and stability in whatever he believed to be agreeable to the will of his divine Master. He did not possess so popular talents as a preacher as many others, but was a man of great plainness of speech, and very pointed in reproving vice, and whatever he thought to be contrary to the principles of right. In prayer perhaps few exceeded him, both as to the peculiarity and energy of expression, and the fervour with which he addressed the throne of grace.

For a few years before he died, he had a superannuated relation in the South Carolina Conference, not being able effectually to fill a station or a circuit. But he observed to some of his friends, that although (on account of his debility) he had a located body, yet he had an itinerant soul:—that his soul was as much in the good and the great cause as it ever was. And his conduct proved this to be the real sentiment of his heart; for he was out travelling and preaching as much as his feeble body was able to bear. And it was upon one of his preaching tours that he died, at a considerable distance from home.

A sister of his who visited him in his illness, wrote a short account of his death to sister Gamewell. By this account it appears that in his last illness he retained an unshaken confidence in God, and a steadfast hope of his acceptance with him. Being asked how he felt, he said, "I am poorly, but let the Lord do what he pleases; yes, just what he pleases; for I am sure

that divine wisdom never can err. And as to my family," said he, "I leave them, perfectly relying on the Lord; that as he has directed and protected me through life, he will surely take care of my family." And afterwards being asked about his family, he said, "I leave them in the hands of the Lord." And some time after that he fell asleep, and we have no doubt but he has fallen asleep in Christ, and has landed safe on Zion's peaceful shore,

There all his toils are done,
His labour and his pain;
Has gain'd with Christ a glorious crown,
And ne'er shall sigh again."

He seemed to have some intimation of his death before he left home. Perhaps the morning that he left home, he said to his wife, "My dear, I have got willing to die, if it is the Lord's will to take me. I have always felt," said he "some unwillingness to die; I did not wish to leave you and the children; but if it is the Lord's will to take me, I feel perfectly willing to go; and can leave you and the children in the hands of God." And thus it appears he left home under some presentiments that he never should see his family again in this life. And so it came to pass; for about four weeks after he left home he departed this life at the house of a brother Gause, in Oree district, South Carolina, October 6, 1827.

"His God supports him in his dying hour,
His dying hour brings glory to his God!"
Hence we may truly say, "To die is gain."

JOSEPH MOORE.

For the Methodist Magazine.

MEMOIR OF MRS. LUCY ORE,

A native Cherokee.

DEAR BRETHREN,—You will gratify your Cherokee friends by giving the following a place in the Magazine.

LUCY ORE was born in the Cherokee nation some forty-five years ago. Brought up in a savage land, among savage people, where the gospel was never preached, and the name of Jesus never heard, she was entirely ignorant of that salvation wrought out for her by the Redeemer of her precious soul. But blessed be God! she did not remain thus ignorant until her span of life was measured. The missionaries

of the cross found their way to this destitute people, proclaimed to them "Christ the power of God, and the wisdom of God," &c.

Sister Ore was among the first fruits of their labours. At the first camp meeting ever held in this nation, she cast in her lot with the Methodists. This meeting was held in Creek Path, five years since, under the superintendence of the Rev. William M'Mahon. From that time, until her sun went down in death, she was a light in a benighted land; her conduct de-

clared to all her acquaintances that she was a true convert to Christianity. Yes, her works abundantly declared this; for, as a wife, she was faithful in love and obedience; as a parent, she was affectionate to her children. She taught them the fear of God, both by precept and example, and in this her labour was not in vain in the Lord, for she lived to see several of them happily converted to God. She treated her servants with kindness, and was very benevolent to her poor neighbours.

As a Christian, she was punctual in the discharge of her duties. She was a constant attendant at the house of worship, and when so weak in body as to be unable to resort thither, she requested that we should come to her house, and preach the words of life. We complied with her request, and while we administered the promises of Jesus to the afflicted, her soul caught fresh vigour, and she rejoiced in God her Saviour.

While she could walk, she was a daily visitor of the secret place, where she held converse with her Maker; and when deprived by sickness of this best of privileges, she was often heard to lament on account of it.

Frequently while brother Ore (her husband) called on God in family prayer, her cup was filled, running over. In this she was particularly blessed during her illness.

For the last eight months of her life she was a daughter of affliction, most of which time she was confined to her room and bed. Her disease was of the consumptive kind; but under the afflicting hand of Providence she evinced the fortitude and patience of a saint. She was reconciled to suffer the will of God, when she could no longer perform her Christian duties in active life. She often said with St. Paul, "It is far better for me to depart and be with the Lord," but still added, "The will of the Lord be done."

As her disease advanced towards its last stage, her confidence grew stronger and stronger in God. She was frequently asked the state of her feelings relative to death. She said, "She was not fearful to meet death; her peace was made with God; she

was waiting, and anxious to be off." Brother Ore asked her, if the thought of leaving her children gave her any uneasiness of mind. She said, "No;"—that was all settled;—she had given them into the hands of her Maker.

A few weeks before her death, brother Ore was standing one day near her bedside; she appeared agitated in body; he inquired the cause: "O!" said she, "my soul is happy," and requested him to sing. He sung,

"And let this feeble body fail," &c.

She rejoiced, and said, "O how good! O how sweet!" Her breath frequently grew short, and her soul happy as often in the love of Christ. At one of those seasons she thought she was cutting loose from the shores of time, and amidst her struggles she raised her hand and shouted, "Glory to Jesus!" A few days after this, the enemy made the last attempt to draw her mind from God; but she said, "she would not be overcome by him, for she trusted in Christ, in whom she believed with all her heart;" and soon he was forced to leave this dying saint, and for two weeks she enjoyed a perfect calm, frequently exulting in the love of God.

A few days before her death, her brother, A. Campbell, who is an exhorter in our church, talked with her concerning her departure. She said it was close at hand, and exhorted him to meet her in heaven, where they should part no more for ever. Brother Ore again asked her the state of her mind. She said, "All is well; all is clear." She then encouraged them to persevere, from the consideration that they would meet in glory.

On Sunday, the 29th of June, the day before her death, she was exceedingly happy, and praised God that her time was near at hand. On Monday morning, the 30th of June, 1828, she expired in the arms of Jesus. A little before her triumphant spirit fled, she raised her hand in token of the victory she had gained: it fell on her breast, and she is now gone to rest in paradise. Thus lived, and thus died, a converted Cherokee.

JOHN B. M'FERRIN.

Creek Path, Cherokee Nation,
Aug. 5, 1828.

POETRY.

THE LAST DAY.

From Montgomery's "Omnipresence of the Deity."

O SAY what fancy, though endow'd sublime,
Can picture truly that tremendous time,
When the last sun shall blaze upon the sea,
And earth be dash'd into eternity !
A cloudy mantle will enwrap that sun,
Whose face so many worlds have gazed upon !
The placid moon, beneath whose pensive beam,
We all have loved to wander and to dream,
Dyed into blood, shall glare from pole to pole,
And light the airy tempests as they roll !
And those sweet stars, that, like familiar eyes,
Are wont to smile a welcome from the skies,
Thick as the hail drops, from their depths will bound,
And far terrific meteors flash around !
But while the skies are shatter'd by the war
Of planet, moon, rent cloud, and down-shot star,
Stupendous wreck below !—a burning world !—
As if the flames of hell were on the winds unfurl'd !

And, lo !—the sea :—along her ruin'd shore
The white waves gallop with delirious roar !
Till Ocean, in her agonizing throes,
Bounds, swells, and sinks, like leaping hills of snow !
While downward tumbling crags and torrents sweep,
And wildly mingle with the blaze-lit deep.

Imagination ! furl thy wings of fire,
And on Eternity's dread brink expire ;
Vain would thy red and raging eye behold
Visions of Immortality unroll'd !
The last, the fiery chaos hath begun,
Quench'd is the moon ! and blacken'd is the sun !
The stars have bounded 'mid the airy roar ;
Crush'd lie the rocks, and mountains are no more ;
The deep, unbosom'd, with tremendous gloom
Yawns on the ruin, like creation's tomb !

From the New Baptist Miscellany.

GOD IS LIGHT.

ETERNAL Light ! Eternal Light !
How pure the soul must be,
When placed within thy searching sight,
It shrinks not—but with calm delight
Can live, and look on Thee !

The spirits that surround thy throne
May bear the burning bliss ;
But that is surely theirs alone,
For they have never, never known,
A fallen world like this !

O how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,

And on my naked spirit bear
That uncreated beam !

There is a way for man to rise
To that sublime abode ;
An offering and a sacrifice
A Holy Spirit's energies,
An Advocate with God.

These—these prepare us for the sight
Of majesty above ;
The sons of ignorance and night
Can stand in the "Eternal Light,"
Thro' the "Eternal Love !"

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DIVINITY.

THE following is a sketch of a sermon preached in London before the Wesleyan Methodist Missionary Society, in May last, by the Rev. RICHARD WATSON: It is so beautifully interesting, and withal so appropriate at the present juncture, that we give it entire in the present number. To divide it would be to withhold too long from our readers the high gratification of its perusal; and would oblige us either to defer it wholly till the commencement of our ensuing volume: or else to publish parts of it in different volumes. The "BENEVOLENCE" which it inculcates is as incumbent, and as requisite, in our own country as in Great Britain. Christianity with all its obligations, and with all its loveliness, is the same in every clime. The sketch is extracted from "The Pulpit."

BENEVOLENCE;—A SERMON,

BY THE REV. RICHARD WATSON.

"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall towards the south, or towards the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," Ecclesiastes xi, 1-6.

THIS portion of the wisdom of the wisest of mere men, is devoted to the inculcation of a lesson which, shame to our nature, we are often slow to learn,—the inculcation of BENEVOLENCE. The particular kind of well doing is not specified, because the application is general; and the principles on which it rests are applicable to *every* species of benevolence. Charity to the *bodies* of men is not forbidden; that is a part of practical religion. "If thine enemy hunger, feed him; if he thirst, give him drink." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But there are, in man, wants more pressing than the wants of the body; miseries more to be deplored than any that can befall the body. For the miseries of time, time has a remedy; all will be ended at death. Lazarus carries not his sores into another world. But the wants of the *soul* refer to

eternity ; and if they be not remedied in time, they are remedied not for ever. Hence the text looks to all attempts which are made to benefit the immortal part of man. We may learn this from the allusions which are employed ; "Cast thy bread," the seed of bread, probably rice, "on the waters," the earth moistened by the overflow of rivers ; "and thou shalt find it *after many days* : " this scarcely applies to *bodily* relief ; you feed the hungry, and he is satisfied. But in our charities towards the soul, we have need of patience ; and it is evident that spiritual benefit is chiefly here intended. I wish to direct your attention to some of the important objects which it places before us.

I. A large and liberal benevolence is enjoined upon us.

"Cast thy bread upon the waters." And, in another place, we are told of the blessedness of those who "sow beside all waters." Selfishness is at once the degradation, and part of the misery, of our nature ; it shuts up some of the finest feelings. That which has separated man from God, has also separated man from man. All our moralists have deplored this, and have endeavoured to remedy it. But the system of religion is peculiar to itself ; it accords with no other system in the remedy it employs. Moralists have attempted to destroy self by employing self ; by making one passion destroy another. Our religion does not act thus : it does not employ Satan to cast out Satan. It does not proclaim the doctrine of merit ; it does not make men benevolent by making them proud ; but by planting in them *humility* and *gratitude*. These it makes the basis of benevolence.

Men, in general, forget that they are pensioners on the divine bounty ; but our religion proclaims to all in heaven and earth, "What hast thou that thou hast not received ?" and tells us, that as we have freely received, we ought freely to give. Man surrounds himself by petty enclosures :—there is the enclosure of *sect* ; the Jews have no dealings with the Samaritans : there is the enclosure of *nations* ; a chain of mountains, or the intervention of the sea, shall separate from our regard all nations but our own : there is also the distinction of *colour* and of *form*. But the gospel of CHRIST sweeps down all these distinctions : it makes us see and feel that every man, every poor wretch, is our relation ; a member of the same family ; a subject of the same agony, and of the same sin.

The doctrine of *stewardship* is peculiar to our religion. There is a fine principle which the gospel has brought to light ; it teaches us that though God is the fountain of all good, he has made creatures the instruments of good to man. All creatures look to God ; all eyes wait on him. What appeals from widows—from distressed orphans ! And what cries, perhaps, from many a poor heathen, "feeling after God, if haply he may find him," and saying, "Where is God, my Maker ?" How many applications and addresses to

God, from all parts of his wide creation ! And is God forgetful ? is he unmindful of them ? He is not ; but his mode of relieving is not himself to bestow the good required : he has called his servants ; he has bestowed on them his goods, and has made them his stewards. Here is another ground of gratitude which we ought to feel : and we ought to know how to employ our Master's goods aright ; for, "after a long time," our Lord will come and call upon us to render a strict account.

But it lays the foundation of this *ingratitude*. The first collection that was ever made for the poor, was made in a Gospel church ; it was made throughout Antioch, for the benefit of those who dwelt in Judea ; and when Paul considers this act of gathering in one nation, for the relief of persons dwelling in another, he cries out in the fulness of his heart, "Thanks be unto God for his unspeakable gift !" But the great motive which produced this new act in the world was this,—“Ye know the grace of our Lord Jesus Christ.” No other religion has such a motive to offer ; and no other heart can feel it, which has not come under the operation of Christianity. This moved that great missionary, the apostle of the Gentiles ; “the love of Christ constrained” him. And when we perceive his love in the ruin from which it has saved us ; when we reflect on all it has purchased ; and when we connect it with our souls, and God, and eternity ;—then we come under the influence of all the motives we can wish to feel, in order to produce true benevolence, and to constrain us to act for our fellow creatures, till all the wants of all the men on earth are met. And this same principle shall keep men in a happy, unbroken society, in the kingdom of God, for ever.

It is thus that Christianity calls up benevolence in man. And if there be in any humility in the first place, and gratitude in the second ; if, having received mercy, you are also desirous to show mercy ;—then “cast your bread upon the waters.”

And mark *the rule of progression*,—“Give a portion to seven, and also to eight.” The rule, you perceive, is not narrow. We are not to say, “Give a portion to seven ;” and then, on mature deliberation, following the bent of nature, to add, “but rather to six.” No ;—“Give a portion to seven, and also to eight.” Let the work go on ; let me do all I can to spread the knowledge of the love of Christ through all the nations of the earth. This is the principle, which, if acted upon, would soon change the whole world.

II. Some interesting motives to the exercise of benevolence are here set before us.

1. Here is *a motive addressed to our hope*. We naturally desire success in any enterprise on which we have fixed our hearts. And we are to be commended for this. The more interest we feel in the souls of men, the stronger are our views of their spiritual danger—the more eager must be our endeavours for their

salvation. But yet, we have no reason for despair, even when our success does not appear. Though our bread is not seen, hope still clings to the declaration, "it shall be found after many days." How often have we seen this illustrated in the course of our labours. *As to children*, who have been the objects of our immediate care; in some cases we see the seed spring up, in others there is no appearance whatever of vegetation. But it is of great importance to remember that the seed and the labour are not lost. And, O the blessedness of God in his providence! and, O the blessedness of affliction and sorrow, which have turned the attention to early instructions and feelings, which become at last the means of bringing the individuals into the way of peace and salvation!

How often do we see this illustrated in *general life*! A man has been anxious that his conversation might be "good to the use of edifying, ministering grace unto the hearers." He has been anxious to avoid and correct all that is erroneous in society, and no good seems to result from all his endeavours: yet often do we see, even upon earth, how the image of a pure and bright example has been registered in the remembrance; it has been as the seed under the clod—not dead, but latent. We see this occasionally now; and how many instances eternity may record, we cannot tell. Go, then, and cast abroad your seeds—your good words, your holy example. Be always diligent: trim thy light: "cast thy bread upon the waters," and, in many instances, "thou shalt find it after many days."

But how many interesting comments do *Christian missions* cast on this promise! Bread cast on the waters—cast with trembling hands—cast under seemingly unpropitious circumstances—is often found "after many days." I said, that missions afford a proof of this; but where shall we go? to what spot shall we turn? Need we go to *foreign missions*? You see it in yourselves. Ye men of holiness and zeal, who first visited our shores, what difficulties did you meet with! The Druids, and their awful mystic rites,—their stony altars—their victims—their sacrificing knives,—all shot upon your eyes, and you felt the difficulties of the enterprise in which you had embarked! Need we refer to other missions? The missionary who first trod our shores—what appalling spectacles presented themselves to his view! He listened to the din of their noisy festivals; he beheld their obscene and lascivious rites; he saw the effect of the whole system of worship on the worshippers by whom he was surrounded: but he cast in the seed,—and has it not been found after many days? *You, brethren*—with your religious assemblies, your faith in God, your love to our Lord Jesus Christ, your hope in heaven,—you, brethren, are proofs that seed cast upon the waters may be found after many days. Those who are now in realms of glory, wearing them as the

crown of their rejoicing after many days—wearing them as the trophies of their success for ever,—these are proofs that the encouraging declaration before us is true ! O, then, go on ! future ages shall call you blessed ; and the glorious results of your labour shall be found in that day, when “they shall come from the east, and the west, and the north, and the south, and sit down with Abraham, Isaac, and Jacob in the kingdom of God.” There is,

2. *A motive addressed to our prudence and foresight.* “Thou knowest not what evil shall be upon the earth.” The prudent anticipation of evil upon the earth is a powerful motive to liberal exertion. This may apply, first, *to ourselves*. Who can tell how near evil may be to us—how near may be sickness—how near the final call of death ? Well, then, “cast your bread upon the waters.” If your tongues must be so soon employed in groaning and in complaints, let them now, at least, be employed for God. If your feet must soon be laid upon the bed of sickness, let them *now* be employed in visiting the distressed, in carrying out the word of God, in collecting subscriptions for the support of his cause. And if death be so near,—if you are hastening to “the house appointed for all living,”—what is the moral ? “Whatsoever thy hand findeth to do, do it with thy might : for there is no work, nor devise, in the grave whither thou goest.” Or there may be a change *as to your circumstances*. A time may be at hand, when your means of doing and enjoying good may not be so great as at present. Ah, see how different are the maxims of worldly policy ! “I know not how soon I may be deprived of my present means, therefore I must act prudently.” Yes, prudently : but take care that it is religious, and not carnal, prudence ; lest there be nothing left you but unavailing sorrow. This motive, I trust, will operate very differently upon you. You know not what evil may come, therefore do all you can *now* ; and then, when the shadows fall upon you, they will fall more lightly, with the recollection that, though you have been unprofitable servants, and have done only your duty, yet, while you had the opportunity, you did all you were enabled to do by his providence and grace.

But let us view the subject *on a larger scale*. The prospect of evil has always been a motive for exertion to good men. They have endeavoured to meet the coming evil, by laying up a store. Let us illustrate this. *The apostles*, in the midst of their great and successful exertions, prophesied a fatal apostasy : they anticipated this terribly. It might be supposed that this would have operated to check their exertions. But they acted on the principle of the text ; they “cast their bread upon the waters ;” they “gave a portion to seven, and also to eight ;” they spread the seed freely, and largely ; and, amidst a great apostasy, seed sprang up, of which *we* are now some of the pleasing fruit. What lovers of the Scriptures were the *primitive Christians* ! Before the

invention of printing, with what zeal, and at what an expense, did they multiply copies of the sacred writings! There was "evil" coming on the world. A plot would be formed to hide, to extirpate, the Scriptures from the world. But the zeal of the ancient Christians had provided against this evil: the copies were too numerous to be put out of sight; and they remained in the church, to comfort the men of that age, and to exalt the hopes of the future. What laborious and faithful men were *the reformers*! What powerful preachers, and what powerful writers! When they could not preach, they wrote down the truth of God in books. How many books of piety, and of important, awakening truth, have sick chambers and solitary prisons produced! Holy and zealous men have made use of their pens for the benefit of mankind. There was "evil" coming upon the world. It was a lamentable truth, that apostasy would take place; that Christianity would be converted into a mere form, and become a dead letter. It is a fact, that, at one time, almost all the religion of this country was contained in these writings. But the time of visitation came upon us, and then those seeds sprang up. It is in this way the interests of religion have been preserved on the continent. There, these books are acknowledged; which will, we doubt not, be, ere long, appealed to, and be the means of raising up a glorious church. What laborious men were there in this country *in the last century*! "Many ran to and fro," and the knowledge of God in the heart of man was increased. There was "evil" coming on the world. The system of infidelity—a dark and gloomy system—arose: it spread itself with rapidity over the continent, and mere nominal Christianity was unable to oppose any suitable barrier. But in this country it was otherwise. It was not likely men would believe religion to be a "cunningly devised fable," who had "the witness in themselves,"—who had its hopes and its consolations, its joys and its glories, in themselves. *They* were not likely to be persuaded that all was a dream, who had their Bibles, and who had seen their Christian friends in the hour of death, and heard them crying out, in the language which Christianity only inspires—"O death! where is thy sting?" The dart was thrown here as well as in other places, and it was aimed with as firm a hand; but it was met on the shield of Christian faith, and parried by the Christian. He had felt the truth of the system; and it was not for him to *doubt* that which his eyes had seen and his heart had felt.

Here we cannot but applaud the exertions of the British and Foreign Bible Society, in attempting to spread over the face of the whole earth the important principles of truth; getting them translated into the languages of those countries where infidelity reigned, and spreading them. There was "evil" coming upon the world,—a universal plot to check the progress of truth, and destroy

civil and religious liberty, and injure the immortal souls of men. This was the evil coming on the world, which, however, that large distribution of the word of God met and provided for. The dark plot has been frustrated ; men have been roused to wish for spiritual and religious liberty ; and we are now placed in circumstances, in which we could not have been placed, had it not been for these exertions.

See, then, brethren, the force of this motive, in reference to your exertions to send the gospel throughout the world. You rejoice at a portion of success : but you know not what "evil" is coming on the world ; you know not how the infant churches may be tried, "as by fire," in a variety of ways. We know that earth is still earth ; that Christianity, in all nations, must be put to peculiar trials ; and therefore we are called upon to "cast our bread upon the waters ;" to "give a portion to seven, and also to eight ; because we know not what evil may be upon the earth." We should lift up the standard in all nations, that by whatever venom or evil men may be wounded, they may look up to this, and find certain relief. We have,

3. *A motive drawn from the fitness of the thing.* "If the clouds be full of rain, they empty themselves upon the earth." The sun spreads its influence over the ocean, in consequence of which the waters evaporate ; thus the clouds become charged with moisture ; and they are filled by this wonderful operation of nature, that they should empty themselves upon the earth, and contribute to its fertility. Now, what are these clouds but enriched men—enriched churches—enriched nations ?—men blessed with talents ; churches abounding in religious blessings, and charged with the benefits of the gospel ; and enriched nations, like our own, charged with various blessings, and the ability to do extensive good, and spreading its influence to the east, to the west, to the north, and to the south ? If these are our circumstances, then there is a moral *fitness* in our benevolence. If God has given blessings to us, it is that out of our riches we may give to our fellow men. What would the clouds be without this ? However beautiful and varied the form which the winds might give to them, and however magnificent the light which might play upon their edges ; what would they be but blots on our day, if they were ever absorbing, and never giving any thing back ? And what are we with all our knowledge and with all our talents, if we do not aim to diffuse them abroad ? If the clouds be full of rain, let them empty themselves upon the earth. Like the clouds in the spring of the year, which require no great effort to make them pour forth their waters, but tremble at the lightest breeze, and impart their living springs to the earth ; so let Christian men be to the thirsty soils of this parched world. There is a

4th Motive, drawn from the consideration of human mortality.

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be." We may apply this to the mortality of *others*. O how zealous ought we to be to preach the gospel to those around us! The time will soon come when this will be of no avail; "as the tree falls, so it lies;" "he that is holy, will be holy still; and he that is filthy, will be filthy still." Doubtless, we may suppose a very considerable feeling of sympathy in the mind of Abraham, when one who was called his son addressed him in distress; but what availed all his feelings, when "a great gulf" was fixed between him and the individual who sought his aid? And how soon may all our sympathy for our fellow creatures be in vain! If those who are now within our reach, if those who are now in darkness, be not benefited by an application of the means God has given us in his providence; "a great gulf" will soon be fixed, over which no pity, no exertion, can step. How important to do the work of the day in the day; to "cast our bread upon the waters;" to "give a portion to seven, and also to eight;" to sow our seed "in the morning and in the evening!"

III. Several objections are implied in the text.

1. The *first* seems to be that *the opportunity is not favourable to such exertions*. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." He represents a husbandman intending to sow his seed; but going forth, and after making a curious scrutiny into the weather, waiting for some atmospheric appearances, suited to his notions of propriety; till the seed time had passed away, and all his exertions would be vain. Now, what is this to teach us? To be regardless of all outward appearances? Certainly not; but that in the works in which we engage for the salvation of men, we are to proceed on a principle of *faith*. So every husbandman proceeds. He has a certain value in his hands: his seed is good; and why should he part with it if he had not faith?—faith in the original promise—"While the earth remaineth, seed time and harvest shall not cease;"—faith in the providence of God, who "giveth food to all flesh;"—faith in the goodness of God, who is kind and bounteous to all his creatures;—faith in the general order of nature, which God never interrupts but for some special purpose? He goes on in faith. And this is the principle required in us: I know of *nothing* we can engage in aright, without this; but nothing needs it so much, I am sure, as *the work of missions*. If a person goes on to say—nay, we will go with him, and say—The clouds may often be dark; there may frequently be circumstances of great discouragement:—we say, It is not more so in your apprehension, than we ourselves are willing to acknowledge. But turn where we will we see these indications. If we turn to *the Jews*, the vail is still on their hearts, as impervious as when, in days of old, it prevented

them from beholding the glory of Him who was "full of grace and truth;" and from perceiving "form and comeliness" in Him who was "altogether lovely." If we turn to the *Mohammedans*, we shall find that no impression has, as yet, been made on the public mind of that people; and that no alteration has taken place in their circumstances, encouraging to Christian exertion. If we go among *savages*, if they have more simplicity, they have also more ferocity. Who is to fly with the wild Arab to the desert, to teach him Christianity? Who is to bury himself with the Esquimaux, beneath the snows of winter, to benefit his mind? Who shall bring the aborigines of New South Wales to any thing like decency and Christianity? And if we turn to more *civilized* lands, their knowledge of sciences and arts only seems to lead them more fatally astray. Their systems are full of darkness; and their governments, excited to jealousy, are determined to put down all attempts to produce a change. And if we look at the subject of *climate*, how appalling! How many missionaries die! Some die before they have reached maturity, and others return home useless. Heat forbids our approach to one climate, and ice to another, and pestilence to a third; and death stands ready to shake his envenomed dart at those who go forth. And if we have found some regions better, and some men more docile, our hopes have soon been disappointed. There have been modifications; but every where we have found "the carnal mind enmity against God,"—every where "men love darkness rather than light." All this we grant you: we will go and stand with you, and mark these portentous clouds. What then? Are we to withhold the seed, or to sow it? We are to *sow it*,—to sow it *in faith*;—faith in the commission of Christ, "Go ye into all the world, and preach the gospel to every creature;"—faith in the promise of the Saviour, "Lo, I am with you always, even to the end of the world;"—faith in the irreversible covenant, "Ask of me, and I shall give thee the heathen for thine inheritance;" and all these dark ferocious savages, all these unwholesome, inhospitable climes, yea, "and the uttermost parts of the earth, for thy possession." A

2d Objection seems to be that *even if we apply ourselves to works of this kind, very frequently the manner in which God carries on his work, is very different from the conceptions which we had formed.* "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." As we granted the former objection, so we grant this. You speak of difficulty, and we grant it: you speak of mystery, and we grant it. As we are involved in great perplexity in our examinations of the works of nature; so there are mysteries in the workings of grace, which prove both to be His operation, "who worketh all things after the counsel of his own will."

This may be illustrated *in the case of individuals*. We generally form some idea of the manner in which their salvation will be brought about, and how frequently are we disappointed! We expect docility, and we meet resistance—we expect respect, and we meet contempt; and hence we conclude that no good is done. But how little do we know of the ways of God—of the ways of his grace! The very enmity which the man shows, is only an outward proof that we have kindled up war in his soul; and the man under our eye, and the man under the eye of God, are two very different persons. Sometimes we suppose that a man in agony will cry out, “What must I do to be saved?”—while God is softening his heart by a gentle process. Again, we make use of gentle means, and God, by his Spirit, awakens him, and causes him to rush, by a mighty effort, into salvation. In some, there seem to be many hopeful signs; so that we suppose them to be “not far from the kingdom of God,” when we behold “harlots and publicans” entering before those whom we had thought were on the very threshold. We meet with desperate characters, to whom we are almost afraid to preach the gospel; we are afraid to tell the malefactor that he may be saved; afraid to go to men at the eleventh hour, and tell them that there is a full and free salvation for them: and yet we mark how God does in a moment reveal himself to such, before a whole nation of Pharisees expressing their opinion by their sneers; and how he comes to men, even at the eleventh hour, plucking them, as brands, from a burning destruction.

And we have sketches of plans in our own minds, *as to nations* also. A nation is to be roused—to be brought under moral and religious influence. We think much is to be done by laws—by the application of splendid example—by means of men in the higher ranks of society; and we have no hope of good till this can be done. But while men are speculating on these plans, God is forming a people for himself from among the lower classes, as he did in this land,—proceeding from the less to the greater; awakening attention; producing inquiry; effecting salvation; causing it, by these means, to reach to a greater extent, and to spread through all gradations of society, till it influences men of rank, and finally reaches the cabinet. Then, on the other hand, we are ready to exclude all greatness, and all law, and to say, “God works not by an arm of flesh; he uses not human means.” At the same time God works; and he uses all these distinctions, and rank, and influence, and genius, and makes it all subservient to the promotion of his great cause. God acts not by any man’s plans, and leaves it to us to say, “Thou knowest not the works of God.”

Apply this *to missions*. How often are our previous conceptions perfectly sported with, in the way in which he carries on the

work. We see, in this country, how religion is connected with arts and sciences; and we think that it must be so abroad; while, in truth, our missionaries see Christianity, not following in the train of these things, but bringing them in her rear. We look to countries in which we have authority and government, and we dwell on the advantages of having laws for our protection. We say, that for missionaries to go into distant lands, where men are wild and lawless, is only to expose themselves needlessly to danger. When, lo! how often do barbarians show our messengers "no small kindness?" while God is "a shield to them, and the lifter up of their heads." Then we go to other schemes: we say, "We are too full of our own plans; we are placing too much dependance on governments and establishments;" when, mark how, under the shelter of these regulations, and the sanction of these governments, we are enabled in safety to sow the seed, and we are blessed with success, which, but for this shelter, we could not have had. Again; we see the superstitions of heathen lands blended with false science—with false theology—with false astronomy—with false chronology; and we cannot see what can be done without expert logicians—acute theologians—profound scholars—excellent linguists: these must be the men. But mark; while we are waiting for such men, God is raising up linguists on the spot; and while we are considering and scheming, the word of God gets translated into the language of the land: and words spoken from the hearts of men who know but little of worldly science, are spoken to the heart; and Christian churches, under the influence of these heart-spoken words, come to call the Saviour blessed! Then if we conclude, on the other hand, that human science and talents are not blessed of God; we find in the eastern world, that the light of our science is streaming forth throughout that nation, and gradually destroying, in the minds of men, those superstitions which are founded on erroneous views of the constitution of men. Still farther; there are many false systems which are upheld by power. Popery frowns; the Tartar publishes his edicts of death; and other arbitrary enactments induce us to lay aside the use of means, while we look out for great political changes to be effected. We anticipate that the kingdom of Christ is to be set up amidst subverted thrones; and our eyes glow, and our hearts seem almost to dance, at the sight of the glittering spear and the sound of the trumpet of war. And yet we have had experience enough of this in our own land. The sword was abroad around us for years, and we know of no spiritual fruit that was produced. O the folly of this politico-theology! We find that, during the few years of peace we have enjoyed, good men have been raised up on various parts of the continent; the Bible has been diffused; and abundant means have been employed and blessed since the termination of the desolation.

But then, again, if we were to say, "All these are judgments, and no designs of mercy are connected with them," we should err again. He, it is true, who hopes that war will make men better, will be disappointed. But the wheel of Providence is full of eyes; and these things may be overruled to prepare the way for a more liberal distribution of the word of God. Just as in the clefts of a rock, or in a piece of architecture broken by age, a seed shall be dropped; and as the moisture trickles down to it, it swells, and vegetates, and breaks down the surrounding masonry, and thus converts the crumbling materials into matter for its own vegetation. A

3d Objection is, *that there will be a partial failure.* "Thou knowest not whether shall prosper, either this or that." Part of the seed will perish. We admit this; we hide it not; it is a fact that part of the seed will perish, and that the condemnation of men is increased by the hearing of the gospel. Some have objected to this; we *do* increase the condemnation of men, by preaching the gospel to them. But this same objection would have kept Christ in heaven. "If I had not come and spoken to them, they had not had sin: but now they have no cloke for their sin." It would exclude all light from men. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "We are a savour of death unto death, as well as a savour of life unto life." But what is your duty? Why, as to yourselves, it is to "give the more earnest heed to the things that you have heard, lest at any time you should let them slip;" and, as to others, to do all you can to give effect to the administrations of the gospel, by renewed exertions, and by more fervent prayers. I wonder which of our missionary societies could bear the test of the parable of the sower. If we follow that representation strictly, we may suppose that three parts of the seed which is sown perishes. But though this were true, still the sower, according to the command of the Lord, is to go forth and sow. But then, brethren, let us look at the consolatory reflection that follows:—"We know not the works of God;" we know not "which shall prosper;" but we know not, also, "whether they both shall be alike good." We know not but *all* to whom we preach may be saved—but *all* to whom we administer advice may be benefited. And we all believe that a time is coming when the preaching of Christ, and all the seed sown, shall alike be blessed and fruitful, and "the word of the Lord have free course and be glorified." Until the arrival of that period—"until the Spirit be poured from on high," "blessed are they that sow beside all waters."

IV. We have some reasons for diligence and constancy.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper,

either this or that, or whether they both shall be alike good." The

1st Reason is taken from *the quality of the seed*. The seed you sow is good. The seed here referred to is that of bread, in which man's vitality, nourishment, and strength, all seem to be bound up. So in the word of God is all that can bless and dignify man here, and prepare him for everlasting glory. For in him who receives this seed there springs up that knowledge which reveals to him his nature, his condition, his destiny, and his duty; that humble penitence which leads the soul to bow before its God; that faith which lays hold on Christ as a sufficient Saviour; that love which leads to all goodness and holiness; that affection to all the members of the same family, which prompts him to seek their welfare; that power which, having girded on the spiritual armour, makes him more than conqueror over sin and death.

From this spring also, all those principles which, operating on society at large, maintain a warfare with all that is evil, and will continue to do so till all evil is destroyed; that sense of justice which shall break every bond of oppression, and release every slave; which shall take away all cause of war, and bind the hearts of men together by one tie of affection; those principles of mercy which leave no want unrelieved, but render every man a friend and a brother; those principles of order which respect masters, magistrates, and all in authority, and which effectually secure to them all that is their due; those principles which connect all in one great family, and give vitality and strength to all that is benevolent and kind; those principles, in fine, which, by planting divine love in man, produce effects the most great, benign, and glorious, to the whole human race. This forms a powerful motive, therefore, to diligence and constancy in sowing the good seed. O, what results are these! An angel might envy the task of bringing about such results as these; but God has reserved the honour for favoured man.

2. Consider *the small portion of the world which, after all, has been sown with this blessed seed*. I undervalue not what has been done: God forbid I should! If we look at home, we have reason to rejoice in the vast good that has been done: if we look abroad, though we only see a verdant patch here and there in the wilderness, how ought we to rejoice! And yet, who cannot but lament that the seed has been sown in so few places. O, when shall Europe be cleared of the noxious weeds which have hitherto choked so much of the good seed which has been sown! When we look at Asia, and see the smoke of the bottomless pit darkening the minds of so many myriads,—when we see the abominations of Hindoostan, so refined, so cruel, and so full of lust,—we may well wish for the time, when all this shall be displaced by the doctrine of one Lord and one Mediator! When we see that some

nations of the world have bowed their necks to the yoke of Christ, we cannot but wish that *all* may feel the same harmonizing influence, and take upon them the yoke of Him who is "meek and lowly of heart." And though this delightful period may seem at a great distance, yet let us not doubt. There is no mention of any doubt in the text: it speaks of success, and of success alone. We are sowing the good seed; and it is given to us plentifully, abundantly; we have sufficient to sow the whole world. And though we have, comparatively, few labourers, we have every encouragement to "pray the Lord of the harvest that he would send more labourers into the harvest." All the wheat which is in this country sprang from a few seeds, which were brought here by the hands of a thoughtful individual; and now, year after year, we are blessed with abundant harvests.

3. Remember that *you all, without exception, have it in your power still more largely to promote this good work.* This I am fully prepared to prove. How has it been promoted? By *prayer*:—and may we not pray more fervently than we have ever yet done? And does not God regard "the prayer of his elect, which cry day and night unto him?" How has the work been promoted? By *conversation*:—one has thus kindled the fire in the breast of another. Let us do so yet more. It is said, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall *speak* of the glory of thy kingdom, and *talk* of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Let us do this, and so fan the zeal and charity which now glow in our hearts, that we may be excited to new ardour, and that the cause may never die. I conceive that this cause has been promoted very greatly by our anniversary meetings. And let us aim that a more pious feeling may mark this anniversary—that we may be more dead to self, and to all that might at all mar or impede our efforts. Let us guard against dissipation; let us seek to make these serious, sacred services; let us be much in prayer. Let us maintain a spirit of intercession with God—a feeling of lively gratitude for our innumerable privileges—a love to all who bear the Saviour's name—and an ardent zeal for all that is connected with the Redeemer's honour. And as to *LIBERALITY*, we all know how much has been done by this. It is not for me to say how much this may be enlarged. O the blessedness of that individual on whom Christ looked, and of whom he said, "She hath done what she could." Let each individual ask,—"*Lord, is it I?*" "*Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.*"

BIOGRAPHY.

MEMOIR OF THE REV. SAMUEL DAVIS.

(Concluded from page 413.)

Extract of a letter from the Rev. Charles Avery, dated Pittsburg,
February 10, 1823.

"DEAR BROTHER,—I was absent when your favour of the 24th ult. arrived, and did not reach home in time to write, so that the letter might reach you before your departure for Shippensburg; but presume this letter will reach you there in time.

"Brother Davis was stationed in this city for two years in succession, during which time we had the most remarkable work of God ever known in this place. Brother Davis was the chief instrument in this glorious work, and frequently laboured with mourners the greatest part of the night, and until his strength utterly failed him. I think during that time about four hundred were added to the church. His conduct throughout was strongly marked with meekness, humility, zeal, heavenly mindedness, and deadness to the world;—in fact, he was *universally* esteemed a pious, holy young man. He was by far the most popular preacher we ever had; but his popularity did not make him in the least degree (as far as I could perceive) vain or self-important. He was a wrestling Jacob; frequently while labouring with mourners, when others were discouraged, and would retire to their home, he would continue with them, singing and praying, until God set their souls at liberty. He had a fine memory, which he was rapidly storing with the best ideas. Few young men read more than he did for the time, or to more profit."

Extract of a letter from the Rev. James M'Can, dated Baltimore,
Feb. 10, 1823.

"DEAR BROTHER,—I think it was in 1813 that I was appointed to Carlisle circuit. On my arrival there I soon became acquainted with brother Davis, and very soon after became convinced that he was designed to preach the gospel. After some conversations with him on this subject, I proceeded, according to discipline, to give him license to exhort; and at the close of that year he obtained a recommendation to the annual conference. In the course of that year I heard him preach a few times. His sermons could not be called great—only as they were associated with his youth and standing in the ministry. But even at that early period there were indications of intellect that portended important events.

"In the second year of his ministry he was appointed to Bottetourt, in Virginia. There his worth was known and appreciated. Some of the fruits of his labour still live in that country; others in the western world. But brother Davis will long live in their memory

and affection. From the time he left Bottetourt, until our appointment in Baltimore, I knew little of him, only as we kept up a correspondence, and occasionally met at conference.

"He had not long been in Baltimore before he received an impression that he was not so cordially received here as he had been in other places. This unfortunate circumstance had rather an unfriendly influence on his performances in this station. Yet even in these circumstances they were of such a character, both as it relates to matter and manner, as entitled him to a high share of confidence and affection.

"Brother Davis had received a tolerably good English education before he commenced travelling as a preacher, and had read considerably, so as to be well acquainted with our doctrines before he preached.

"His habits of industry and application soon gave him a general acquaintance with theology, history, logic, rhetoric, &c. He had also turned his attention to the Greek and Hebrew, and had made some considerable progress in both these languages.

"He wrote a few sermons, which are probably in his father's possession. He had also determined on writing his own views on all the various subjects of theology, and in this he had proceeded some considerable distance before his death. From these writings might be collected a good idea of his intellectual worth.

"Stability was a distinguishing trait of character in him. His memory was very retentive; his understanding well cultivated.

"The course pursued by him in his studies was different from that pursued too frequently by young men. He always had one object in view, which he prosecuted with ardour and deliberation. Other books were matters of recreation.

"One circumstance has afforded me much pleasure from the time of his death until the present. At the camp meeting in Prince George (where I presume the instruments of death intrenched themselves in his mortality) he entered into a free and full detail of the state of his mind, his purposes, and his intended operations. Integrity and goodness marked every purpose, and every intended operation.

"My memory at this time serves me with no other information which I deem worthy of communicating."

Extract of a letter from G. W. Dashiell, Esq., dated Washington,
January 29, 1823.

"DEAR BROTHER,—Yours of the 24th inst. came to hand yesterday. The Rev. B. Waugh was very intimately acquainted with our late beloved brother Davis, and is therefore well qualified to give the information requested. In testimony of the high respect and esteem in which he was held among us, we have determined to have a monument erected over his grave—to cost

from 90 to 100 dollars. It would have been up before the winter set in, but the first stone was too small to admit the inscription; it therefore will not be erected before spring."

Extract of a letter from the Rev. B. Waugh, dated Georgetown, D. C.,
March 4, 1823.

"MY ESTEEMED BROTHER,—I beg you to forgive me, for not replying sooner to your favour of the 19th ultimo. The request you have made in regard to a 'faithful character of brother Davis, drawn from the life,' should most cordially be complied with, if I could believe of my pen, what you have been so kindly disposed to attribute to it. My acquaintance with brother Davis was very limited until he came to the Foundry, [Washington City.] From that period until his death we were intimate; yet as we were both not a little taciturn constitutionally, I am now perhaps very little better prepared to portray his character than I was previously to our intimacy. His person, you know, though well proportioned, and in appearance neat and genteel, was not so prepossessing as that of some others, greatly his inferiors. I should say of his habits, that they were decidedly studious. He was never more in his proper element, than when in his room, diligently employed in reading, meditating, and writing, doubtless with much prayer to God, that his studies might be directed to the glory of his Maker, and the good of his fellow beings. He was (as most studious men are) reserved in his conversation and manners. Here perhaps he appeared most disadvantageously. Some, it is most likely, thought that he was not social;—others might even have thought that he was proud and haughty; but a more humble and friendly soul than his no man of my acquaintance ever possessed.

"He had a dignified feeling about his heart, which influenced his conduct. He seemed never to forget that he was a minister of Jesus Christ. Levity formed no trait in his character. He fully acquiesced in the sentiment of St. Paul, that 'foolish talking,' and 'jesting,' are 'not convenient.'

"His manners in the domestic circle were mild and unassuming; he never gave pain or uneasiness to any family of which he was an inmate. His pastoral visits were perhaps more frequent than those of most ministers equally studious. He soon became acquainted with his flock personally and by name. He seldom appeared in the pulpit without having first well digested and properly arranged his discourses. To my ear his voice was not melodious, nor was his action very pleasing to the eye. I have always thought that it was very perceivable that he had acquired in his first two or three years, the tone of voice and the manner of delivery of a brother, who was his ——— and whose manner ought to have remained uncopied. I have no hesitation in saying, that if brother Davis had possessed the voice of some speakers, and had

formed his manner after a better model, he would have ranked among the greatest young men of his age, in all our connexion. He was, ordinarily, a clear and forcible preacher; and frequently he was pathetic. He had a mind penetrating, and patient of investigation. What he undertook he generally accomplished. He was well read, and for so young a man, extensively so. There were indeed but few subjects on which he had not read and reflected. His mind had considerable aptitude and relish for mathematical studies. In regard to his attainments in the original languages, I know nothing, and I am sorry that I cannot obtain information on this point according to your request. I presume, however, that your conjecture is right. I perceive that I have been almost imperceptibly led to attempt a brief outline of this worthy and much lamented man of God—contrary I assure you to my intention when I commenced writing. However, as far as I have gone you shall have it;—and if it shall prove in any measure serviceable to you, it will be to me a source of gratification.”

From the same, dated Georgetown, D. C., January 29, 1823.

“DEAR BROTHER,—Brother Dashiell insists on my giving the information which you have desired of him, in regard to our late brother Davis, while he was in the Foundry station, [Washington City.] This I should not hesitate a moment to do, if I could believe that any thing which I can communicate respecting him, would be interesting either to his friends or to the public. What I know, however, I will mention, with a hope that you will be able to make an interesting and profitable use of it. Our deceased brother was certainly no ordinary minister of the gospel. His piety and his zeal were pure, ardent, and uniform. His talents were equal to those of any other man in the Baltimore Conference. My acquaintance with brother Davis before the last conference was very limited and imperfect. I, however, always saw in him an assemblage of excellencies, which gained for him my respect and esteem. But when from our proximity to each other, in the sphere of our labours, we became more intimate, and of course better acquainted, it was then that I saw and felt the worth of the man, the brother, and the minister of Jesus Christ. I was then astonished that his value had not been more fully ascertained. He bid fair to make one of our *greatest* and *best* preachers. He was judicious and persevering in his studies. He had quite a taste for science, of which he had already acquired more than many who denounce our ministry. With all his thirst for knowledge, however, he had a greater thirst for holiness, and the salvation of souls. He was truly alive to God, and full of zeal. He laboured with more than usual applause at the Foundry, and the prospect of success had already begun to be realized. He had admitted into the church several persons before his illness, and I think myself

justified in believing, that he would have been instrumental in making a very considerable addition to that congregation, both of members and hearers. He was at two camp meetings immediately preceding his sickness and death. His labours at those meetings will not soon be forgotten. I witnessed his zeal and indefatigableness at the first. They were more than common. Shortly after his return from the second camp meeting, he was attacked with the fatal disease which terminated his life of usefulness. At first, neither himself nor his friends apprehended any serious result. The disease seemed to yield to medical treatment, and we were all anticipating his speedy restoration to health. Suddenly, however, it took a change, and terminating to the brain, our dear brother Davis was not much longer permitted to remain with us; and during the few days of pain which he lingered out, he was not in a situation to converse with his friends. I saw him in every stage of his sickness, and even had frequent conversations. Not expecting, however, a serious issue, we had no conversation specially about his death, although we had about religion, and I think he once made some reference to his dissolution. A knowledge of the man is all that is necessary to convince any Christian that he has gone to his eternal rest and reward.

“His funeral was one of the largest and most respectable that ever was attended in the city. The clergymen of the different Protestant congregations (except the Baptist) attended, and went to the grave, although distant two miles, or more. He was buried in Georgetown. I have not time to say more. A volume could be written of this excellent young man. I will add, that one ought, in my judgment, to be written.”

The following is the inscription intended for “the Monument,” mentioned in the letter of Mr. G. W. Dashiell.

THIS MONUMENT
Records the memory of the
Rev. SAMUEL DAVIS,
Minister of the Gospel
in the
METHODIST EPISCOPAL CHURCH;
Who was born on the 7th day of October, 1793,
in the county of
Lancaster, Pennsylvania;
And died September 13, 1822, in the 29th year of his age,
at the
FOUNDRY CHURCH,
Washington, D.C.
He had been graduated to the office of an
ELDER,
And was in the 9th year of his ministry.

In him there was an assemblage of
 TALENTS, GIFTS, AND PIETY,
 Which eminently qualified him to serve with usefulness
 in the CHURCH OF CHRIST.

He had attained a dignity in his calling,
 Which few of his years had reached ;
 And which was not surpassed by any of them.
 Hundreds rejoiced in the privilege
 of being under his PASTORAL CARE ;
 And thousands lament his death.
 But he "rests from his labours."
 He was "faithful unto death,"
 And has gone to receive
 THE "CROWN OF LIFE."

"Now he has dropp'd his cumbrous clay,
 And joyful soars the shining way ;
 While kindred spirits spread their wings,
 And bear him to the King of kings."

MISCELLANEOUS.

THE NATIONAL PREACHER.—DR. BEECHER'S SERMON.

THE National Preacher, and Dr. Beecher, as shown in our last number, rank Arminius among those "Resources of the Adversary," whose "destruction" they seek ;—and with Arians,—Papists,—Mohammedans,—and Idolaters. To stigmatize his memory still farther, they represent him, in common with other prime agents of the great "Adversary," [the devil,] as a persecutor, who enlisted "the *civil arm* for the propagation of his sentiments."

The object of this article is, once more, to vindicate the reputation of that great man from such incessant and baseless aspersion.

The subject resolves itself into two questions.

1. Have Dr. Beecher and the National Preacher done justice to Arminius, in classing him with the adversaries of the gospel as to his *doctrines*.

2. Did he enlist the *civil arm* for the propagation of his senti-

ments? That he not only "attempted" to enlist "literature" for their propagation, but "succeeded," is not questioned ; nor can we suppose that the advocates of an "educated ministry" will make this an objection.

It is not our purpose to enter minutely into the doctrines of Arminius. This has been too often done to need repetition. There are many ignorant people who have been taught to consider Arminius as the enemy of all righteousness, and the very type of antichrist, if not antichrist himself :—and his doctrines as identical with Arianism, Socinianism, Pelagianism ;—in short, as the sum and substance of almost every mischievous heresy with which true Christianity has ever been infested ; all which, doubtless, many of them verily believe. We are assured, however, that both Dr. Beecher and the editor of the National Preacher *know better*. For

what purpose, then, they continue to represent Arminius in such a light, it is for themselves to explain. "Thou shalt not bear false witness," we apprehend is at least as obligatory on us in relation to the dead as to the living.

If we desire to learn truly what were the doctrines of Arminius, we ought to have recourse to the writings of that divine himself. Is it more than justice to ask this? Is it not treating Arminius unjustly to act otherwise? And if, by pursuing a different course, we load him with the opprobrium of doctrines which he never taught,—nay, which he abhorred, is it not bearing false witness against the dead? Whether this be the result of ignorance or of malice, as to the effect on his reputation, and on those to whom his name is imputed, the matter is not mended. Now we challenge the whole host of Arminius's calumniators to produce, *from his own works*, one single passage to justify the classification in which Dr. Beecher and the National Preacher have placed him.

Let it be remembered that the question here, and to which we hold Dr. B., is,—not what have the enemies of Arminius attributed to him,—nor what may have been taught by some to whom his name has been imputed;—but what did *Arminius himself* teach? The Methodists, both in Europe and America, maintain, substantially, the same doctrines that Arminius did; except that in one point, perhaps, they have gone farther, as we shall presently show. If, therefore, Dr. B. and the National Preacher have assigned to Arminius his just rank, among Arians, Papists, Mohammedans, and Idolaters, as the chief resources of the devil, in opposition to the gospel, *our* judgment is

fixed. Yet a Methodist minister is published in the list of expected contributors to a work which thus classes us,—and the Methodists are complained of for not uniting in "national" combinations with those who hold us up to public view as enemies of the gospel; and with the very men who circulate and applaud Dr. Beecher's sentiment! Is all this consistent? Does it proceed from ignorance?—or from what other principle? It is useless to attempt to evade the consequence. If Arminius was a heretic,—we are heretics. If Arminius was an enemy of the gospel,—we are enemies of the gospel. If Arminius was an agent of the devil,—we are agents of the devil. And what real fellowship can those have with us,—what fellowship *ought* they to have with us, who consider themselves as the agents of Christ, and us as Belial's? If we be viewed in this light, and yet "union" with us be sought, for what can it be but to induce us to contribute means for our own "destruction?" Dr. Beecher and his friends are therefore called upon, either to retract their denunciation of Arminius, or ingenuously and honestly to throw off the mask, and denounce us with him.

The errors usually charged upon Arminianism are, that it denies (1) original sin:—(2) justification by faith:—(3) absolute predestination:—(4) the irresistibility of divine grace:—and (5) that those who have been once believers cannot fall from grace and perish.

The two first charges are wholly false. Calvin himself never asserted original sin, or justification by faith, in stronger or clearer terms than Arminius. With regard to man's justification, (a doctrine so all-important, that Luther scrupled not to call it "*Articulus*

ecclesie stantis vel cadentis,") Arminius, in the celebrated declaration of his sentiments before the States of Holland and West Friesland, after quoting Calvin on this point, expressly says,—“None of our divines blames Calvin, or considers him to be heterodox on this point; yet my opinion is not so widely different from his, as to prevent me from employing the signature of my own hand in subscribing to those things which he has delivered on this subject, in the third book of his Institutes; this I am prepared to do at any time, and to give them *my full approval*.” With this declaration, the tenor of his writings invariably corresponds.

With regard to the three other charges, they are true. Calvin held absolute and unconditional election and reprobation. Arminius maintained them to be conditional. This single question, which involves the other two respecting the resistibility of grace and the defectibility of believers, is, between Calvinism proper and Arminianism proper, the only true question to be decided. Whether those who have once been true believers may, nevertheless, make shipwreck of faith, and finally perish, Arminius modestly left undetermined; though he thought there were passages of Scripture bearing this aspect. He had been himself originally of the school of Geneva; and it is only wonderful that in such an age, and in so short a time, he had been able to emerge so far from the errors and prejudices of early education.—Those since called by his name have not hesitated, as is known, to adopt the affirmative.

In the declaration of his sentiments, above mentioned, Arminius says, “I ascribe to grace the *commencement*, the *continuance*, and the

consummation of all good,—and to such an extent do I carry its influence, that a man, though already regenerate, can neither *conceive*, *will*, nor *do*, any good at all, nor resist any evil temptation, without this *preventing* and *exciting*, this *following* and *co-operating* grace. From this statement it will clearly appear, that I am by no means injurious or unjust to grace, by attributing, as is reported of me, too much to man’s free will: for the whole controversy reduces itself to the solution of this question, ‘Is the grace of God a certain irresistible force?’—That is, the controversy does not relate to those actions or operations which may be ascribed to grace, (for I acknowledge and inculcate as *many of these actions and operations as any man ever did*,) but it relates solely to the mode of operation, *whether it be irresistible or not*: with respect to which, I believe, according to the Scriptures, that many persons resist the Holy Spirit, and reject the grace that is offered.”—On which passage the English Quarterly Theological Review for 1825 remarks, “We very much doubt whether in the writings of any reformer, of our own or any foreign country, there is to be found a statement on this point, which tends more to exalt the grace of God who giveth salvation, and humble the self sufficiency of man who is mercifully allowed to receive it.” The system of Arminius, in fact, was the same with that which was generally maintained in the reformed churches at that time, except as it respected the doctrine of the *absolute decrees* of election and reprobation, involving the subordinate questions of the irresistibility of grace, and the indefectibility of believers, as above mentioned.

But the identification of Arminius with the "Resources of the Adversary," as enlisting the *civil arm* for the propagation of his sentiments, is the charge of most singular effrontery;—in the face of the burning of Servetus, under the influence of Calvin and his friends;—the murder of Barneveldt on the scaffold;—the condemnation of Grotius and Hoogerbrets to perpetual imprisonment, from which the former escaped only by flying into *papal* France; and in the face of the *synod of Dort*, soon afterward convoked, the result of which was, that the Arminians, condemned as heretics, were excommunicated, and driven from all offices, civil and ecclesiastical;—their ministers were prohibited from preaching, and their congregations were suppressed;—they were subjected to fines, imprisonments, and various punishments; to avoid which many of them were obliged to seek shelter in exile. And yet *Arminius* is represented as the persecuting agent of the devil!—Poor Arminians!—how gladly would they have accepted of a bare toleration, which, in truth, was all that either they or their leader desired.

If there be any fact well established in history, it is that Arminius was no persecutor, but a most decided friend and advocate of universal toleration. It was one of his fundamental principles that we are accountable to God alone for our religious sentiments, and that no man can be justly punished by the magistrate for erroneous opinions, while he makes no attempts to disturb the peace and order of civil society. His personal character was irreproachable; and no man of his age was more distinguished for amiable manners, candour, modesty, and inflexible integrity. This is the character given

of him by Dr. Aikin, in his General Biography.

Dr. Clarke, in his Bibliographical Dictionary, says, Arminius "lived a most exemplary life, hated and persecuted by the Gomoristic [Calvinistic] party, because he taught and demonstrated 'that the God of mercy willed the *salvation of all men*.'"

Collier, the ecclesiastical historian, says, "The Calvinians displeased with his preferment [when chosen divinity professor at Leyden] charged him with several heterodoxies, and *preferred an information against him to the States*. ["*The civil arm*."] The business was heard at the Hague. Arminius was *acquitted*, and sent to Leyden with a strong recommendation from the church of Amsterdam."

The Edinburgh Encyclopædia says, "By all, except the *bigoted few*, who are so much attached to the doctrines of election and reprobation, as to think a belief in them necessary to salvation, Arminius has ever been regarded as a man of *unaffected piety*, and *upright conduct*, of principles and of character that were *truly Christian*, and fully justified the hopes of immortality which supported him through life, and consoled him at death."

"What could any one desire," (says Episcopius,) "that was more open, candid, and nervous, than the declaration of Arminius before the States of Holland? I wish his adversaries had, with equal candour, declared their sentiments on *reprobation*, at the Hague Conference, and at the Synod of Dort!"—Is it not remarkable that the same studious concealment of that "left leg" of Calvinism, (*reprobation*), should still exist among those who hold it as a leading, if

not an essential, truth of the gospel?

Perhaps John Goodwin can explain this mystery.—“The necessity and power of those doctrines” (says Goodwin) “nicknamed Arminian, is so great for promoting the affairs of Christianity, that even those persons themselves who get a good part of their subsistence in the world by decrying them, and declaiming against them, are not able to carry on their work of preaching with any tolerable satisfaction to those that hear them, without employing and asserting them very frequently. Yea, the truth is, that the grounds and principles of the Remonstrant [Arminian] faith (for so we have been and are unhappily constrained to distinguish them) are, as it were, some of the choicest and most useful implements or tools, with which they work upon their art whereby they get their living.”

Dr. Thomas Pierce, to the same effect, and most apropos at the present time, says, “Mr. — and his masters have fastened the name of *Arminianism* upon so many very good and very necessary doctrines, that some of the wisest of their own party have been heard to say, ‘That when all comes to all, if they intend to preach to the people so as to do them any good, they must preach Arminianism do what they can.’”*

Dr. Christopher Potter says, “I neither am, nor ever will be, Arminian: I love Calvin very well; and, I must tell you, I cannot hate Arminius: and, for my part, I am verily persuaded, that these two are now, where they agree well, in the kingdom of heaven; whilst some of their passionate disciples

* A “practical” illustration of this fact may be seen in the Christian Advocate and Journal, No. 114, page 1, in an excellent article signed T. S.

are so eagerly brawling here on earth. I should honour truth, if I heard it out of the pope’s mouth, or the devil’s: nor can I believe a falsity, though published by an angel. For my life, I cannot obtain of my conscience to declaim, and revile, and cry down an opinion, when I cannot see any solid satisfying answer to many contrary scriptures and reasons.

“For some years in my youth, when I was most ignorant, I was most confident; before I knew the *true state* or *any grounds* of those questions, I could peremptorily resolve them all: and, upon every occasion, in the very pulpit, I was girding and railing upon *these new heretics*, the Arminians; and I could not find words enough to decipher the folly and absurdity of their doctrine; especially I abhorred them as venomous enemies of the precious *grace of God*, whereof I ever was, and ever will be, most jealous and tender, as I am most obliged, holding all I am, or have, or hope for, by that glorious grace. Yet all this while I took upon trust all this that I talked; and knew not what they said or thought, but by relation from others, and from their enemies. And because my conscience in secret would often tell me, that railing would not carry it in matters of religion, with reason and divine authority; I betook myself seriously and earnestly to peruse the writings of both parties, and to observe and balance the scriptures produced for both opinions. But my aim in this inquiry was, not to inform myself whether [of the two] held the truth, but the better to fortify our tenets against *their* cavils and subtleties. Though, I must confess, I much favoured my own side, and read what was written against it with exceeding indignation; espe-

cially when I was pinched and found many objections to which I could find no answers.* Yet, in spite of my judgment, my conscience stood as it could; and still multiplying my prayers, and recurring to my oracle, [the word of God,] I repelled such thoughts as temptations. Well, in this perplexity I went on, and first observed the judgments of this age since the Reformation; and here I found, in the very *Harmony of our Confessions*, some little discord in these opinions, but generally and the most part of our reformed churches favouring the Remonstrants: [Arminians:] and, among particular writers, many here differing in judgments, though nearly linked in affection, and all of them eminent for learning and piety; and, being all busied against the common adversary, the church of Rome, these little differences among themselves were wisely neglected and concealed. At length, *some of our own gave occasion*, I fear, to these intestine and woful wars, letting fall some speeches very scandalous, and which cannot be maintained. The late Arminians often protest deeply before God Almighty, that, out of mere tenderness of conscience and zeal to piety and God's glory, they desired a moderation in some rigorous opinions, but, however, *a mutual toleration of one another's errors and infirmities, still keeping the ligament of Christian communion inviolable*. But principally, next after the Bible, they insist with great boldness upon their appeal to venerable antiquity, which

they challenge entirely to side with them: all the Greek and Latin doctors, for six hundred years after the apostles, having expressly declared themselves against us, and many of them in whole treatises of purpose. I must confess, these reasons have convicted me, not so far as absolutely to yield to them, or to take part with them in any faction, but so far as not rashly to censure, damn, or anathematize them, till I can see their pretensions voided: but I was specially nettled with this confident appeal to antiquity. Upon this occasion, I betook myself to notes and exceptions; and, in truth, found nothing in them that favoured those opinions that I favoured; I observed many shrewd and pertinent passages alleged by the Arminians, even out of St. Augustine and Prosper, and, upon trial, found their quotations very faithful.”

Letter to Mr. Vicars.

Tindall, in his *Continuation of Rapin's History*, says, “The predestinarian party, who were most prevalent, [in Holland,] grew outrageous at the progress of the Arminian doctrines, and called the authors of them ‘Devils’ and ‘Plagues,’ animating the magistrates to extirpate and destroy them, and utterly refusing to enter into any treaty of reconciliation.”

Walton, in his *Life of Sir Henry Wotton*, who did not agree with Arminius, says, “To one that spake bitter words against Arminius, I heard him (Sir Henry Wotton) reply to this purpose,—‘In my travel toward Venice, I rested almost a year at Leyden, where I entered into an acquaintance with Arminius, then professor of divinity in that university.—And, if I mistake not Arminius in his expressions, (as so weak a brain as mine is may easily do,) then I know I

* This fine account of the progress of truth on an ingenuous and accomplished mind, that adhered long and tenaciously to its old Calvinistic notions and partialities, is worthy of the great man who wrote it.

differ from him in some points; yet I profess my judgment of him to be—that he was a man of most rare learning; and I knew him to be of a most strict life, and of a most meek spirit.”

By this time we trust we have adduced sufficient evidence that Arminius was no such monster as some have represented him, and that his name stands undeservedly blotted in certain rolls of incessant obloquy.

It remains to be seen whether the National Preacher and Dr. Beecher will sustain or retract their classification of Arminius. If they do not one or the other, we cannot but regard them as false witnesses against an eminently learned and pious gospel minister, who adorned his profession in life and in death; and who, we hope, with Calvin, and Beza, and Luther, and Fletcher, and Wesley, through the

alone merit of that precious blood of atonement in which they all trusted, is now with God and angels.

Note. They who seek equity should do equity. In our last number it was stated that a minister of the Methodist Episcopal Church, after having been solicited to be a “contributor” to the National Preacher, did furnish a sermon, “but it was not inserted, because the editor objected to some of his doctrines.” We have since been informed that the editor of the National Preacher conceives that the author of the sermon, from whom our information was obtained, misapprehended his reasons for not inserting it:—and that he declined inserting it not on account of any doctrines which it contained, but for reasons which have since been explained satisfactorily to the author.

Will equity now be done to Arminius? That he is dead, and not able personally to demand it, cannot, with truly Christian and honourable men, be considered a good reason why it should be refused.

For the Methodist Magazine.

MOTHER OF A CAFFRE CHIEF.

DEAR BRETHREN,—In the number of your Magazine for this month, at page 436, in the account of the Caffraria mission, allusion is made by one of the chiefs to a woman, mother to the chief Dapa. This lady was one of a number of persons coming from the East Indies in the Grosvenor East India-man, who, as the Caffres state, were wrecked on their coast on the 4th August, 1784. The distressing and deeply interesting account of this awful providence is contained in the Arminian Magazine for 1797. About seventy of the Grosvenor’s company fell into the hands of the natives; or died on their way in attempting to reach the Cape of Good Hope over land; which, after enduring unparalleled

sufferings, only four or five accomplished. The description of their first coming to a Dutch settlement on the 29th November, and seeing and conversing with one of the inhabitants, is remarkable. One of the men laughed; another cried; a third danced; and every faculty seemed to be in a state of violent agitation. They were then nearly 400 miles from the Cape. The account of the behaviour of the Dutch government there, on this occasion, is highly creditable to them. They treated these few survivors in the kindest manner, and sent out a large detachment of soldiers, 100 Europeans and 300 Hottentots, who spent three months in searching for the crew and passengers.

But being much annoyed themselves by the natives, they were obliged to return, after recovering four white men sailors, seven Lascars, and two black women.

The original number in all was near ninety.

A SUBSCRIBER.

*New-York, Nov.
4, 1828.*

WARD'S LETTERS.

THE author of the Letters from which the following extracts were quoted by Dr. Gray, (a Presbyterian minister,) was himself a Baptist missionary to India.

"I have been much gratified in my visit to America, to find that the Methodists have contributed so largely to make the wilderness rejoice and blossom as the rose."

"A Baptist church practising open or *Christian* communion I found not, (in the states I visited,) and one or two ministers did not

hesitate to avow that they did not consider pedobaptists as in the pale of the *visible* church!!! Is it not beyond all expression strange that the people who still complain so loudly that the Baptists were imprisoned and flogged at Boston, should themselves act on a sentiment so utterly contrary to Christian forbearance and charity."

*Ward's Farewell Letters, as
quoted in Dr. Gray's Review,
No. 1, p. 22-245.*

BUONAPARTE'S DESCRIPTION OF THE BURNING OF MOSCOW.

"IT was the spectacle of a sea and billows of fire; a sky and clouds of flame; mountains of red rolling flames, like immense waves of the sea, alternately bursting forth and elevating themselves to skies of fire; and then sinking into the ocean of the flame below. O it was the most grand, the most

sublime, and the most terrific sight the world ever beheld."

What a spectacle then will that be when the *heavens* shall pass away with a great noise,—the *elements* shall melt with fervent heat, and the *earth*, and the *works* that are therein, shall be burned up!

CHRISTIAN DENOMINATIONS.

THE following article is copied from the *Columbian Star*, a Baptist paper published in Philadelphia:—

"*What a calculation!*—A missionary paper published by Jeremiah Evarts, Esq., at Boston, gives the following view of religious denominations. We take the statement from the Christian Secretary.

Presbyterians, 4,800,000
Independents, 3,800,000

Methodists, 1,500,000
Quakers, 200,000
Mennonites, 200,000
Baptists, 76,000
Unitarians, 60,000
Swedenborgians, 36,000

"We are sadly distanced if this statement be true. But instead of 70,000 Baptists in the world, we shall probably find ten times that number. We submit the following table founded upon data generally correct:—

Number of Baptists in the world :

United States about	200,000
Great Britain and Wales about	70,000
All other parts of the world about	100,000
	370,000

"This calculation includes actual communicants. But to make out a statement that shall proceed upon the same principles with that of the Presbyterians and Independents, we must reckon not the communicants only, but all persons holding Baptist sentiments. Allowing only five adherents for each communicant, we have 1,850,000. This will not be found very far from truth. But whence did the Presbyterians obtain almost FIVE MILLIONS?"

We may add, On what principle have the Methodists been set down at 1,500,000? If actual communicants be meant, it is much above the truth. If adherents of our doctrines and congregations be meant, at the rate of five for each communicant, as estimated by the editor of the *Star*, it is much below it. At that rate, which is sufficiently low, about four millions would be a more correct calculation. That

our Presbyterian brethren number more, we are very incredulous. We think it, however, vastly more important to endeavour to excel in all holiness, experimental and practical; to learn of Him who was meek and lowly in heart; and to be able to rejoice in this excellence in others. We are not sure that we may not of late, in this country at least, have been outstripped by our brethren of some other denominations, in their liberality and zeal in the Bible, Sunday school, tract, and missionary cause. If our comparative *means* be considered, perhaps not. Yet we must admit that there is room for searchings of heart among us concerning this, and to ask ourselves *individually* "What *do* we more than others?" It was once a branch of our glorying in the Lord, that, by our zeal, very many others were provoked. If they have been provoked even to excel us, we ought to rejoice; yet, if we "let brotherly love continue," and maintain the strife in a truly Christian spirit, the emulation more abundantly to glorify our heavenly Father by bringing forth *more fruit*, is holy and sublime.

THE LIGHT OF NATURE.

"THE celebrated Mr. Hume wrote an essay on the sufficiency of the light of nature; and the no less celebrated Dr. Robertson wrote on the necessity of revelation and the insufficiency of the light of nature. Hume came one evening to visit Robertson, and the evening was spent on this subject. The friends of both were present, and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was con-

vinced by his reasoning or not, we cannot tell, but, at any rate, he did not acknowledge his conviction. Hume was very much of a gentleman, and as he rose to depart, bowed politely to those in the room, while as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door: "O sir," said he, "I find the light of nature always sufficient;" and continued, "Pray don't trouble yourself, sir,"

and so he bowed on. The street door was opened, and presently as he bowed along in the entry, he stumbled over something concealed, and pitched down the stairs into the street. Robertson ran after him with the light, and as he held it over him, whispered softly and very cunningly, 'You had better have a little light from above, friend Hume.' And raising him up, he bid him good night, and returned to his friends."

WORKS OF ARMINIUS.

THE works of James Arminius, D.D. formerly professor of divinity in the university of Leyden: translated from the Latin. To which are added Brandt's Life of the author, with considerable augmentations; numerous extracts from his private letters; a copious and authentic account of the Synod of Dort and its proceedings; and several interesting notices of the progress of his theological opinions in Great Britain and on the Continent. By *James Nichols*, author of "Calvinism and Arminianism compared in their principles and tendency."

The first volume of the above English edition of Arminius's works was published in London in 1825. It is a thick octavo, of 742 pages, with numerous notes, well printed, and containing a fine portrait of Arminius. Price, in England, sixteen shillings sterling, in boards. The cost of imported copies, including duties, would probably be about \$5 per volume. The work is to be completed in two additional volumes, which have been advertised at the

same price. The second is published.

The first volume is now before us, and has aided us much in the article on Arminianism in our present number. We congratulate our transatlantic brethren on being favoured with the means of an accurate and exact acquaintance with genuine Arminianism, through the works of *Arminius himself*, in an English dress. A similar favour we hope, at some future day, may be conferred on the American public, and possibly from our own press.

Among the patrons of the English edition we find the names of the *dukes* of Clarence, and Sussex:—The *archbishops* of Canterbury, and York:—The *bishops* of London, Chester, Bristol, Limerick, Ely, Norwich, Lincoln, Litchfield and Coventry, St. Davids, Oxford, Carlisle, and Rochester.—The *deans* of Peterborough, and Ardagh:—The *archdeacons* of Cleveland, Stow, Colchester, Cardigan, and Canterbury; with those of many others of eminence, in both church and state.

PIN MANUFACTURE.

It is stated in a late scientific journal, that it has been ascertained from incontrovertible sources of information, that more than fif-

teen millions of pins are daily manufactured in England, to meet the demand for home consumption and the foreign markets.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches delivered at the twenty-fourth anniversary of the British and Foreign Bible Society, on Wednesday, May 7, 1828.

(Concluded from page 453.)

REV. DANIEL WILSON.—In presenting myself before your lordship and this meeting, I am sure I may anticipate the feelings of charity and joy with which the message I have to deliver will be received. I am entrusted with a message from the general assembly of the Bible Society of Paris. I was present at the annual meeting a few days since, and was charged, by the Admiral Count Ver-Huël, peer of France, the president, to convey to this society the assurances of undiminished admiration and gratitude. The admiral was supported on this occasion by the Baron Cuvier, and many other distinguished persons among the French nobility and gentry. The Protestant pastors from every part of France also surrounded the noble chairman: several of whom were presidents of consistories. One feeling animated the whole assembly,—that of devotion to the great cause of circulating the Holy Scriptures, and of affection towards the British and Foreign Bible Society.

It was the first time I had attended the annual meeting of any religious society in France; and I can state, with sincere pleasure, that the spirit of unaffected piety,—of simple regard to the one great object of diffusing the word of God,—a sense of the infinite importance of religion to man—of its infinite importance to societies and individuals,—of its direct influence on the happiness and peace of nations,—in a word, of the infinite importance of revelation as communicating pardon and salvation, in the person and grace of a divine Saviour, to a fallen and sinful world,—this spirit pervaded, in a great measure, the addresses delivered on that occasion. I can truly say, that some of the speeches did not yield, in point of scriptural light and truth,—I mean, in an avowal of the great and cardinal truths of the gospel of our blessed Redeemer,—to any of the addresses which your lordship and this meeting have had the pleasure of hearing this day. I was present only as

an individual, and beg to separate myself, in all that I am about to say, from any thing of an official character, which may involve, in the slightest degree, the committee of the British and Foreign Bible Society: but, as an individual, I report honestly what I observed; and I know too well, the hearts of a British audience, not to be assured that the statements I am making will fill them with the purest delight. It is indeed delightful to consider, that a revival of true religion is rapidly proceeding in France. I saw several symptoms, which could not be misunderstood, of the increase of religious feeling generally among our French Protestant brethren. Yes, my lord, there is not only in England and America, and other countries, but in France also, a religious movement,—an apparent influence of the grace and blessing of God,—making its way gradually among all classes of persons, and likely to produce results of no small moment. Permit me to mention a proof or two of this. The pastors united for private instruction and prayer, during the intervals which the various public assemblies allowed. I was present at four or five of these private meetings;—where the whole conversation, the whole intercourse, all the observations, tended to promote spiritual religion, to exalt the blessed Saviour, to animate to the discharge of duty, and to draw closer the bonds of Christian love. This one circumstance is a pledge of the divine blessing.

Again; the Bible Society at Paris is beginning to be surrounded by those other religious and benevolent efforts which attend it in this country: it begins to be the centre of charitable activity. There is scarcely a design for the good of mankind which is not taking root in Paris, and spreading through the departments. The love of the Bible, and of the Saviour whom the Bible reveals, is producing its natural and most beneficial effects.

And who, that knows the situation

of France twenty years since, does not rejoice and bless God for such a change? The French Protestants are a small minority; perhaps not more than one in thirty of the whole population. Infidelity and skepticism, and departures from the fundamental truths of Christianity, had too much infested many of them. I saw myself some who professed themselves to be Protestants, but who, upon conversing with them, I found filled with doubts, and more than doubts, upon the truth of Christianity itself. To see, then, our fellow Protestants return to the faith and love of the Holy Scriptures,—to see religious societies multiply,—to see the young ministers animated with pure zeal for the propagation of the gospel,—is surely the dawn of a better day, and is no small cause of sincere congratulation and joy.

There was another circumstance I observed, which appears to me to be of great moment. The public taste in France, generally, seems more inclining towards Christianity. The popular infidel writers are losing ground: Voltaire and Rousseau are less thought of. I had an opportunity of attending some of the lectures delivered at Sorbonne, in the Academy of France, by the most distinguished scholars and philosophers of Paris. On one occasion there were perhaps 1800 youths assembled: I heard the professor make an avowal of his belief in Christianity: I heard him ascribe to Christianity the civilization of mankind: I heard him assert the immateriality of the soul. I do not mean to say that these avowals were so full as I could have desired, or that many things were not said which I could have wished omitted; but I mention it, as a symptom of improvement which I am sure every Englishman will know how to estimate, when he recollects the materialism and skepticism which have pervaded the French schools for so many years. I was present at another lecture, where the attendance was equally numerous, (and not of a select auditory like the present, but of the most indiscriminate kind,) where the professor exposed the skepticism and coldness of heart of our Hume, and pointed out distinctly how a regard to religion and a love to the institutions of his country would have improved and elevated his history. The same

professor, in a preceding lecture, contrasted the sympathy produced by our English moral writers, who recognised the Christian religion and wrought it into the characters they described, with that which Voltaire attempted to raise on the principles of infidelity. I am not intending to say, that every thing was stated by these professors which I could have wished; far, very far from it: but I mention these things as symptoms of that revival of religious feeling which I am persuaded is going on in France.

In such circumstances, the operations of the Bible Society are of inconceivable importance. The good that may be produced by the 14,000 Bibles and Testaments circulated by the Paris Society, and the 50 or 60,000 issued through the means of individual agents in France during the last year, is more than we can imagine. The public mind in France is turning towards religion: the Roman Catholics are beginning to examine: the influence of the priests decreases daily. The pure word of God is the most powerful and peaceful instrument of effecting the conversion of men.

In short, my lord, the impression I received of the present state of religion in France was such as to encourage me to hope for the greatest results from the operations of the Bible Society. The position of that great kingdom, the genius and vivacity of its population, its influence over every part of the Continent, the growing spirit of religious inquiry which is diffusing itself in every part, all lead me to anticipate bright days of holiness and truth. The number of actual conversions among individuals, and the spirit of humility and devotion which pervades their religious meetings, are pledges of the divine grace and blessing. We have only to aid them, in the temper of kindness and fraternal affection which is the characteristic of the Bible Society, in order to see the glorious things which the mercy of God may again, after two centuries, pour down upon France.

Rev. W. Orme.—My lord; The resolution which I have the honour to propose, does not require to be supported by any argument; for I am sure we must be all of one opinion, that whoever are entitled to the thanks of the meeting, the treasurer, secretaries, and committee, are especially

so. They are the labourers, and we enjoy the benefit of their industry. On occasions like this, I am reminded by this motion, and by the transactions of the day, of a remark made by the celebrated John Hales, of Eton, respecting the Synod of Dort, which he attended in an official capacity; that "All business of importance was transacted in private sessions; and what was done in public, was merely for show and entertainment." We do not meet for show; but we certainly meet for entertainment on such occasions as these; I mean, entertainment of the best kind, of the highest order which we are ever likely to enjoy on this side that blessed eternity to which we are all looking forward. But while we are thus engaged, enjoying the entertainment, we should not forget those who, in private sessions, have been providing it for us. Of the honourable treasurer of the society I will not presume to speak; the name which he bears is a sufficient passport to the acclamations of this society, whenever its friends come together. I rejoice to see my respected friend, the junior secretary; (for such he will allow me to call him;) and I hope he will be long spared to labour among us. I trust that my reverend friend also, who is one of the fathers of the society, will for many years continue to adorn it with his mild virtues, and to assist in conducting its important operations. The resolution which I propose refers also to the conduct of the committee, in conformity with the regulations adopted at the last two anniversaries: but I will not presume to advert to the circumstances which occasioned those regulations for a single moment, farther than to offer up my sincere and most fervent prayers, (in which I am sure I shall be joined by every individual in the assembly,) that they may prove to be among the things which work together for good to the cause of God; and that the divine word, notwithstanding these untoward circumstances, may have free course, run, and be glorified. I feel that I am called upon, on the present occasion, to discharge a very pleasing duty, which is one of the chief reasons that induced me to take any part in the proceedings of this morning. I have a debt of gratitude to discharge to this society on the part of a kindred institution, in the management of

whose affairs I bear a part. The London Missionary society has been referred to in the report; and the society begs, through the humble individual now addressing you, to tender its thanks for the cordial aid afforded to it in carrying on its great and glorious operations. The time was, when Eusebius, the father of Ecclesiastical History, pronounced a eulogy on the Christian emperor for the munificent donation of fifty copies of church books to the churches of Constantinople. These books contained only those parts of the sacred volume which were deemed suitable and likely to be useful to the church. Under the particular circumstances of those times, they were indeed a royal and munificent gift: they were required to be written on parchment; and two waggon were prepared for the express purpose of carrying them to the respective churches. I have the honour to acknowledge a far more splendid gift than it was in the power of Constantine, or in the power of all the resources which then belonged to the Roman empire, to confer upon the churches of Christ. I have to acknowledge the munificent gift to the London Missionary society, for the use of their various stations in the different quarters of the world, of 980 Bibles, and 5400 Testaments; in all, 6380 copies of the word of God, granted to them during the preceding year. When I saw the wagons bringing those boxes and bales of Bibles, I could not but recall to my mind the fact to which I have adverted; and felt constrained to lift up my heart and bless God that my eyes had seen and ears had heard those things that kings and inspired prophets of old were not permitted to enjoy. While I tender their thanks for this kind and munificent donation, it will, perhaps, not be out of place if I advert to what might be called the claims of such kindred institutions upon the British and Foreign Bible Society. Those institutions furnished the latter with translators, and continue to furnish some of its best and most active distributors: and while they do so, they will naturally expect, in return, it will continue liberally to assist them in promoting the great object in view. While I advert to these various institutions, I trust, we are all united together under the influence of the best and holiest of principles; that

we are all pursuing our respective spheres of labour in the exercise of that conscientious regard to our several constitutions which I trust we shall ever continue to maintain. I feel disposed to apply to these institutions that beautiful passage which I have been privileged to hear illustrated in the most perfect harmony with its spirit, by the right reverend prelate on his lordship's right hand: (the bishop of Winchester :) "We, being many, are one body in Christ, and every one members one of another." I trust we shall long continue to be so; and that we shall also feel that the eye cannot say unto the hand, "I have no need of thee;" nor, again, the head to the feet; "I have no need of you;" and that we shall long continue to exemplify that sympathy which the apostle so beautifully adverted to in the same connexion, when he said, or as I will say, "If one society suffers, all the societies suffer likewise; and if one society be honoured, all the societies rejoice with it." Reference has been made to the Missionary societies: I now wish to refer to another institution; I allude to the society for instructing mankind to read the Bible. We have heard, from one of the senators of the country, that the "schoolmaster has gone forth: that he is walking abroad in the length and breadth of the great community of the world;" and while he is filling it with his horn books and spelling books, we will follow close upon his heels, and endeavour to fill it with Bibles. Christianity has nothing to fear from the advancement of knowledge, or the progress of science. The fishermen of Galilee and the prophets of Judea have long maintained their towering superiority over all the philosophers or men of science which the world has produced. There is not one true principle in their writings which is not to be found in the sacred Canon; and the ages of science and discovery which are yet to come will not be more fruitful in this respect than the ages that have passed away. The Bible Society has nothing to fear from the progress of knowledge: no! the truths of revelation are adapted to every degree of human intellect: they are adapted to men of the highest and men of the meanest capacity: while they condescend to the mental powers of the peasant, they tend to elevate the most enlarged and the most philo-

sophic mind. Man, in his present state of sin and misery, must ever stand in need of the consolation and the hopes which the Bible alone can convey; and while he needs this consolation and those hopes, there is something in his nature upon which this instrument can be brought to bear; and which, by the divine blessing, may lead to the most glorious results. We have heard much of the fulfilment of prophecy: and who that knows the interests which are involved in the fulfilment of prophetic word, would desire that the sands should run more slowly? We have demonstrated around us, that God is carrying on with amazing celerity those plans which shall lead to the final accomplishment of his own arrangements and the diffusion of his own glory. We have heard of the ingathering of the Jews: and who that reveres the prophetic page does not desire that Israel should be gathered together? We have heard of the downfall of Babylon: and who does not desire and pray that Babylon may soon fall, never to rise again? We have heard of the coming and glory of our Lord Jesus Christ: and who that knows him, and feels interested in his salvation and glory, is not disposed to exclaim, "Amen! even so, come, come, Lord Jesus?" My lord, I deliver no opinion on these points; they are of high, they are of solemn, importance; and if we inquire into them in soberness of mind, and under the teaching of the Spirit, good will result from the inquiry, both to the church and to the world. At all events, they ought not to interfere with the path of duty which we are required to pursue. Be they near or remote, one thing we are called to do, and that we will seek after; namely, to fill the earth with the knowledge of the glory of the Lord, to the utmost extent of our power: and while we employ all the means with which God has furnished us, in the exercise of dependance on him, we may rest assured that all things spoken of in the divine word respecting the coming of the Redeemer shall be fulfilled. We may then most consistently address the exalted Redeemer in the sublime language of our immortal bard: "Come forth from thy royal chamber, O Prince of all the kings of the earth! Put on the robes of thine imperial majesty. Take to thee that unlimited sceptre which thine Almighty

ty Father hath bequeathed Thee: for now the voice of thy bride calls Thee, and all creatures sigh to be renewed."

Rev. E. Burn.—My lord, I rejoice in the general appearance of the increasing success of your noble institution, which seems this morning to have been visited by deputies from almost every part of the world. By personal attendance or by reports, Greeks, and the dwellers in Mesopotamia, and men of almost every name, and every speech, seem to be present to testify that God is about accomplishing the purposes of his own will, and the designs of his kingdom. How near they may be, it does not become me to conjecture. God has given us predictions which insure their fulfilment in their time; but the times and seasons seem to be wisely held in the Father's hand. And if I might recommend an old author, who is well known to many of my brethren, and who, on the subject of prophecy, is one of the surest guides I know, I would venture to mention his name humbly and affectionately to my younger brethren, whose youth may perhaps give them a taste for looking into such matters,—the author I allude to is Doctor Time. I suppose I need not be more particular in giving his address. He is an author to whom I am greatly disposed to refer: and I am inclined to think, that, as the great interpreter of prophecies and providence, the agent whom God himself condescends to employ, he will in due time make a developement of all we now hope for, and in our commendable zeal may desire to know.

I have to express the gratification I have felt in reference to the report of the country which gave me birth, which has been represented here by a right reverend prelate, whom I the more love on account of that relationship which exists between us: for whatever disparity may exist between us in other respects, I stand here on the common ground of an Irishman; and I rejoice that that prelate stood on your platform this morning to sanction your meeting. I cannot venture to express the gratitude I feel to the other right reverend prelate I see here: but it has been among the highest gratifications of my life, in all my visits to London, that I heard the Christian doctrine announced by him last Monday evening in the pulpit: and in the

sentiments he uttered yesterday, and this day, in this place, I concur with those who are of opinion, that these are the best bulwarks of our church; and I think it will behove us all, in addition to our stated prayers for the benefit of the church, to entreat God to send more such labourers into his harvest. I took some little alarm, as well as received some little encouragement, from the report of the Bible Institution in America. It certainly is matter of heartfelt gratification to every friend of religion, to find that the spirit is excited there, and is in such active operation; but I do think it is time for the British and Foreign Bible Society to look about them. One gentleman has asked very modestly for half the world; and the probability is, that unless we bestir ourselves, unless we proceed with a new impulse and with a more general system of furthering the institution, he will by and by, ask for three fourths of it, and the United States will declare her independence of Great Britain!

Rev. R. Alder.—My lord, it is with extreme diffidence that I rise to address your lordship and this respectable assembly. If I were to be influenced by my feelings, I should satisfy myself with merely seconding the motion: but as I have the honour to appear on the part of that religious denomination with which I have the happiness to be connected, and as for nearly twelve years I have been connected with various auxiliary Bible Societies, in Nova Scotia, New Brunswick, Prince Edward's Island, and Canada, a sense of duty urges me to make a few observations on the character and tendency of your blessed institution. The beneficial tendency of the British and Foreign Bible Society has been extensively felt in our Colonial possessions in North America. This is binding our possessions to the mother country by a moral bond; and will contribute more to strengthen the British empire than any merely human exertions whatever. There are several auxiliary and branch societies there in active operation: and it affords me much pleasure to state, that the truly respected and gallant nobleman who governs there has always manifested a deep interest in the prosperity of the Bible cause. At Nova Scotia he presided at our anniversary;

and in Canada he has manifested the same disposition. This conduct is worthy of the representative of the son of that ever-to-be-revered monarch who expressed a desire that every child in his empire should be able to read the Bible. It may easily be supposed, that, in a country where the small population is scattered over a very extensive territory, the people suffer much from want of the public means of grace. There are many remote settlements in our North American colonies where people do not enjoy the means of religion: and, in the absence of living ministers, it is of great importance that they should possess that book which, under the teaching of the Holy Ghost, can make them wise to salvation: and this has been done to a considerable extent. Ladies' associations have been formed, which have rendered most efficient interest to the society. They have appointed two ladies to visit each district; and they have succeeded in putting a great number of copies of the Scriptures into circulation. It is well known to your lordship, that the province of Canada is chiefly composed of Roman Catholics. There are not more than 140,000 Protestant families in that province; yet the exertions of the Bible Society are not confined to Protestants: the Roman Catholics, in many instances, express an ardent desire to have copies of the Scriptures; and they have been supplied with them, and I know they have been of great advantage. The gospel of St. John has been translated into the Mohawk language and distributed to that tribe; and many of them have manifested a desire to obtain copies of the Holy Scriptures. The large and gratuitous supply of Bibles and Testaments, from the British and Foreign Bible Society, sent last year for general distribution, and for the use of Sunday schools, has been a great blessing; and, as foreign secretary to the Montreal auxiliary society, it is my duty to express the deep sense the friends of the Bible cause in that province feel for the assistance

thus afforded them. I thank you, my lord, on behalf of that society; I thank you on behalf of those numerous individuals who have been supplied with the word of light, life, and salvation; I thank you on behalf of those numerous and flourishing Sunday schools which we have in Upper and Lower Canada. And I wish also, on behalf of the Missionary society with which I am connected, to acknowledge the grant of 500 Bibles and 2000 Testaments to that institution, which have been sent to our missionary stations in different parts of the world,—to the West Indies, to West and South Africa, to Asia, and British North America. Thus you are sending the water of life in various channels throughout the world: and the missionaries are standing on the banks, and inviting the people to come and drink of that water freely. I shall not trespass farther on your time; but only repeat, for the various Bible Societies in British North America, the deep gratitude they feel for the kindness you have manifested to them; and the grateful acknowledgments of the Wesleyan Missionary society, for the grant to which I have referred, whose more immediate object is to give the word of God free circulation. May great success attend your labours! May your own souls be fed by the bread of life which you send to others! and, on the great decisive day, may you see thousands rising up to acknowledge that, under God, they owe to you their life, their bliss, their all!

Lord Teignmouth.—I have only once more to return you my thanks for the favourable light in which you have viewed my services. I cannot, however, but notice an observation of one of our American friends, that I ought to esteem it a higher honour to be president of this society, than I can derive from any other rank or title I may hold. I do fully concur in that sentiment; and feel myself honoured beyond measure in having been so long the president of this society.

METHODISM IN AMERICA.

SOME of the remarks in the following communication from the Rev. William Capers to the editor of the Wesleyan Methodist Magazine, have been anticipated by the recent publication of our General Minutes. The letter will nevertheless be interesting to our readers.

To the Editor of the Wesleyan Methodist Magazine.

"In compliance with your request, I transmit to you a plain statement relative to the work of God among the Methodists of the United States.

"As our General Minutes are not published before the month of August, or September, and the reports of the several annual conferences are not usually furnished much before that time, I am unable to give you the numbers now composing the Methodist Episcopal Church.

"During the conference year which is now just closing, we have been favoured with more extensive and powerful revivals than at any former time. In the South Carolina Conference alone, (including the states of South Carolina and Georgia, and part of North Carolina and the territory of Florida,) it has pleased God to bless the labours of the year with an increase of eight thousand seven hundred souls; which, added to the returns of the last year, gives a grand total of more than fifty-four thousand, as the present number of members under the care of that single conference. There were six other conferences which had held their sessions, and published their reports, when I left the United States, in June last. The increase in these conferences, together with that of South Carolina, amounted to upwards of twenty thousand. We do not expect so great an increase in the returns of the remaining ten conferences; but we think it not unlikely that the increase of the whole connexion may have exceeded thirty thousand; and that the present total number of the members of the church may be safely rated at four hundred and twenty thousand.*

* Since the printing of our General Minutes, an error has been discovered, which affects the aggregate amount of numbers, and of increase, for the year past. It is in the Minutes of the Kentucky Conference. The aggregate numbers stated for that conference are—"Whites 23,970:—Coloured 3650."—On examination we find that in the above

"It is wonderful indeed to contemplate the rise and progress of this mighty work,—begun and carried on, as it has been, generally, by instruments whom the world would never have chosen, and in the teeth of all manner of gainsaying and reproach.

"The first regular Methodist Conference in America was held at Philadelphia, May, 1773. At that time, there were only ten preachers, and eleven hundred and sixty members, on the entire continent. In 1783, there were eighty-two preachers, and thirteen thousand seven hundred and forty members. During the following ten years, the number of itinerant preachers had increased to two hundred and sixty-nine; and the members to sixty-seven thousand six hundred and forty-three. In 1803, there were three hundred and eighty-three itinerant preachers, and one hundred and four thousand and twenty members. In 1813, the numbers were, six hundred and twenty-eight itinerant preachers, and two hundred and fourteen thou-

number headed "Whites" in the Minutes, the coloured members are *included*. This is a mode of making out the Minutes which the secretaries ought never to adopt. In the present instance it has led to a serious mistake, which was not discovered till too late for correction. The coloured members of that conference having been twice included in the general aggregate, the true numbers and increase for the year may be ascertained thus:

Total this year, as stated in the General Minutes,	421,105
Deduct for error in the Kentucky Conference,	3650
Ditto in the addition of numbers in the New-York Con.	100
	3,750
	417,355

Add for increase in the Canada Conference, received since the Minutes were printed,	1,083
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Total this year,	418,438
Ditto last year,	381,997
Increase this year,	36,441

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sand three hundred members. In 1823, there were twelve hundred and twenty-six itinerant preachers, and three hundred and twelve thousand five hundred members. And during the last five years, an increase of more than two hundred preachers, and one hundred thousand members, gives us the present aggregate of about sixteen hundred travelling preachers, and four hundred and twenty thousand members.

"There is now no considerable tract of country in all the states and territories of the Union, to which our ministry has not been extended. And, blessed be God, we have never yet gone to any people without raising up churches among them, and, as we believe, winning souls to Christ. For many years we have had our greatest increase in the southern and western states and territories. Following continually the first flow of emigration, as the settlements extend westwardly and south westwardly, we are every year widening our borders, and adding to the number of our regular circuits. As an example of this, I would observe that, six years ago, the South Carolina Conference extended no farther west than to the Ocmulgee river, about three hundred miles from Charleston. At that time, the acquisition of Florida from Spain, and of a fine tract of fertile country bordering on Florida, and the then western settlements of the state of Georgia, purchased of the Creek and Seminole Indians, having induced numerous emigrations thither, six missionaries were sent out into that quarter. During two years only, these faithful men formed several circuits, able to support a regular itinerant ministry upon the usual plan. The new circuits were then connected with the old ones, and other missions were formed; so that, at the present time, we have eight regular circuits, and several missions which are likely soon to become circuits, with an aggregate of more than seven thousand members of the church, where, so lately, all was an untried wilderness.

"Our success along the frontier settlements naturally led us to consider the wants of the native Indians. Our first regular mission among these people was undertaken by the Ohio Conference, in favour of the Wyandot tribe, eight years ago. In the following

year, the Genesee Conference began the mission to the tribes of Upper Canada; and the South Carolina Conference, its mission among the Creek Indians. The mission among the Cherokee Indians, was commenced by the Tennessee Conference, in the year 1822; and those to the Pattawatamies, by the Missouri Conference, and to the Choctaws, by the Mississippi Conference, in the year 1824. We number in our communion, at this time, between sixteen and seventeen hundred souls of these several tribes; and educate, clothe, feed, and instruct in the plainer arts of civilized life, between three and four hundred of their children. There have been several very useful preachers raised up among them: such as Between-the-Logs and Manuncue, two principal chiefs of the Wyandot tribe; Peter Jones, among the Canadian Indians; and Turtle Fields, (who is now in our regular itinerancy,) among the Cherokees. I am happy to add, that the converted Indians do not only give conclusive evidence of a change of heart, but also have, all along, exhibited abundant proof of the power of the pure and simple doctrines of the cross to tame and civilize savage men. As fast as they are brought under the power of the gospel, the Indians set themselves to learn the habits of the whites. They build better habitations; cultivate various kinds of grain, roots, and plants; change their mode of dress; keep their persons and their dwellings clean; have stated times for family and private worship; observe the holy sabbath; and fulfil, with wonderful propriety, the various duties of domestic life. In all these things their spiritual guides are diligent to instruct them; carefully impressing on their minds the great importance of a change of manners, both for their present and eternal welfare. God bestows the increase, and our labour is not in vain.

"At our General Conference, in May last, the bishops were instructed to send out a missionary to the colony of Liberia, in Western Africa; and also to improve the first providential opening to institute a mission in South America.

"May the time soon come when every tribe and people under heaven shall hear the gospel, and embrace it; from the lips of Wesleyan Methodist preachers! and may those preachers

always be patterns of good works; fruits, in all places, to the glory and
 'in doctrine showing uncorruptness, praise of God!"

"WILLIAM CAPERS.
*"Highbury Lodge, Islington,
 Aug. 15th 1823."*

POETRY.

From the Amulet.

MESSIAH'S ADVENT.

"He came unto his own, and his own received him not," John i, 11.

He came not in his people's day
 Of miracle and might,
 When awe-struck nations own'd their
 sway,

And conquest crown'd each fight;
 When Nature's self with wonder saw
 Her ancient power, her boasted law,
 To feeble man give way:—
 The elements of earth and heaven,
 For Israel stay'd,—for Judah riven!

Pillar and cloud Jehovah gave,
 High emblems of his grace;
 And clave the rock, and smote the wave,
 Moved mountains from their place;—
 But judgment was with mercy blent,—
 In thunder was the promise sent,—
 Fierce lightning veil'd his face;
 The jealous God,—the burning law,—
 Were all the chosen people saw.

Behold them,—pilgrim tribes no more,—
 The promised land their own;
 And blessings theirs of sea and shore,
 To other realms unknown:

From age to age a favour'd line
 Of mighty kings, and seers divine,
 A temple and a throne:
 Not then, but in their hour of shame,
 Wo, want, and weakness,—then "He came."

Not in the earthquake's rending force,
 Not in the blasting fire,
 Not in the strong wind's rushing course,
 Came He, their soul's desire!
 Forerunners of his coming these,
 Proclaiming over earth and seas,
 As God, his might and ire:—
 The still, small voice,—the hovering dove,
 Proved him Messiah,—spoke him "Love!"

Of life the way, of light the spring
 Eternal, undefiled;
 Redeemer, Prophet, Priest, and King,—
 Yet came he as a child!
 And Zion's favour'd eye grown dim,
 Knew not her promised Lord in Him,
 The lowly and the mild!
 She saw the manger, and the tree,
 And scornful cried,—*"Can this be He!"*

CHRISTMAS DAY:

BY BISHOP HEBER.

O SAVIOUR, whom this holy morn
 Gave to our world below;
 To mortal want and labour born,
 And more than mortal wo!

Incarnate Word! by every grief,
 By each temptation tried,
 Who lived to yield our ills relief,
 And to redeem us died!

If gaily clothed and proudly fed,
 In dangerous wealth we dwell;
 Remind us of thy manger bed,
 And lowly cottage cell!

If press'd by poverty severe,
 In envious want we pine,
 O may thy Spirit whisper near,
 How poor a lot was thine.

Through sickle fortune's various scene
 From sin preserve us free!
 Like us thou hast a mourner been,
 May we rejoice with Thee!

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